The

Presbyterian Record

PUBLISHED MONTHLY BY AUTHORITY

OF

THE GENERAL ASSEMBLY

OF

THE PRESBYTERIAN CHURCH

IN

CANADA.

Volume XLII.

JANUARY-DECEMBER, 1917

REV. E. SCOTT, M.A., D.D., EDITOR OFFICE: Y.M.C.A. BUILDING MONTREAL

INDEX FOR 1917

Assembly, Letters from	India, Forward Movement in
Assembly Circular Letter 133 Asset, The World's Greatest 162	India, Incidents from 10 India, Mass Movements in 32 India, Medical Work at Rutlam 10 India Mission Work, Our 10
	India, Wass Movements in
Budget Estimates	India Mission Work Our
Budget Statement, The	India, Outstation Work in
"Call Upon Me in the Day of Trouble"161	India, Outstation Work in 16 India, Some Good News from 13
Canada's Jubilee	India, The Printed Word in
Canyass The Front Mombon 224 225	India, Some Good News from 13 India, The Printed Word in 16 India, Touring in 16 India, Touring in 16 India, War's Effect in 16 India, Work for Troops in 16 India, Work for Troops in 16 Indore Christian College 16 Kongmun, Hospital Work in Korea, A Five Day Bible Class 20 Korea, Experiences in Korea, How Doors Are Opened in 33 Korea, Itinerating In 33 Korea, Letter from 6 6
Christ. The Conquering	India, War's Effect III
Christ, The Conquering 293 Church and Rural Life, The 262 Church Funds The 98	Indore Christian College
Church Funds, The	Kongmun, Hospital Work in
Church, A Living	Korea, A Five Day Bible Class20
Church, Three-Year Programme for the4	Korea, Experiences in
Co-operation in Purel Communities 66	Korea, How Doors Are Opened in
College, Our Oldest 227	Korea, Lutter from
Church and Rural Life, The 262 Church Funds, The 98 Church, A Living 322 Church, Three-Year Programme for the 4 Church Union at Assembly 193 Co-operation in Rural Communities 66 College, Our Oldest 227 Croil, The Passing of James 3 Evangelism, Following up 258	Korea, Light and Shadow in
Evangelism, Following up	Korea, Presbyterian Assembly of4
Exile's Return, The	Korea, Letter from 6 Korea, Light and Shadow in 23 Korea, Presbyterian Assembly of 4 Korean Pilgrim's Progress 26
Evangelism, Following up. 258 Exile's Return, The. 130 False Teaching. 226 Freedom, The Price of. 65 French Mission School at Hull 294 Hospital Needed. 294	Manchuria, Incidents from. Medical Missions, Helping. 298–30 Medical Work in Ujjain. 13
French Mission School at Hull 294	Medical Work in Ulijain
	Minister and People
Indians, Our Canadian	Missionaries at the Front
Indian Work, Our Western	Missionaries on Tour, With
Towish Work in Canada 220	Missions, Success in Heathen
Lord Reigneth The	Names in Mission Fields
Memorizing Religious Truths	Shanghai Letter from 17
Is It Hight? 257 Jewish Work in Canada 229 Lord Reigneth, The 97 Memorizing Religious Truths 2 Missionary Special Objects 228 Mormons in Alberta, The 229 Natura Rediviva 164 New Year, The 1 Nurse It For Me 129 Peace, Concerning 321	Medical Work in Ujjain.
Mormons in Alberta, The229	South China, Robbers In30
New Year The	Taihoku Hospital, Life At
Nurse It For Me 129	Theological Seminary at Indore
Peace, Concerning 321	Talhoku Hospital, Life At 2 Theological Seminary at Indore 16 Trinidad Jubilee 13 West Affects East, How 26
Peace, For a Lasting34	
Presbyterian Church, The	LETTERS FROM MISSIONARIES.
Ruthenians Who Are the	Formosa.
Save By Giving	Adair, Miss Lily2
Save By Giving 131 Soldiers and Religion, The 326	Adair, Miss Lily
Nurse It For Me. 129 Peace, Concerning 321 Peace, For a Lasting 34 Presbyterian Church, The 327 Pope and Kaiser 258 Ruthenians, Who Are the 327 Save By Givling 131 Soldiers and Religion, The 326 Spiritual Munitions 260	Adair, Miss Lily 2 Elliott, R. N., Miss Isabel 30 Ferguson, Rev. Dr. J. Y 22 20 23 21 28
Save By Giving 131 Soldiers and Religion, The 326 Spiritual Munitions 260 Strength to Strength, From 261 Synods Have Done What 162	Adair, Miss Lily 2 Elliott, R. N., Miss Isabel 30 Ferguson, Rev. Dr. J. Y 29 MacLeod, Rev. Duncan 231, 26
Strength to Strength, From	Hanan
Strength to Strength, From. 261 Synods Have Done, What. 163 Systematic and Proportionate Giving. 323 Task Our Immediate. 201	Hanan
Strength to Strength, From. 261 Synods Have Done, What. 163 Systematic and Proportionate Giving. 323 Task Our Immediate. 201	Hanan
Strength to Strength, From. 261 Synods Have Done, What. 163 Systematic and Proportionate Giving. 323 Task Our Immediate. 201	Hanan
Strength to Strength, From. 261 Synods Have Done, What. 163 Systematic and Proportionate Giving. 323 Task Our Immediate. 201	Hanan
Strength to Strength, From. 261 Synods Have Done, What. 163 Systematic and Proportionate Giving. 323 Task Our Immediate. 201	Hanan
Strength to Strength, From. 261 Synods Have Done, What. 163 Systematic and Proportionate Giving. 323 Task Our Immediate. 201	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Syntematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day. 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home. 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS.	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Syntematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day. 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home. 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS.	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS ARTICLES, LETTERS, REPORTS Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Ching, Faster Outing in 206	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS ARTICLES, LETTERS, REPORTS Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Ching, Faster Outing in 206	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS ARTICLES, LETTERS, REPORTS Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Ching, Faster Outing in 206	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS ARTICLES, LETTERS, REPORTS Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Ching, Faster Outing in 206	Honan. 6 Bompas, Rev. J. G. G. 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate. 291 Thanksgiving Day 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of. 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 China, Easter Outing in 206 China, The Next Campaign in 331 Chinese Funeral Customs 332 Educational Work 166	Honan. Bompas, Rev. J. G. G. 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10 India. Anderson, Rev. F. J. 10 Cock, Rev. D. G. 136, 33 Coltart, Miss Margaret. 30 Glendenning, Miss A. E. 13 Johory, Mr. I. W. 30 MacHarrie, Miss M. 29 Moody, Dr. Laura I. F. 3 Nugent, Dr. Alex. 13 O'Hara, Dr. Margaret. 29 Oliver, Dr. B. Chone. 30 Scott. Rev. A. A. 4 10 10 10 10 10 10 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate. 291 Thanksgiving Day 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of. 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 China, Easter Outing in 206 China, The Next Campaign in 331 Chinese Funeral Customs 332 Educational Work 166	Honan. Bompas, Rev. J. G. G. 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10 India. Anderson, Rev. F. J. 10 Cock, Rev. D. G. 136, 33 Coltart, Miss Margaret. 30 Glendenning, Miss A. E. 13 Johory, Mr. I. W. 30 MacHarrie, Miss M. 29 Moody, Dr. Laura I. F. 3 Nugent, Dr. Alex. 13 O'Hara, Dr. Margaret. 29 Oliver, Dr. B. Chone. 30 Scott. Rev. A. A. 4 10 10 10 10 10 10 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate. 291 Thanksgiving Day 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of. 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 China, Easter Outing in 206 China, The Next Campaign in 331 Chinese Funeral Customs 332 Educational Work 166	Honan. Bompas, Rev. J. G. G. 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate. 291 Thanksgiving Day 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of. 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 China, Easter Outing in 206 China, The Next Campaign in 331 Chinese Funeral Customs 332 Educational Work 166	Honan. Bompas, Rev. J. G. G. 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10 India. Anderson, Rev. F. J. 10 Cock, Rev. D. G. 136, 33 Coltart, Miss Margaret. 30 Glendenning, Miss A. E. 13 Johory, Mr. I. W. 30 MacHarrie, Miss M. 29 Moody, Dr. Laura I. F. 3 Nugent, Dr. Alex. 13 O'Hara, Dr. Margaret. 29 Oliver, Dr. B. Chone 30 Scott, Rev. A. A. 10 Smith, Mr. H. H. 10 Waters, Dr. J. M. 10 Kores.
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate. 291 Thanksgiving Day 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of. 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 China, Easter Outing in 206 China, The Next Campaign in 331 Chinese Funeral Customs 332 Educational Work 166	Honan. Bompas, Rev. J. G. G. 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. 18 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10 India. Anderson, Rev. F. J. 10 Cock, Rev. D. G. 136, 33 Coltart, Miss Margaret. 30 Glendenning, Miss A. E. 13 Johory, Mr. I. W. 30 MacHarrie, Miss M. 29 Moody, Dr. Laura I. F. 3 Nugent, Dr. Alex. 13 O'Hara, Dr. Margaret. 29 Oliver, Dr. B. Chone. 30 Scott, Rev. A. A. 10 Smith, Mr. H. H. 10 Waters, Dr. J. M. 10 Korea. Barker, Rev. A. H. 78 Revent Rev. F. I. O. 26
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Centre, A New 265 China, Easter Outing in 265 China, On a River Boat in 138 China, The Next Campaign in 331 Chinae, Ester Gustoms 332 Educational Work 166 Evangelistic Campaigns 40 Formosa, Notes From 330 Giran Plain, A Trip to 231 Hat Piplia, First Days in 137 Homan, Diary Le	Honan. Bompas, Rev. J. G. G. 6 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Centre, A New 265 China, Easter Outing in 265 China, On a River Boat in 138 China, The Next Campaign in 331 Chinae, Ester Gustoms 332 Educational Work 166 Evangelistic Campaigns 40 Formosa, Notes From 330 Giran Plain, A Trip to 231 Hat Piplia, First Days in 137 Homan, Diary Le	Honan. Bompas, Rev. J. G. G. 6 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Centre, A New 265 China, Easter Outing in 265 China, On a River Boat in 138 China, The Next Campaign in 331 Chinae, Ester Gustoms 332 Educational Work 166 Evangelistic Campaigns 40 Formosa, Notes From 330 Giran Plain, A Trip to 231 Hat Piplia, First Days in 137 Homan, Diary Le	Honan. Bompas, Rev. J. G. G. 6 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Centre, A New 265 China, Easter Outing in 265 China, On a River Boat in 138 China, The Next Campaign in 331 Chinae, Ester Gustoms 332 Educational Work 166 Evangelistic Campaigns 40 Formosa, Notes From 330 Giran Plain, A Trip to 231 Hat Piplia, First Days in 137 Homan, Diary Le	Honan. Bompas, Rev. J. G. G. 6 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Centre, A New 265 China, Easter Outing in 265 China, On a River Boat in 138 China, The Next Campaign in 331 Chinae, Ester Gustoms 332 Educational Work 166 Evangelistic Campaigns 40 Formosa, Notes From 330 Giran Plain, A Trip to 231 Hat Piplia, First Days in 137 Homan, Diary Le	Honan. Bompas, Rev. J. G. G. 6 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What 163 Systematic and Proportionate Giving 323 Task, Our Immediate 291 Thanksgiving Day 290 Victory and Peace 33 War and the Spiritual Life of the Church 292 War, Three Years of 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 Centre, A New 265 China, Easter Outing in 265 China, On a River Boat in 138 China, The Next Campaign in 331 Chinae, Ester Gustoms 332 Educational Work 166 Evangelistic Campaigns 40 Formosa, Notes From 330 Giran Plain, A Trip to 231 Hat Piplia, First Days in 137 Homan, Diary Le	Honan. Bompas, Rev. J. G. G. 6 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10
Strength to Strength, From 261 Synods Have Done, What. 163 Systematic and Proportionate Giving 323 Task, Our Immediate. 291 Thanksgiving Day 290 Victory and Peace. 33 War and the Spiritual Life of the Church 292 War, Three Years of. 225 "We Will Win the War But" 225 Welcome Home 289 OUR FOREIGN MISSIONS. ARTICLES, LETTERS, REPORTS. Bhils, A Doctor Among the 107, 108 Canada's W. M. S. in Korea 267 Centre, A New 265 China, Easter Outing in 206 China, The Next Campaign in 331 Chinese Funeral Customs 332 Educational Work 166	Honan. Bompas, Rev. J. G. G. 6 6 Forbes, Rev. H. Stewart. 20 Griffith, Rev. John. 13 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. 18 MacGillivray, Rev. Dr. 17 Menzies, Rev. Dr. Jas. R. 1 Slimmon, Rev. J. A. 10 India. Anderson, Rev. F. J. 10 Cock, Rev. D. G. 136, 33 Coltart, Miss Margaret. 30 Glendenning, Miss A. E. 13 Johory, Mr. I. W. 30 MacHarrie, Miss M. 29 Moody, Dr. Laura I. F. 3 Nugent, Dr. Alex. 13 O'Hara, Dr. Margaret. 29 Oliver, Dr. B. Chone. 30 Scott, Rev. A. A. 10 Smith, Mr. H. H. 10 Waters, Dr. J. M. 10 Korea. Barker, Rev. A. H. 78 Revent Rev. F. I. O. 26

INDEX

	PAGE		PAGI
South China.		Loyal and True all the Year	149
Broadfoot, Rev. T. A	8, 301	Ethelbert and Sifton	150
Dickson, Miss Agnes I	9	Why Be Reverent	151
McDonald, Dr. John A	8, 138	Love of Country	174
Dickson, Miss Agnes I. McDonald, Dr. John A. Reid, Miss Ethel C.	332	Love of Country. The Tried and True Promises of God	178
THE MINIOTERIC PLOT		Kongmoon Hospital The Writing on the Wall	176
THE MINISTER'S PAGE.		Duildong on the Wall	919
Minister a Specialist, The	295	Builders Lessons from the Flowers	219
Minister, From a Veteran	264	Medical Work in Korea	213
Minister's Chief Work, The Ministers, from the Finance Board, To	263	Love Thy Neighbour as Thyself	239
Ministers, from the Finance Board, To	296	Little Things that Help or Hinder	239
Pastoral Visitation Pastor in the Sick Room, The. Patriarch of our Church, The.	338	Holiday Experiences	240
Pastor in the Sick Room, The	339	Hospital Built by Children, Wakaw, Sask	240
Commong that Crip	297	Working for Rally Sunday	24
Sermons that Grip	339	The Lord's Supper	24
YOUNG PEOPLE'S SOCIETIES.		Lessons from the Flowers Medical Work in Korea Love Thy Neighbour as Thyself Little Things that Help or Hinder Holiday Experiences Hospital Built by Children, Wakaw, Sask. Working for Rally Sunday The Lord's Supper What is Committed To You For What Am J. Thenheil?	275
TOUNG FEOFLE'S SUCIETIES.	The Manney	For What Am I Thankful? Ministering to Christ's Sick	27/
Weekly Topics in Order of Time.		Courage to do Right	974
Seeing Good in Others	10	Self-Denial Keeping at It Changte Hospital, Honan	308
Fruits of the Tree of Life	11	Keeping at It	308
Visions and Tasks	12	Changte Hospital, Honan	1308
Confession	13	Daniel Delivered	310
Confession Mission Hospital Work, Honan Beginnings of Mission Work in B. C.	14	Grande Prairie Hospital	337
Service	49		
Service Personal Evangelism	42	LIFE AND WORK.	
The lew in Canada	AA	Alexander MacLaren	189
Alcohol and Heredity	45	Adorning the Dostrine	21
Quiet Ways of Providence	71	Bereavement, Sadder Than	80
Alcohol and Heredity. Quiet Ways of Providence. Significance of Easter.	72	Bible, A Busy Man and His	114
The Lord's Day the Best Day. Lying Injures Character.	72	Book, The Peerless	48
Opening Korea by the Larget	74	Bereavement, Sadder Than Bible, A Busy Man and His Book, The Peerless Boys, Keeping Hold of the "But" System, The	277
Opening Korea by the Lancet	106	"But" System, The Children, Punishing the Christian's Walk, The Christian's Walk, The Christian, Would You Be a Church Member, The Good. Church, Men's Work in the Consolation Conversion, Eleventh Hour Converted Loafer, A Country Store, Using The Cultivating Your Best Cured of the Blues. Deacon and Nannie, The Death to Life, Through Dying Irish Girl, The Dynamite Plotter Saved, A Error Corrected. Too Late	244
Love. Fellowship with God. A Doctor Among the Bhils. Young People's Share of the Budget. Confidence and How to Get It.	106	Christian's Walk The	246
A Doctor Among the Bhils	7, 108	Christian, Would You Be a	340
Young People's Share of the Budget	110	Church Member, The Good	279
Confidence and How to Get It	145	Church, Men's Work in the	50
Sins of the Mind	146	Consolation	214
Reverence, what and why	. 146	Conversion, Eleventh Hour	115
Sins of the Mind. Reverence, What and Why Mission Work In Our Cities. Little Things that Make or Mar	148	Country Stans Heing The	218
Tried and Proved	171	Cultivating Vous Bost	116
God Our Helper	172	Cured of the Blues	143
God Our Helper Applying the Golden Rule	173	Deacon and Nannie. The	244
Our Doctor in Formosa	207	Death to Life, Through	341
How Men Cheat Themselves	209	Dying Irish Girl, The	144
Our Foreign Mission Nurses	210	Dynamite Plotter Saved, A	214
A Definite Purpose Love Thy Neighbour as Thyself Our Home Mission Hospitals	211	Error Corrected Too Late	246
Our Home Mission Hospitals	235	Gentleman in Plus The	113
A Christian's Power	236	Gentleman in Blue, TheGideons, Personal Work by	277
Helping in Rally Week	. 237	Giving, Proportionate	180
Helping in Rally Week	237	Giving, Proportionate	218
Christ's Yoke What Is Committed to You Putting Religion Into Politics	269	Guest, God's. Guest, The Uninvited.	140
What Is Committed to You	270	Guest, The Uninvited	312
Ministering to Christ	279	Hell, Escape from Helper in the House, The	245
Ministering to Christ	304	Heresy The Most Dangerous	246
PerseveranceSeeking Worth While Things	305	Heresy, The Most Dangerous. "If Nuffin' Don't Git Me".	218
How Our Y. P. can Help Medical Missions For What Am I Grateful?	306	I Wish I Had	318
For What Am I Grateful?	307	Jericho, Taking Our	8
Self-control	333	Least of These, The	21
Our Indians. Christ Our Peace, National Ideals	333	I Wish I Had Jericho, Taking Our. Least of These, The Lie is Like a Sabre Cut, A. Life, Fourteen Mistakes of.	2/1
Christmas Giving	325	Looking after Himself	314
Christmas Giving. Planning for the Future.	336	Looking after Himself Lord Roberts' Letter	117
		Lord and I, My	177
JUNIOR Y. P. SOCIETIES.	2011-11-11	Lord Roberts' Letter Lord and I, My Loved Him, Why They Minister Learned, How a Minister's Dream, The Missionary Posters, What They Did Missions and the Pastor Money, How He Used His	23
Junior Topics in Order of Time.	No mail	Minister Learned, How a	142
	10	Missionary Posters What They Did	21
Visit of Sheba's Queen	18	Missions and the Pastor	5
A Junior's Work. Manly Boys, Womanly Girls	19	Money, How He Used His.	313
Hospital Work in Formosa	25		
Hospital Work in Formosa. Choosing our Master's Work. One Good Turn Each Day.	19	Mother, Influence of	179
One Good Turn Each Day	46	Mother Made not Self Made	- 1276
Messengers for Jesus The Jewish Dispensary Temperance in All Things Stories About Elisha	46	Nagging, The Effect of . Need of the Age Need of the Church . Offence, Giving and Taking .	52
Temperance in All Things	47	Need of the Church	280
Stories About Elisha	77	Offence, Giving and Taking	21
Significance of Easter	4 4	Omitting the Fourth Stanza	266
Neemuch Hospital	78	Outcast Saved Parents, Questions for	314
Neemuch Hospital The Sin and Shame of Lying	78	Parents, Questions for	81
The Lord's Way the Best	79	Pastor, The Country	242
Molying and Washing Friends		Prodigal's Purpose, A	118
Ham Houng Hospital Korea	112	Religion, Constructive	190
Love. Making and Keeping Friends. Ham Heung Hospital, Korea. Doing Your Bit.	112	Rivers and Dams. Sabbath School Dangers. Sons, Two Native.	
Dare to do Right	149	Sons, Two Native	217

INDEX

PAGE		PAGE
Souls, The Atmosphere of	Boy Killed and Eaten	27
S. S. How He Kept Order in	Boy Life in Borneo	56
S. S. Teacher Did, What a	Boy, Only a	284
Teacher Learned, What one	Boys, A Book of	201
Theology, "Old and New"82	Boy's Curiosity, A	120
Tips or Tithes to the Lord24	Boys, Famous Bridal Attire, Her	245
Tithe, How to Determine the	Cannibals Conquered	86
Tithing System, Its Main Purpose	Cats and Coffins	186
Underworld, The City's	Character, Jack's Certificate of	183
War, After the	Chinese Medicine, Horrors of	
War In the Glen, The	Compass, Old Jack's	26
Woman's Work	Courtesy, Three Lessons in	345
Women's Work.	Defeat of Hector, The	247
WORLD WIDE WORK.	Discovery, A Great	281
	Enlist? Do you Want to	316
Bible Burning in Brazil	Farmer Smith and Queen Victoria	248
Business, The World's Biggest57	Fence, On the	122
Britain, Russia and Drink	Forgiveness Account, A	153
China Needs the Gospel	Girls of India, Four.	154
Creatures, Making New	Girl's Three Calls, A Young	154
Doctor's Greatest Opportunity, The	Gratitude	87
Facts, Some Great	Hero Tommy	56
France, Protestantism in	Home, How They Found a	284
Germany's Moral Bankruptcy350	Jack's Good Name	317
Jewish Colony of Honan, The	Key. The Suspended	220
India, Wonderful Highway in	Key, The Suspended. Korea, Cleansing a Well in	121
Infidel Missions in New York126	Korean Convert. A	152
Japan, Women of	Korean Woman's Story, A	221
Korea, The Miracle of Missions	Lad who Lived Inside, The	151
Life Transformed, A	Life at Taihoku Hospital	25
Lucifer's Feast	Malandola, Story of	184
Medical Missions, Value of	Missionary Axe, The	281
Memorized the Whole Bible	Missionary Calf, My	59
Mexican Conversions, Four	Ontario's Changed Home	980
Philippine Islands	Persian Captive Maid, The	940
Satan's Seat Is, Where	Prayer, Bill's	152
Signs of the Times	Ramble in Swatow, China	282
South America, Facts about	Rose, A White	, 54
Thibet, A Sacred City in	Sacrificed, What They	250
Unitarian Dogmatism	Scotch Laddie, The	119
Wounded Soldiers Helped252	Secret of a Beautiful Life, The	220
THE CHILDREN'S RECORD.	Sermon for Children, A	251
	Somebody Else	27
Ants, White	Tames Rebel Souls, She	222
"Ask Dad, He Knows"344	Temptation, Help in	86
Baby, Wanted a	Tommy and the Lion	185
Bible, A Floating	Tragedy, A Heathen	221
Bible, Gladys'	True Stories, Three	
Billikens Helped, How	Wanted, A Baby	244
Blowing Bubbles	War Hospital in London, In a	340

X

The

Presbyterian Record



X

H

CONTENTS.

THE NEW YEAR		-	•	3
MEMORIZING RELIGIOUS TRUTH		-	-	2
THE PASSING OF JAMES CROIL .		-	-	3
JOHN MORTON OF TRINIDAD		-	-	3
THREE YEAR'S PROGRAMME for th				4
BEGINNINGS OF HOME MISSIONS	IN	B.C		16
OUR FOREIGN MISSIONS				
A Hospital Needed		-	-	3
Experiences in Korea		-	-	6
With Missionaries on Tour -	-	_	-	
Hospital Work in Kongmun -	-	-		8
Incidents From Manchuria -	-	_	_	8
Conversions in South China	-	_		9
A Prison Visit and its Fruits			-	4
Mission Hospital Work in Honar			-	14
YOUNG PEOPLE'S SOCIETIES				
Seeing Cood in Others				3.0
Fruits of the Tree of Life -		-		10
		7		11
		-	-	12
Confession		-	-	13
Mission Hospital Work in Hona	n	-	7	14
Beginnings in British Columbia		-	-	16
JUNIOR Y. P. TOPICS				
Visit of Sheba's Queen -	-	-	-	18
A Junior's Work	-		-	18
	-	-	-	18
Hospital Work in Formosa -	•	-	-	25
Choosing Our Master's Work	•	-	-	19
LIFE AND WORK				
The Least of These		-	-	21
After the War	1	-		22
The Restless Ministry		_	_	22
Waiting on the Threshold .		_	_	23
Why They Loved Him		_	_	23
The City's Underworld -		-	_	24
Tips or Tithes to the Lord	-	_	-	24
THE CHILDREN'S RECORD				
Life at Taihoku Hospital -	-	-	-	25
Old Jack's Compass			-	26
The Two Ways	-	-	-	26

Somebody Else

A Boy Killed and Eaten

OUR CHURCH CALENDAR

To be trusted is a greater compliment than to be loved.

Money is weight in a gripping life; money is wings in a giving life.

Heaven opens upon a deathbed only when it has shone upon the life bed.

Souls incline downwards; not without training do they climb upwards.

We should have more joy in our lives if we had more gratitude in our hearts.

He that cannot forgive others breaks the bridge over which he must pass himself.

Dare to be true, nothing can need a lie; a fault which needs it most grows two thereby.

Canada is having a time of great material prosperity. Is the Lord getting His share of the rental due Him.

There are a million new Canadians of foreign stock in Canada. Little is being done to give them the Gospel.

Most people have little use for "hyphenated citizenship." What about hyphenated religion—the church-world kind?

An old minister wrote to a young minister, "It is better for your people to love your heart than for them to admire your head."

Begin by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy.

Our Lord was called Jesus because the name means "Saviour," and because He was to save His people from their sins. No other name means so much to the world.

27

27



St. Andrew's College

Boys prepared for the Universities, Royal Military College and Business,

Re-opens on January 11, 1917.

Rev. D. Bruce Macdonald, M.A., LL.D., Headmaster. Calendar sent on application,

Start the New Year Well.

by joining the vast and ever-increasing multitude of those who find in Life Insurance the one sure way of protecting de-pendant ones—while making timely provision for their own future at the same time.

Join the ever-increasing number who have found, in the Policies of THE GREAT-WEST LIFE ASSURANCE COMPANY. all the can be desired in profitable Life Insurance.

Thus you will obtain protection at low cost, and will secure a share in the remarkable profits that are being paid to policyholders of

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE—WINNIPEG

In requesting information, ask for a DESK CALENDAR for 1917.



The Old Meneely Foundry

WATERVLIET (West Troy), N.Y.

Chimes, Peals, Church, School and other Bells Memorials. Unequalled Musical Quality.

90 Years' Highest Grade Genuine Bell Metal. Experience

Ask Your Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soapsthus made. It is truly said:

IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.



Ottawa Ladies' College

Reopened Sept. 8th

In new building erected at a cost of \$140,000
The Building is COMPLETE IN EVERY RESPECT
and is ABSOLUTELY FIREPROOF.
All Departments fully equipped. For full information
write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

President

St. Margaret's College, Toronto.

A Residential and Day School for Girls Founded by the late George Dickson, M. A.
former Principal of Upper Canada
College, and Mrs. Dickson.
University Matriculation, Thorough equipment for
Music, Art and Domestic Science.

Supervised Athletics; Large Lawns, Swimming Bath.
MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD. B.A., Principal.

BUY IN CANADA

FROM YOUR OWN PUBLISHING HOUSE ALL CHURCH, SUNDAY SCHOOL & Y.P.S. PUBLICATIONS AND SUPPLIES FREE :- USEFUL & INTERESTING CATALOGUE FREE ON REQUEST

Presbyterian Publications

The Publications Committee of the Presbyterian Church in Canada CHURCH AND GERRARD STREETS, TORONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.



Many Christians cannot fix the precise date of their conversion. The new life came to them as the dawn comes—darkness slowly giving place to steel gray, and the steel gray to silver, and the silver reddened into ruddy gold, and all so quietly and steadily that we could not fix the precise birth moment of the day.

VOL. XLII.

JANUARY, 1917

No. 1

THE NEW YEAR.

It opens as the old year closed, with the war cloud thick and dark, and no end yet to the awful strife.

One great thought and one great purpose should fill all hearts and minds.

The great thought is that behind the war cloud is God,—"Infinite, eternal, and unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth;—and that those who are on His side in this world conflict with evil can look to ultimate victory.

On His side of the cloud as on ours it is dark, but not in the same way. To us it is dark with mystery and anxiety as well as with sorrow and suffering and pain. To Him the only darkness is the sin and the sorrow. With the sin He will deal in His Infinite Wisdom. With the sorrow He has the Father's Infinite Sympathy and gives a Father's help.

But further, it is not merely that God is behind that cloud looking upon the strife of men. It is His own conflict, and we are His servants, helpers, soldiers in that fight. Against Him evil has lifted its head.

The Gospel of the Superhuman has long been overshadowed in Germany by the Gospel of the superman. She has learned to write "God is Power" instead of "God is Love." She has rejected the one, and the other she worships and serves. Between god and God is the conflict for world control. The battle is not ours with God looking on and helping in the fight. The battle is the Lord's, with us doing—or shirking—our duty.

The one great purpose that should fill all hearts and minds is to maintain the struggle to the utmost of strength until the end is attained and the world is free.

The purpose which is put into anything depends upon the measure in which its importance is realized, and three things we do not, cannot fully realize, but should seek to more and more. We do not realize—

(1) What issues hang upon it? It is not merely a question of victory or defeat for

one nation or another. It means freedom or bondage to the world. Were tyranny to triumph, it would mean the human race turned backwards for centuries; for the ideals of this despotism are those for which in a cruder form the world began to emerge centuries ago.

- (2) We cannot realize what war conditions mean. Some homes have been made desolate, and many more are shadowed with anxiety for loved ones far away. But the homes are still there, and in them there is safety and plenty and peace. We cannot realize what it would be with robbers sweeping countryside, village, town and city, destroying, killing, or carrying captive into slavery. We cannot realize Belgium, Serbia and Poland.
- (3) We cannot realize the extent of the peril; its treachery, its hypocrisy, its ruthless cruelty, its devilishness, with the utmost that such a word implies, and especially its tremendous strength, and what will be required of effort and self-denial and suffering to overcome it.

The more fully these things are realized, the more supreme will be the one great purpose to overthrow the wrong.

Some have done well their part. Some are doing it now. It is a noble tribute to the manhood and womanhood of Canada that the voluntary response has been so great.

It remains for all to do what some have done, throw into it their utmost strength in whatever they can find to do to further its end.

"No room for mirth or trifling here." The sports, the trivialities, the luxuries, the play of life must give place to the strenuous, the self-denying, the earnest. Let children do the playing, but for men and women to be trifling in these awful times is but Nero fiddling while Rome was burning, with the odds of ignorance in Nero's favour.

May God keep our brave men and give them speedy victory. And may He comfort sad hearts and homes in the coming year.

MEMORIZING RELIGIOUS TRUTHS.

Committing to memory—Scripture or Catechism—Is simple, straight, hard work. It requires effort.

But it is "twice blessed." It lays up precious store of knowledge for life; and the very effort strengthens the mind, intellect, character. No other thing can take its place.

With all the modern improvements in religious education, all the organization and training in Classes and Societies, there is a lack of definite memorizing work along this line which can be made up in no other way.

Of memorizing Scripture, a well-known

religious journal has said:-

"That was a superb practice in the Sunday Schools in the old days, of making the pupils commit verses of Scripture to memory, and repeat them publicly. Often children would have in memory whole chapters.

"No better reform could be had to-day than a return to this wholesome habit. It is appalling that it should ever have fallen into such disuse. We are sure the Devil rejoiced, and Christ was grieved over it.

"Many a country Sunday School, fifty or seventy-five years ago, accomplished much in teaching the Bible to the pupils. They had few of the modern appliances. They simply believed in and loved the Bible, and loved the children, and believed they should be trained up in the knowledge of the Word of God as enjoined in the Holy Book.

"With these convictions they struck at the very heart of the matter, and sought to get the letter of the Bible embedded in the memories of the children."

The Shorter Catechism, too, with its opening question—"What is the chief end of Man?"—summing up the highest philosophy of human life;—and its sublime answer!

And the Child's Catechism, beginning with questions so simple and great;—"Who made you?"—"Who Redeemed you?"—and their answers, equally simple and great. These questions were great truths, the greatest truths in small nuggets, easily committed to memory in childhood, and once engraven there, could never be effaced.

Even truths that a child can but dimly understand, once imbedded in memory, are there as a permanent treasure for life-long use when they do understand.

The tendency of most modern religious education is to make everything pleasant

and entertaining to the children, instead of training them to put forth effort and learn. They come, and are more or less entertained, and go their ways without any definite effort or gain.

It is like listening to pleasant music without learning to play; or admiring the dishes on a tasteruly decorated table without eating the food. The result can never be the strong, healthy Christianity that knows truth and stands for it.

Back of all this memorizing work is the home. The father and mother should begin it in earliest years. No more precious legacy can they leave their children, than minds stored with truth and the example of lives in harmony with that truth.

SOME THINGS IN THIS RECORD.

"Forward" should be not merely read but studied. There is always room for movement in that direction. There are foes in the way—the world, the flesh and the devil—all in manifold shape. They are well entrenched, but to those who will—in Christ's strength—progress is sure; because greater is He that is for us than all that be against us.

Among the foreign letters is a vivid picture of how native colporteurs do their work. One missionary can multiply himself manyfold, by training native helpers.

A missionary tour tells of Dr. Martin and his work in Manchuria. Once a doctor in Labrador—on our own Atlantic coast—he is now our missionary in Korea. In this issue is an appeal by the F. M. Sec. for a small hospital for him.

South China, too, gives facts for thought Among the Young People's Topics there will be found three excellent missionary articles. One is by Dr. Menzies of Honan, a vivid picture of medical mission work. Another is by Miss Lily Adair, on hospital work in Formosa. In a third article, Dr. Logan tells of Home Missions in B. C. in the early days.

A careful search in other sections of the Record will discover further good things. Read, mark, learn.

Christ carried the cross in His heart long before the mob laid it on His shoulders. Even at the marriage scene in Cana of Galilee, He spake of "His hour."

THE PASSING OF JAMES CROIL. Former Editor of The Record.

On November 28th there passed quietly to his rest Mr. James Croil, of Montreal, in the ninety-sixth year of his age.

At the reunion, in 1875, of the four sections of the Presbyterian Church, two of them in the Maritime Provinces and two in the "Upper" Provinces, to form The Presbyterian Church in Canada,—their four monthly periodicals were united into one, The Presbyterian Record, which was placed in charge of Mr. Croil, at that time editor of the Presbyterian, the Monthly of the Kirk.

For sixteen years, month by month, he sent it forth to the Church, with its messages of hope and cheer and inspiration, but never of discouragement; and at the end of 1891, having completed seventy years of busy, useful life, much of it in the service of the Church, he resigned,—to devote life's evening more leisurely to literary and other helpful work that was ever dear to him.

Nearly a generation has passed. A new generation has arisen, less familiar with him and his work, but that work abides. Among the many worthy and devoted elders who have had a part in laying well and truly the foundations of The Presbyterian Church in Canada, he has an honored place.

"JOHN MORTON OF TRINIDAD."

This new book, 490 pages, 8vo., has just been issued, It consists chiefly of extracts from the journals and letters of Dr. Morton, edited by Mrs. Morton, and her son, Prof. A. S. Morton of Saskatoon. It will be lovingly welcomed by Dr. Morton's old friends in the East, and will help to interest and inform the Western Section, which has now a practical interest in our West India Mission.

The above was written as an advance notice before seeing the book. After reading it, we can only say that expectations are more than fulfilled. Mrs. Morton's work has been admirably done.

Dr. Morton's earnest missionary zeal was accompanied with wide and accurate knowledge and sound judgment. His letters kept the F. M. Committee and the Church well informed; and his journals were a storehouse of facts. From these letters and journals Mrs. Morton has selected wisely and well.

But there are two added factors. Her eminent literary ability and her close and constant share in all that work through its four and forty years, enable her to supply the living touch which is so well done that it is felt rather than seen.

Any who read the book have "laid up for themselves in store a good foundation" for all study of the Trinidad Mission.

Published by the Westminster Co., Toronto. Price, \$1.50.

A HOSPITAL NEEDED.

At Yong Jung, Manchuria, a Station of our Korean Mission, a small hospital is greatly needed. Four thousand dollars would build it, but the regular Missionary Funds cannot compass it this year.

We have there an excellent medical missionary, Dr. Martin, and there is no other medical aid for the scores of thousands in that region.

The Doctor's wife assists and prepares patients for operation.

While the sick wait their turn the Gospel is preached to them by the native helpers.

He began hospital work in his own house, a study desk being used for operating table, and the patients were kept in the dining room till it was safe to remove them.

Patients increased so rapidly that room in another missionary house had to be used

In four months of the past summer three thousand treatments were given, forty operations were performed under anæsthetic, but only the most urgent cases were undertaken. There would have been many more had therebeen a hospital. The need is great.

And besides the need, it is poor economy to have a good man with so poor a plant when his effectiveness in the mission might be so greatly increased.

Perhaps some one who reads these lines would like to build the hospital as a memorial for a friend now gone, and it would go on doing good through the coming years in the name of that friend.

Or several could unite for a similar purpose. Or contributions could be sent for the hospital by any wishing to have a share in such a work of mercy.

Any who are interested can communicate with the Foreign Mission Office, Confederation Life Building, Toronto, or with the Presbyterian Offices, Halifax.

Forward

A THREE-YEAR PROGRAM FOR THE PRESBYTERIAN CHURCH IN CANADA.

General Statement.

There never was a time in the history of our Church that demanded such decided energetic action as the present. The war is laying upon us a responsibility that we must face or be untrue to our mission in this new land with its measureless possibilities. No Church can hope to succeed unless its attitude is positive, aggressive and definite.

The Gospel has still its conquering power. What is needed is a faith that will lay hold of, and apply to the needs and problems of our time the eternal resources of God. The call is for the consecration of lives and means so that every church in every locality shall become a real evangelistic, social and missionary force. In this way alone can the powers of evil be overthrown and the Kingdom of Christ hastened.

It must be evident to all that if this movement is to have the approval and blessing of God and be productive of permanent results true preparation must begin with the ministers, who are the recognized and chosen leaders of the people.

This should mean at least two things.

(1) That the minister should be "a vessel unto honor sanctified meet for the Master's use and prepared unto every good work";

(2) That he realizes his responsibility as an ambassador of Jesus Christ, and seeks to present the great central Message of the Gospel in the power of the Holy Spirit.

Action of last General Assembly at Winnipeg 1916:

"The Assembly acknowledge with gratitude signs of spiritual improvement in the Church;

"At the same time recognize with deep concern the poverty of the life of the Church, evidenced by decay in family religion, the large number of members who take no active part in Christian work nor any worthy share of financial responsibility for the Christianizing of Canada and the world, nor play the part of Christian citizens in righting the economic, social and political wrongs, and promoting the betterment of the community and national life;

"Declare their conviction that nothing but a genuine revival through Christian Evangelism can enable the Church to meet the

situation;

"Acknowledge that this revival should begin with the ministers and eldership;

"And therefore call upon Presbyteries to plan, making full use of the sobering effect of the war, for an earnest effort, by prayer, personal appeal and special services, to deepen the life and renew the activity of the Church members, reclaim the sin-enslaved and world-engrossed, and gather in the young who are not in vital relation to Christ."

Action of the Synod of Toronto and Kingston, 1916:

At a meeting of the Synod of Toronto and Kingston, held in Toronto on the 10th, 11th and 12th October, it was resolved:—

"To appoint a Committee, with Synodical powers, to consider and plan for a forward movement in all our churches, with a view to quickening the spiritual life of our people, and so preparing the way for conditions that will arise after the close of the war.

"This Committee was instructed to unite with similar Committees in other Synods that have the same purpose in view."

The Synod of the Maritime Provinces has appointed a commission with power to deal with this matter, and a most important letter dealing with it has been issued by them. We have communicated with the officials of other Synods expressing the hope that we may have united action all along the line.

Method of Proceeding.

We beg to suggest that the first year of this program be taken up mainly with personal, pastoral and congregational evangelism, which means pressing the claims of Christ upon the faith and allegiance of men "in season and out of season."

I. A conference of Presbytery should be held at as early a date as possible.

At this meeting, present conditions, opportunities and needs should be wisely and prayerfully considered. Some such question as the following might form a suitable subject for Conference:

"What steps can be taken in this Presbytery to carry out the Three-year Program, and thus promote a real forward movement in all our Churches?"

Where the bounds of Presbytery are large and meetings are infrequent, groups of ministers, or ministers and elders locally convenient, might come together for conference. The work in each congregation will be adapted to the special needs of its locality and constituency.

II. In the Congregation.

The minister should call together his Session and prayerfully consider the condition and need of the congregation of which they have the oversight, and adopt such methods as will best meet their particular situation. If deemed wise a meeting of the congregation for the purpose of laying the plans before them and having their endorsement may also be held.

In preparing for the forward movement in the congregation the committee beg to sug-

gest:

- 1. That great emphasis be laid upon individual and united prayer that the blessing of the Divine Spirit may rest upon the work about to be undertaken.
- 2. In country congregations district prayer meetings may be held with great profit.
- 3. There should be an earnest and persistent effort by ministers, elders and others to reach men—church-goers. In cities a house to house visitation should be carried out.
- 4. Sabbath School workers should meet and plan
- (a) To increase attendance and regularity, and
- (b) To seek to lead the scholars to a definite acceptance and confession of Christ. Similar methods may be used in Young People's Societies and organized Bible Classes.

When plans have been carefully considered and adopted, the Forward Movement might begin-

- 1. By the minister preaching a series of sermons on the great truths of the Gospel that centre in the person and work of Christ. The duty of church members should also be strongly emphasized.
- 2. This will properly be followed by a continued series of services of an evangelistic character. The minister should call in the assistance of neighboring ministers or others who have had experience in this work. The Church's department of Evangelism can give valuable advice and assistance in this matter. The literature of that department should be freely used where possible union meetings with other denominations should be encouraged, as it will create a more general interest.
- 3. The meetings should be followed up by personal talks with those who have been interested, and in the case of young people by holding enquirers' meetings and communicant classes.

These plans are but a small part of larger movements that are taking place in various parts of the Church, such as the Five Year Program of the Baptist Church North, U.S.A., and the "Mission of Repentance and Hope" held in the Church of England in Britain.

Plans for increasing interest in Bible Study, in Missions, in Social Service and in Christian liberality will be suggested in a leaflet to follow this one in due time.

In the meantime let the Church concentrate her main effort on winning souls to Christ, reclaiming backsliders and "build-ing up believers in their most holy faith."

Committee:—Revs. Dr. D. McTavish (Convener), J. D. Byrnes, J. D. Boyd, Dr. Lee, C. S. Lord, J. R. Bell, M. B. Davidson, James Buchanan, Dr. James Murray and Messrs. Thos. Yellowlees and George E. Graham.

57 Breadalbane St., Toronto.

A PLAN OF EDUCATION.

Five Pamphlets, outlining a Unified Programme of Religious Education for the congregation, have recently been prepared and published by the S. S. and Y. P. S. Board as follows:

No. 1. Children and their Religious Nurture, for parents and teachers, dealing with young children up to about 9 years of age.

No. 2. Juniors and their Religious Care, for workers with children about 9 to 12 years

of age. No. 3. No. 3. Older Boys and Girls and their Religious Needs, for leaders in work with boys and girls of the early teen age about 12 to 18.

No. 4. Young People and their Religious Training, for leaders in work with young people of the later adolescent years, about 18 to 24.

No. 5. Men and Women and their Religious Welfare, for workers among mature

men and women.

These give a fairly complete outline curriculum of Religious Education for all the various ages, and show how the instruction, worship and training may be effectively correlated.

Commencing with 1917, Certificates will be given by the Board at the end of each year to all those who complete the required work in a satisfactory manner.

The pamphlets are sold at cost, 3 cents each, or any five for 10 cents post-paid. For these and any further information apply to the General Secretary, Rev. J. C. Robertson, Confederation Life Building, Toronto.

SELLING ALL WE HAVE.

The grand design of the parable of the priceless pearl is to show the earnestness and whole-heartedness with which salvation must be sought. Its center of comparison is found in the merchant selling all he had and buying the pearl.

The merchant represents the sincere inquirer after truth; the goodly pearls, wisdom, knowledge, philosophy, religious truth, things with which to satisfy the cravings of man's higher spiritual nature; the pearl of great price, the Kingdom of God in the heart, which may be expressed by eternal life, or by the knowledge of God, and of Jesus Christ whom He has sent (John 17: 3), or by Christ, who is to be received and formed in the heart (Col. 1:27).

The selling all and buying the pearl repre-

sents giving up all to Christ, who takes up his abode in the heart and gives eternal life. (Compare Prov. 2: 3-8; 23: 23; Rev. 3: 18.)

Our Foreign Missions.

EXPERIENCES IN KOREA.

Told by Native Colporteurs.

WRITTEN OUT BY OUR MISSIONARY THERE.

From Ham Chu Ik.

Once I went to a village of about twenty

In the first house were three old men, my

host and two neighbors.

While the host was examining one of my books his son came in. Seeing the book and me he flew into a rage, seized the book, threw it on the floor and acted badly.

The father begged me not to be angry and not to mind the actions of the son.

Villagers to the number of fifteen, hearing the noise, gathered. They also hoped I would not mind the abuse of the son, saying by way of apology, that he was crazy.

They took him away to another house

and then came and for some time listened attentively to the gospel. After preaching for sometime I sold twenty volumes and departed.

From Han Su Hyun.

I came to a village which, with the exception of one family, were members of a sect known as the Heavenly Doctrine Society. It is really a heathen sect which copies some

of the forms of a Christian Church, but which is not Christian in any way.

In the one family, excepted above, was a man who claimed to belong to no sect of a religious nature. I sought him out and asked permission to sleep and eat at his house. I explained my work, talked to the man about the Gospel and sought to persuade him to believe.

He said that when he lived in Korea some years ago he had wanted to become a Christian, but that his father was opposed, and

the decision had not been made.

He was very friendly and bought one each of the Gospels and also a copy of the Acts, five sen worth in all.

At night the father came back. He had been away on business. He was very angry

at the presence of a colporteur.

However, the son told me in the morning that he would believe even if his father did not, and asked me to come again.

From Kim Yun Bo.

Last year, in a village, I sold a book to a family. On going to that house this year I was met by an old woman, brandishing a wooden ironing-stick, striking at me in rage, abusing me violently, calling me thief, robber, etc., and accusing me of being the cause of the death of her son.

It resems that last year, when the book was bought, this son was in good health, but shortly after he sickened and died. The old mother laid the blame on me and the book.

I could do nothing to appease her and had to depart amid the laughter of the villagers, some of whom had gathered to see what the

noise was about.

Going to another village I found three old men playing a game something like

Two of them did not want to listen to me or to see my books, and asked me to go

The third abused me, asking me if he thought they were thieves, or what, that I came there and urged them to repent.

Further he wanted to know what business I had coming there and trying to sell books, when salt, wood, grain, etc., were all so expensive. "Come in here and sit down, young man," he said, "and I will teach you your sins.

"Alright," I said, "You teach me my

sin and I will teach you yours."

In I went and seated myself in front of

him, and within easy reach of him.
"Now," I said, "teach me my sin."

He abused me much, every now and again giving me a push with his hand, but I kept my temper, and did not answer with abuse, nor strike. The two onlookers were impressed by this behaviour and finally apologized,

for their unkindly reception.
"How much are the books?" they asked.
"One sen apiece." "That's not much,"

they said, and decided to buy.

The third old man also became ashamed of his conduct and the three old men bought nine books among them and I went on my way rejoicing.

From Ti Kim Sik.

I found myself at one time at sunset very tired and hungry, and no house in sight.

While trying to refresh myself a little by eating some flowers (rose leaves?) by the wayside, I noticed, some distance away, a young bachelor (known as such by his pigtail down his back).

Calling him over I showed him my books, talked to him of Christ and urged him to

believe.

Then I asked permission to go with him to his house for the night. He said it was far away, and very small, but finally consented to guide me to it.

I found it small as he had said, and the family by no means few, but they gave me food, shared the floor with me at night and before I left bought five gospels.

WITH MISSIONARIES ON TOUR. A Pen Picture of Their Work.

By REV. A. H. BARKER.

Yong Jung, Manchuria.

Not long since Mrs. Barker and I went on an itinerating trip to Hamatang, 200 li (60 miles), to the north.

Mrs. Barker travelled in a two-wheeled hooded Pekin cart, drawn by two mules and a horse.

Off we went, the cart ahead, I next on horseback, and our cook and helper followed.

We visited a little group called Siko-oo, where a number were examined for the catechumenate, spent Sunday and Monday at Elanko, where examinations were also

Tuesday we went on, 70 li, up a long valley and over a big pass to Pak Cho Ko, where there is a small group of Christians. Here we spent the night, having a little prayer-meeting in the evening.

Next day we went on. At noon we stopped to eat our lunch, which we carried with us, at a Chinese inn by the roadside, an inn with the sign of a fish suspended to a pole over

the house.

The inn was dark and dirty. Over in a dirty corner of the Kang, or raised floor, was a miserable, unclean, sick, ragged China-man, covered with a filthy cloth. Mrs. Barker got some sugar and milk out of our food box, and made an eggnog with them and some eggs we bought, gave him this to eat, and a little money to buy some food as he did not live at the inn, being a traveller. From this we were guided by a man from

our destination who happened along, a fortunate thing for us as neither we nor our carter knew the last few miles of the road.

We found that as we go about our work the way opens up better than we can plan it. Even when it does not appear to be doing so we often get proof later that the

Lord's way is better than ours.

We planned to hold a class in Hamatang for several days, two evangelists being present to assist. We started the class Thursday a.m., but were not to end it. We heard from our guide before arriving that there was sickness in the district, that a number had died, and that the people were much troubled.

We found that during three months about twenty deaths had occurred, about twelve of these from some unknown disease which seemed to attack the stomach, knees, elbows and, in severe cases, the heart. In some cases the disease would drag on for months, in the heart cases sometimes for a few days

only.

There was a spirit of gloom and depression in the place and the people had not very much heart for study. Nevertheless they were calm and met for study to the number of sixty or seventy daily. But the minds of the people were not at rest.

Saturday evening one of the Church officers came to get some medicine for his wife who had not been well for a few days. A week before her twelve-year old boy had died suddenly. We had nothing to help her with as we had taken no medicine with us.

Next morning she was worse and wanted us to go to see her. We found her very weak, with a pulse of only thirty-five to the

minute.

We stayed as long as we could and then went ten li to an upper village for morning service. Here we found many sick, chiefly women and young people. There seemed to be little interest in the service. The sickness was the chief subject of conversa-

tion before and after.

On returning in the afternoon to the lower village we found the woman we had visited in the morning was worse. I went again to see her. Immediately after I entered the room she had a bad turn, something like a fit, teeth clenched, body stiffening out, color receding from the face, etc. This lasted for a short time then another came on. That day she had had several of these turns. Next morning word came of her death during the night.

We talked matters over with the villagers and decided to go to Yong Jung, describe the sickness to Dr. Martin and see if he could go in with medicines and do what he could.

We went 130 li, 39 miles, that day, travelling till 11 p.m. Tuesday, we went the remain-

ing 70 li arriving home about 7 p.m.

I told Dr. Martin while walking up the road to the Mission houses why we had come. His first response was "when will we start?"

Thursday morning we left on the return journey, our Chinese cart again in service loaded with our food, medicine, and three large bags of wheat as diet for sick patients, the doctor thinking from our description that the disease was beri-beri, in the treatment of which he had had considerable experience in Labrador, and where much good resulted from a diet of whole wheat flour.

We arrived at Hamatang Saturday evening about 5 p.m. You may imagine how glad the people were to welcome us. That night we saw several patients. All day Sunday we spent in visiting the sick in the

upper village.

Every day but one until Saturday we saw about twenty-five patients. Every one seemed to be sick. We saw about 140 patients in all in the two villages. There are only about 300 in all in the district.

In many cases the doctor diagnosed the disease as beri-beri. The food eaten is chiefly of a poor grade of millet and corn, in many cases more corn than millet. Many were anaemic. Heart trouble was common. A complete change of diet was prescribed. Tonics were given until our stock of medicines was exhausted.

Dr. Martin is very busy with his work Every afternoon he has a clinic of from

to twenty patients, many being Chinese. He has had a number of major operations.

He is greatly hampered for lack of proper instruments and outfit generally. We trust the Board will stand behind us and see that he is given everything to make the medical work efficient.

There is an especially good opportunity here now, and now is the time, as we are on the ground to push the work. I do not think there will ever be as good an oppor-

tunity again.

A week ago last Sunday we had communion here. Over 100 partook of the Lord's Supper. Seventeen new members were baptized, six men and eleven women. In one family the father, mother, son and daughter were baptized. Three were admitted to the second grade of catechumenate, and about twenty-five to the 1st grade. A number of babies were baptized.

Last Sunday 350 were at church. Our church here is growing rapidly. When we moved in in June, 1913, there were about eighty in all, including children, attending church. Now there are eighty families

connected with the church.

Just now we are building a new church building which wlll seat comfortably about 600 people. With a little crowding 800 or

more will be able to worship.

We are trying to build free of debt. The people are doing nobly, doing everything themselves they possibly can. Women, girls, men and boys are all busy doing zealously whatsoever their hands find to do.

HOSPITAL WORK IN KONGMUN.

DR. JOHN A. McDONALD.

In the medical work for men we have completed our first full year in our new hospital. Opened a few months, then closed, owing to the exigency of furlough, the hospital and medical work suffered a great set back. During the past year some of the lost ground has been recovered.

The number of in-patients has increased greatly during the past six months which has been very encouraging.

An interesting feature has been the number

who have been sent in by former patients. One young man, who had been unable to swallow any solid food for over a week and who was relieved by simply opening a peritonsilar abscess, brought in six others, needing treatment, from his home village.

Operative work though not extensive has increased. The relief given in some cases was marked and has been the means of

increasing our numbers.

We have been able to bear out the testimony of others as to the frequency of stone in this district, and cases have been sent here which in former years would have been sent to Canton or left to suffer until relieved

During the past few months several opium smokers have applied for admission. Owing

to lack of sufficient accommodation only a limited number have been admited at a time.

A surprising thing is the number of farmers who have applied. Some of these have smoked several dollars worth of opium in a

During the past year I have had two boys in training as nurses and one as a dispenser. They have for the most part done good work and made progress.

In the operative work Dr. Jessie MacBean and her assistant have assisted me. At times Dr. Ue of San Ooi has come out to

The native evangelist has had charge of the preaching services at the various dis-

pensaries.

The daily devotional service in the hospital waiting-room has been conducted by myself. The hospital rule, that all who are able must attend service has been adhered to, Only rarely have any objected to coming and the attention has been good.

We are not able to tell how much seed has fallen on good ground. Three have been enrolled as enquirers one of whom may

possibly train for an evangelist.

INCIDENTS FROM MANCHURIA.

REV. A. H. BARKER.

The Eastern boundary between Korea and Manchuria is the Tuman River. That part of Manchuria lying north of the river

is known as Kando.

In this, together with the territory extending north to the Siberian railway, there are about 250,000 Koreans. These have left Korea and moved north into China where they have bought lands, built houses, and started life again.

Among these people are many Christians, many believers in various non-Christian organizations, and many who have cast off, professedly, all belief in any god or spirit, and who have little use for Christianity.

The easiest class amongst which to work is perhaps the old heathen ancestor-worshipping, spirit-believing Koreans. The man who has thrown over his old native religion and has come to believe in Catholicism, or in some non-Christian religion, or who has abandoned all religious profession, is hard to reach, and in many cases is opposed to the hearing of the Gospel or to buying Christian literature.

I mention this state of affairs because it will show to some extent the condition religiously of many of the people amongst whom the colporteurs of Kando work.

In some respects, I believe, this field is more difficult than many of the fields in Korea Proper. Our colporteurs often find it difficult to get a meal or a place to sleep at night, and often have to put up with a great deal of abuse from young and old.
But they persistently work away, and

their work must tell. They are sowing seed at the rate of about 2,500 volumes apiece per year. They frequently report new believers, and cases where opposition has been broken down and favor gained. I append a few personal reports from colporteurs which will speak for themselves.

CONVERSIONS IN SOUTH CHINA.

By Miss Agnes I. Dickson.

In the latter part of January, I received an invitation to assist Miss Paxton, Student Secretary of the National Committee of the Y.W.C.A. in China, as her interpreter in a series of evangelistic meetings in Canton schools.

The work lasted for three weeks and in all forty meetings were held, aside from interviews, in six Christian and three non-Christian schools, as well as talks given in connection with the city Y.W.C.A.

Thirty-one in all professed conversion and two hundred and sixty-three registered for personal work. About half of these have since entered the Church and many of the most earnest Christians are hindered from doing so by parents and relatives.

One of the fruits of the work has been the large increase in the number of Christian

students observing the morning watch.
Enquirers' classes were opened in most of
the schools, also some classes and prayer bands among the personal workers.

One principal afterwards reported that the whole spirit of the school had changed, and another that she noticed a great difference in the student body, two who were ringleaders in all disturbances having shown a real change of heart.

Voluntary Bible classes are now conducted in all schools but two, in which these interested students are being taught outside the

institutions.

A few months later I received a second invitation to do a similar work in a training conference of the student Y.W.C.A. This was followed by four extra meetings, including students from practically all the institutions previously visited.

I also assisted Miss Paxton in two days of meetings in a Mission Boarding School in Hong Kong. During these meetings sixteen professed conversion. All the boarders in that Institution now observe the morning

watch.

In the month of June it was my privilege also to have charge of the evening meetings during eight days of the Union Bible Women's Conference in Canton, in which talks were given for the deepening of Spiritual life. There were in all over one hundred women present from the different missions working in this part of the province. The meetings were a real inspiration to myself and, I trust, helpful to them also.

A PRISON VISIT AND ITS FRUITS.

REV. A. H. BARKER.

Yong Jung, Manchuria, Last Christmas Day the Yong Jung Church, in addition to gifts of cloth and food to poor people in the town, sent by members of the Church gifts of a pair of socks, and a sen gospel to each of the prisoners in the jails.

There were three such jails visited, two Chinese and one Japanese. I with two Korean Christians, had the privilege of visiting one Chinese and the Japanese jail.

In the first we spoke to the men of Christ

and presented them with their gifts.

Into the Japanese jail I was the only one permitted to enter. The socks had to be left in the guard house, the guards promising to give them to the prisoners on their release. The Gospels also could not at once be presented as the authorities wished first to look them over.

On entering the jail I found twenty-seven or twenty-eight prisoners, all Koreans, one of them a woman, shut up in cage-like apartments, five or six in number.

By standing in front of each cage I was able to see and to talk to the prisoners in it. I went to each cell in turn and as well

as I could told them the Gospel story, and also of the gifts the Church had sent them. All listened attentively, and seemed grateful for the visit.

About three months later when sitting in my study a man came in, introduced himself, and said he had something very interesting

of which he wished to tell me.

"I have come," said he "from a group of Christians about 100 li (three li one mile) from Yong Jung. Before Christmas there were twenty-five or thirty Christians there. The number has grown until now there are seventy or eighty altogether.
"The growth is due largely to one man.

Before Christmas this man was a professing Christian but not much more. In some way he became involved in trouble and the Japanese imprisoned him in Yong Jung.

"On Christmas Day the foreign missionary came into the jail, preached the Gospel and gave him a gift of socks and a gospel. As he put it himself 'When my father or brothers could not visit me the missionary came and preached and gave me a gift.'

"He was deeply impressed and on his release he came back to our group and began at once to preach vigorously and to urge others to believe. In his own household there were many and all decided to believe—none had been Christian before.

Others in the village decided and the membership grew rapidly. The Church services are now held in this man's house. He has also given the group a piece of land on which to build a church. He is very well off, and an influential man among the Koreans in that district.
"He says he will keep the Gospel as long

as he lives as a memento of the occasion.

Young People's Societies

SEEING GOOD IN OTHERS. Y. P. Topic, 21 Jan.

REV. W. M. MORRIS, ORANGEVILLE. (Phil. 1:11. Catechism, Q. 56.)

In our lesson Paul is writing to Christians; to the "saints" which are at Philippi. Philippi was the first foreign mission station in Europe.

Read the thrilling story, in Acts 16: 9-40, of where Paul, when in Asia, saw in a dream a man of Macedonia calling "Come over and help us," and how Paul and Silas sailed from Troy and came across the narrow strip of sea and preached to them, and were beaten and east into prison, and how in prison they sang their songs of praise, and then the earthquake, and the Jailers' conversion.

Read it all and picture it to yourself. This first Christian Mission in Europe is one of the most stirring missionary stories in the world

Some time after Paul writes a letter to the little Church at Philippi, and our lesson is a passage from that letter, telling the Christian people there who had been gathered from heathenism, how they should live.

Read Paul's letter as addressed to members of our own C. E. Society, on this fashion—Paul and Timothy,.... to the members of the C. E. Society at....(fill in the name of your Society). Read it over again and see what lessons there are for you as to seeing good in your fellow members of that Society.

Paul writes the letter to the "saints" at Philippi. Perhaps you would not call each other saints, but there are probably members of your Society just as good as the "saints" at Philippi.

What were these Saints? They were recent converts from heathenism, with much of ignorance and weakness, but forgiven through Christ. Young Christians in our Societies are just as much "saints" as those New Testament Christians. In fact, you should be a good deal better "saints" because you have had better advantages.

To try and realize this fact, that the members of your Society are "saints," is just another way of practicing our lesson "Seeing the good in them" which is your topic for to-day.

One way to see good in them is to look for it. When you want to find berries in the field, flowers in the garden, trouts in the brook, you always go and look for them. Do the same with the good in the other members of your Society. You will be surprised how much of it you will find, often in unlikely places.

A way of finding good when you do look for it is to show the same in yourself. Did you ever hear of "decoy ducks." Duck hunters set wooden imitations of ducks floating in a pond or lake and the wild ducks show themselves, thinking it real.

Do not show "decoy ducks" or pretended goodness, but real; and you will be sure to find others showing the same.

If you speak kindly to people you will hear them speak kindly to you. If you help them you will see them helping you, and when they begin it they will show it to others also. If you refuse to do mean low things, you will see others following your example.

A young man leaving home promised his mother he would not drink liquor. With a number of companions he was pressed to drink. He declined. They laughed at him.

He told them of his promise. One after another of them said they had promised the same but had not kept their promise, and then and there turned over a new leaf. There seemed to be no good there, but when he showed the good in him, then he saw it coming out in others.

A boy away from home at a boarding school knelt to pray in the dormitory at bed time. Others who had not the courage before to do the same now followed his example. A change was wrought in the whole school.

To draw out the good in others is to strengthen that good in them, and one of the best ways to do good in the world is to show good to others, and thus help to draw forth the good that is in them, and make their good grow from more to more.

But behind all the seeing good in others, and showing good to them, is getting near to Christ and growing like Him. Read again your lesson. To keep near Him is to get His mind, and as we grow like Him we will show more good to others and thus draw forth more good from them.

But the nearer we get to Christ, while the more good we will show to others and see in them, the less of good will we see in ourselves. It is in this way. The more we see how good He is, the more unworthy do we see ourselves in comparison with Him, and the more humbled are we and thus better fitted to see the good in others.

This is one of the contrasts of the Christian life. To be humble in spirit is to be high according to the ideals of Christ. To be high is to serve. He who forgets himself and seeks but to be of service is the greatest, the most Christ-like.

Jesus saw good in others. He knew of Simon's profanity, which pained Him, even to the end. But He saw also in Simon something which was worthy of a better name, Kephas, Peter, a rock, and Peter responded with loyal service.

He, touched the broken chord of Matthew's patriotism, and the despised tax-gatherer for the Roman oppressors, wrote a Gospel to prove to his countrymen that Jesus was the Messiah.

FRUITS OF THE TREE OF LIFE. Y. P. Topic for January 28th.

REV. W. A. BREMNER, ST. THOMAS. (Rev. 22: 1-5. Catechism, Q. 57).

Read carefully the Scripture Lesson. It is a picture. In the picture is a throne. Out of the throne flows a river. By the river grows a tree, or many of them, for they grow "on either side of the river," but all one kind, the same tree everywhere drawing one life from the one stream that comes from the one source.

I. The Tree of Life in the World.

It is called "The Tree of Life," Life Eternal, with all that it means to the world. It means all the good, all the pardon and peace, and all else of good that comes from God to man, in and through Jesus Christ; all that God can do for the spiritual nature of man.

- (1) Nothing can help and heal the sin and sorrow of the world but what comes from God as its source. No systems of outward merit or human wisdom can save the world.
- (2) Twelve manner of fruits and twelve times a year. Twelve means completeness, both of variety and abundance; enough for every kind of need and for any extent of need, earth hath no sorrow that heaven cannot cure, nor sin that heaven cannot heal.
- (3) Fruit every month! Constant fruit! No one ever comes to this tree to go empty away. Its branches are never bare. By day or night, in joy or pain, in life or death, the way is always open and the fruit is always ripe. At all times, in all places, under all circumstances abundance is guaranteed. Always enough for all and to
- (4) Its leaves are for the healing of the nations. Every tribe and tongue and people have found life and healing in its shadow. They have come from the North, South, East and West and have found healing for their ills. This tree only can heal the world.

II. The Tree of Life in our own Hearts and Lives.

That tree must grow in human hearts and in human lives must its fruit be brought

The first Psalm teaches that the man who loves God's Law and lives by it is like a tree planted by the rivers of water, that bringeth forth his fruit in His season.

- (1) Its twelve manner of fruits must have their counterpart in the completeness of the Christian lives at which we aim. Everything must be laden with the fruit of right-eousness. Kindness in our homes, honesty in our business, faithfulness in our church
- (2) As this tree of life yields its fruit every month, keeps up a steady supply, so should

it be in our daily living. Our hearts should never lack their holy aspirations, our minds should never be without their lofty thoughts, and our hands should never be withheld from kindly deeds. It is the steady life that counts.

(3) The Tree of Life in our hearts can only bear fruit in our lives as these hearts draw their life from God and are in obedience to Him. His throne is where He is obeyed.

- 4. The life that would bear fruit must receive its life from God, and to receive that life it must be planted, linked with Him. The lives thus planted will bear the fruit of the Spirit, Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance.
- (5) Our lives draw their life from God through what the Catechism calls "The outward and ordinary means of Grace, the Word, Sacraments and prayer."
- (6) The leaves of the tree are for the healing of the nations. The health of a nation depends upon the health of the wnits which make it up. Every life projects itself into the world for healing or for hurting just in proportion as that life is itself headed or hurt.

This is why some lives blight, while others bless. This is what makes it a matter of such moment to each of us to see that our lives carry healing and not hurt, life and not death.

All around us are lives that need to be healed. Out in the great wide world are those who have never heard of the tree of life, who have never felt the balm of its healing leaves. These leaves can only heal as they are scattered among the nations. These leaves is our work. What are we doing to help the need, near and far? Some young people can go, others can help send them.

WHEN THE WEATHER IS CLOUDY.

"The weather is cloudy this morning" said Maude's father.

"Why, father, the sun is shining just as bright!" cried Maude.

"O, that sun! But I meant the indoor weather.

Maude looked at her father a minute and then turned quickly away from him. She must have known what he meant.

"What is indoor weather, father?" asked

her sister Madge.

"O, when anybody in the family comes to breakfast late and wishes there were something good to eat, and wishes our canary bird wouldn't make so much noise, and wishes that old school wouldn't begin so early, why, then I think the indoor weather is rather cloudy. Don't you think so, too?" Maude looked at her father a minute and

then laughed. "Father makes indoor sun shine, anyway,"

Do you make indoor sunshine?—The Mayflower

VISIONS AND TASKS.

Y. P. Topic, 4 February.

REV. W. A. MACTAGGART, Q. 58).

(Joel 2: 28-29. 2 Chron. 34: 1-7. Catechism,

This is C. E. week. Our subject is fitting. Visions for our Society and its place in the community and in the world;—and the Task of making our vision come true.

VISIONS

I. An Efficient Society.

Our first duty is to gather into our membership all the young people for whom our church is responsible; at the same time to maintain a high spiritual standard and

never sacrifice quality to numbers.

Our Society should be so permeated by
the spirit of Christ that the truest Christian virtues would flourish there and all unworthy

thoughts would be silently rebuked.

Each meeting should be so planned that the voungest member would have opportunity for expression, and that the oldest leaders would find their joy, not in speaking

themselves but in encouraging others.

It should be our constant aim that every member should be an active member, taking some part in each meeting and rendering some definite service between meetings on some department of the Society's work.

2. A Christian Community.

Our work for Christ is a failure unless we are producing communities in which the highest ideals of a Christian home may

more and more be realized.

Every man should earn a living wage. His hours of work, sleep and recreation should be so proportioned that the father could spend a reasonable time with his family.

The factory should not treat a man as a means to an end, but as an end in himself.

The merchant should conduct his business not merely for his own profit but for

the good of his customers.

The School, the Church and the State should do all in their power to give every child the best possible secular and religious education, and all whatsoever would pollute or defile should be banished from the community.

3. A World Evangelized.

Our motto is "for Christ and the Church." Christ died that all men might be saved, and He has chosen and appointed the Church

as the means to that end.

Our Society can never know what true life is until we get a vision of the worldwide sweep of our Master's plan. For He who so loved the whole world that He gave His life that men might be saved, and left as His last command that we go into all the world to every creature, would hold before our eyes as our supreme vision—"The World for Christ."

TASKS.

I. In Our Society.

To make our visions come true in our

Society.

The lookout committee should have an every member canvass and not be satisfied until all are gathered in.

The prayer meeting committee should meet for a few minutes before every meeting in prayer for God's guidance and blessing on the meeting;—and also meet regularly, at least one week be fre the meeting, with each leader to plan the meeting.

The same committee should do all in their power to encourage the younger members

to take part.

The Executive Committee should so divide the work among the various groups that every member of the Society would have a task, and every committee report in writing once a month.

2. In The Community.

In these days of national upheavel the spirit of true patriotism should run high and the Committee on Citizenship should be one of the livest Committees in the Society.

Labor and Capital, Woman Suffrage, Public Ownership of Public Utilities, would form interesting subjects for debates.

An intelligent interest in the play life of the boys and girls of the church would offer scope for some of our rarest gifts.

The church school with its constant demand for teachers and officers is an excellent avenue for service and the full force of our Young People's Societies should be thrown in the balance against all sorts of commercialized vice.

A dry Dominion by 1920 is no longer a

dream but a reasonable hope.

Our greatest service to-day for our King and Country is our active participation in the greatest struggle of civilization.

3. In The World.

The evangelization of the world in this generation may at one time have seemed visionary, but if we give and pray and go

it too shall be realized.

A live Missionary Committee will find its task in the circulation of literature, the conduct of missionary meetings, and the every-member canvass for your part—onefifteenth—of your congregation's share of the "Budget."

"And I, if I be lifted up will draw all men unto Me."

For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else float away useless and wasted upon the idle breeze. So will it be with present feelings. They must be deepened into decision or be entirely dissipated by delay.—Cuyler.

CONFESSION.

Y. P. S. Topic 11th February.

REV. J. W. A. NICHOLSON, DARTMOUTH, N.S.

(Luke 19: 1-10; Catechism. Q. 59).

This brief ten-verse Bible paragraph paints a vivid picture;—a tree-lined street, with crowds flocking to see and hear the new Prophet; the diminutive publican, forgetting his wealth and his dignity, in his eagerness to see Jesus, hurrying on before the procession to find a convenient perch on the lower branches of the sycamore tree, and getting the glimpse he longed for; Jesus halting the entire multitude to get in close touch with an unsatisfied soul; the publican and the prophet walking comrade-like through the streets of Jericho to the home of the former; Zaccheus, moved by the new companionship, unburdening his heart of its load of sin, and making the great life decision,—amendment for the past, service in the future.

We may hold fast to our topic (Confession) and at the same time follow the movement of our passage in three successive

steps:-

(1) The Confession of a Need.

"He was a chief publican (or lay official) and he was rich," (vs. 2.)—but he was not content.

Power and pelf do not satisfy every hunger of humanity. The soul has its own hunger, so Zaccheus left business to get close to Jesus.

Genuine goodness always awakens longings in human hearts. Note the following in-

Andrew and John, leave even their own great leader—John the Baptist—for a Greater, following after Him and asking where they could meet him for more intimate acquaintance, John I: 35-39.

The rich, young ruler, moved by the radiant goodness of the life of Jesus, reverently asks: "Good Master, what must I do?"

Luke 18: 18-23.

Zaccheus is only another instance. Noth-

ing but the best will satisfy.

Here is Augustine's similar confession:—
"O, God! thou hast made us for Thyself, and our hearts are restless till they rest in Thee.

(2) The Confession of Satisfaction.

"He received Him joyfully," vs. 6. For every hunger there is a Divine provision. To every feeblest cry of the finite soul comes an answering voice from the Infinite. Note

a few cases:—
(a) The hunger for food;—Jesus feeds
the weary, famished crowd that followed
Him to hear His message." They did all
eat and were filled," Mark 6: 30-44.

(b) The need of healing,—A woman, makes her way through the crowd, unnoticed, to touch His garment. "And she felt in her body that she was healed of her plague,"

Mark 5: 25-34.

(c) The longing for fuller light:—"The two disciples followed Jesus. And Jesus turned and saw them following. They came therefore . . . and abode with Him that day," John I: 35-39.

So that visit of Christ to the home of Zaccheus, satisfying his longings, became an epoch-making event. Ever after, the world was larger; life was lovelier and better. "He received him joyfully." The new experience was a satisfying one.

(3) The Confession of Repentance.

Setting right the past, keeping right the

All other steps lead up to the decisive

step—the amendment of life.

Our sense of need is of God's creating making us dissatisfied with the grosser and more material elements in life that we may be moved to make choice of the higher and nobler.

Our sense of satisfaction with these finer things is also God-provided,-foretastes of our high and holy privilege as members of the family of God.

But these prove fruitless unless they issue in the momentous step of repentance,-the decision to take Christ for our Saviour. crown Him as our King, and enlist as soldiers in His cause. Listen to Zaccheus: "I give to the poor. . . . I restore fourfold."

Dreams, desires, delights have their place, but upon decision hangs the eternal destiny of the soul.

ONE MAN'S INFLUENCE.

In Indianapolis some months ago when the contestants for the annual three-hundred-mile race on the Speedway were registering, one racer arrived with his cars a little late, and, owing to rainy weather, could not qualify by a trial on the track for a day or two.

The time was short and he was finally asked to enter for qualification on Sunday.

This he declined to do.

When the authorities saw that he was steadfast in his conviction that Sunday must be kept sacred, they reluctantly made an exception for him. He entered upon this condition and won a prize.

The influence of his conscientious stand on other men was seen a few weeks later, when, at Chicago, rains prevented the great five-hundred-mile race, until the managers decided upon Sunday for the event.

Six of the men who honored the Indianapolis racer for the stand he had taken, with-drew from the contest because of this change. One man's adherence to principle reaches farther than one can estimate beforehand.-Set.

MISSION HOSPITAL WORK, HONAN. Y. P. S. Topic, 18 Feb.

By REV. JAS. R. MENZIES, M.D., HWAIKING.

(Acts 3:1-10. Catechism, Q. 60).

Given, a population of eight million souls, all sin-sick, and as many bodies, many of them diseased, with the command, "Go, Preach and Heal," and you have the reason for medical mission work in Honan.

No one who has not lived for some time

among the people of Honan, who has not entered their homes, who has not tried to relieve their sicknesses, can have any fair dea of the needy condition of these people.

They are poor, most of them, but neither azy nor shiftless. They are a hard-working

rugal people.

Put 700 Canadians on a square mile of and and 700 Chinese on another square nile, and compel them to live on what their and produces, and we know which would re most likely to make good.

The death-rate in Honan is very high, but with uncertain crops and over-population, runger is directly or indirectly responsible or a good deal of it. Half-fed people do not resist disease well, over-crowded people an not enjoy as healthful dwellings as those vho have more room, and besides, many ealthful habits are expensive, and so we lave a fine frugal industrious people sufferng from many ills-some of these ills the esult of heathen superstition—others that decent government should prevent-and thers that can only be cured by less crowded onditions of living.

The Mission Hospitals.

For the relief of suffering in our North Honan mission field, with its eight millions of people, two hospitals have been erected at Changte, one for men and one for women and children. Sixty miles further south, at Weihwei, is another hospital for both men and women, and ninety miles to the west, at Hwaiking, is another hospital also for men and women. A fifth hospital has been at Wuan to the north west of Changte, but t is closed as the doctor is serving in France.

A few words about these hospitals.

Through the kindness of friends in Montreal the new Erskine Hospital at Changte has been completed, and Dr. Leslie is now rejoicing in the use of a modern, well-equipped hospital plant.

Dr. Jean Dow's work among women and children has quite outgrown its modest accommodation and new hospital buildings have been planned and estimated for, but the war prevents their present erection.

At Weihwei the hospital premises that have done service for thirteen years are very seriously overcrowded and inadequate.

A splendid site for a new hospital has been secured on the bank of the Wei River and while the erection of the hospital proper must wait until after the war, there is at present very urgent need for about six thousand dollars to provide the out-door wing

of the hospital as a beginning.

If any man has six thousand dollars Canadian currency he would like to change into the currency of the Kingdom of Heaven (safe from moth and rust and thieves) I know of no better plan than to invest it in

the hospital at Weihwei.

As to Hwaiking. Yes, thank you! We will be very glad to have our new hospital, too, when the others have been provided for, after the war, as the hospital buildings provided by the kindness of the friends of Bloor Street Church, Toronto, having done splendid service for a dozen years, are now not sufficient for the needs of the work.

The Hospital Staff.

You must forget most of your ideas of hospitals and their necessary staffs if you wish to take in what a mission hospital staff

First, there is the doctor (in the case of rarely fortunate hospitals where there are two, we should say the doctors). There is the doctor—who is hospital superintendent, general administrator, surgeon, physician, eye and ear, throat and nose, specialist, pharmacist, etc., who may fill in his leisure hours with building, keeping of accounts or other work of the kind.

Then there are the medical assistants,

three or four in each hospital, who fill a very

important part in the work there.

These are young men, or women not so young, who in the respective hospitals for men and for women, have been trained to assist in the dressing of the patients, the compounding of medicines, and general work of the dispensary and wards.

In the operating room they are the only assistants the surgeon has, and give the anæsthetic, and assist with instruments,

dressings, etc.

A very helpful and important part of the staff these assistants are, but alas their stay in the hospital is as a rule much shorter than

we could wish.

A trained medical assistant can make much more money as a doctor than we give him as a hospital assistant, and as China as yet has no laws regulating medical practice, and we have perhaps been slow to realize what these men are really worth to our hospitals, and slower still to pay them what they are worth, we lose them when they are of most value to the work.

The Nurses.

This part of the staff is noted principally for the fact that there aren't any. In east-ern lands the question of nursing by women always creates a serious problem, as it does in China, but the problem has been solved in China, and in rapidly increasing numbers nurses are finding their work in the hospitals so badly needing them.

At Weihwei Mrs. Ratcliffe is preparing herself for the work of training Chinese women nurses, who will be a very great boon to our hospital work.

The Hospital Evangelists.

By no means the least important part of the work of every hospital is that of preaching the gospel, whether done by the doctor, the assistants, or the hospital evangelist or Bible woman, for of all true mission work, the end is evangelism.

Kindly, sympathetic treatment, and relief from suffering, open the hearts of patients in a wonderful way to the gospel message, so we are not surprised to find many of our patients become inquirers after truth, who came to the hospital strong in their prejudice against the foreign religion.

The Patients.

No smooth-running ambulance with pneumatic tires brings in our patients, but fortunate is the one whose long journey over villainous roads has been made in a springless oxcart or squeaking wheelbarrow.

Just stand by the gate and see them as they arrive.

The lady in the cart-de-luxe, with the retinue of servants, is an official's wife.

That poor dropsical patient has come only a few miles, but he has been days on the road, hobbling painfully along and begging his way as he came.

Those two stalwart sons have carried their aged mother on that bed over the mountains several days' journey to have her blind eyes

cured.

The little boy led along by his grandfather is blind also, it may have been by small-pox, or more likely by the needle of a Chinese

eye-doctor.

You note the sallow faces and emaciated condition of so many of the patients, and you think of malaria, or of opium, or tuberculosis, and you are not far wrong in your diagnosis. It may be one or all of these, or it may be famine.

The patient just carried in on that bed, whose head is so carefully covered with the quilt, is a fever case, quite likely scarlet fever

or diphtheria, so do not go too near.

That wounded soldier tells of a fight with robbers, and the young man with blackened face and hand blown to shreds, was up to last night a member of the village guard against robbers, but he alas! did not know how many inches of Chinese powder his rusty Chinese gun could stand before it burst.

You notice the friends of the patients come with them, and one or more is allowed to stay with each one, which is a wise and

kind provision.

"Do you find the Chinese satisfactory as evangelists?" "Just step into the chapel and listen for yourself though you may not understand a word that is said."

"Who is the slight young man with black glasses, he does seem to preach with power?"

"He wears black glasses, not to shade his eyes from the light but to cover up the scars where his eyes once were

where his eyes once were.

"Some years ago we carried this young man from his home where his enemies had dug out his eyes with scissors and rubbed in quicklime to make sure work, to that room you see there in the hospital. A very wicked young man he had been, though well-educated, and for days his mind was filled with thoughts of revenge, and even suicide.

"When he left that hospital ward several weeks later it was to use his scholarship and his keen intellect as a preacher of the gospel of Jesus Christ, and in this service he has been

markedly successful."

"This sort of work appeals to me," you say, "and I would like to have a more direct interest in it."

Well, you may. The price of your new car would provide a new hospital ward, and

you saw how badly it was needed.

The cent you pay for your morning paper is enough to pay for the treatment of one of those many patients you saw, medicine included, and the five cents you pay for your street car fare when you have forgotten your tickets, will pay for his whole stay in the hospital."

THE LORD AND PELE-A TEST.

I Kings 18:24.

The native people of the Hawaiian Islands had a dread goddess whom they called Pele. She dwelt in the flery part of the volcano Kilauea, and her power was great and terrible.

The Princess Kapiolani arranged a test, that she might prove to her people that Pele was powerless. She made a pilgrimage of a hundred miles, most of the way on foot, to the great crater, where she was met by a missionary who had walked barefoot, for he had no shoes, from Hilo, twenty-five miles

The two then descended from the rim to the "black rock." There they were in full view of about eighty watching natives, and Kapiolani said to them: "The Lord is my God. He kindles these fires. I fear not Pele. If I perish from the anger of Pele, you may fear the power of Pele. If I do not perish, all the gods of Hawaii are vain."

The terrified people expected to see the fire leap upon her for thus defying their goddess, but she stood calmly there, sang a hymn of praise, and then returned unharmed to them.

Her test did much to convince the Hawaiians that their gods were vain, and that "the Lord He is God," even as Elijah's test convinced the people of Israel.—Australian S. S. Teacher.

In the last fifteen years more than three millions of immigrants came to Canada, many of them alien in race, nationality, sympathy, faith. These are a great host to be nationalized and Christianized.

BEGINNINGS OF MISSION WORK. IN BRITISH COLUMBIA.

Y. P. S. Topic, 25 February.

By Rev. John A. Logan, D.D., Vancouver. (Isaiah 35: 1-10. Catechism, Q. 61).

Mission work in British Columbia dates from 1861, has to do with Victoria, New Westminster, Carriboo and Nanaimo, chiefly

with the two former.

It was the colonial period. Vancouver Island was the oldest colony on the Coast. In 1859 the Mainland became a colony called New Caledonia with New Westminster as the capital. Later the colonies became the Province of British Columbia and part of Canada.

Settlement on the Coast was slow. The Hudson Bay Co. was then all powerful and did

not encourage immigration.

Coal was found at Nanaimo in 1849 and miners followed. In 1859 came the gold rush to the Fraser river and the Cariboo country. It is said that in the next five years not less than 30,000 miners came, and pushed their way into the upper section of the Fraser.

With this came a demand for mission work. Appeals for ministers had been sent to the old lands and to Eastern Canada,

but for years there was no response.

There were special reasons why our Church should be interested here. For years there had been on this Coast a flavor of Presbyterianism. The grandfather of Capt. Cook. the earliest English explorer on the Pacific

Coast was an elder in the Kirk.

Such men as Sir Alex McKenzie—first to cross the Continent; Simon Fraserfirst to go down the Fraser River;—David Thompson—first to navigate the Columbia river;—and Simpson, Munro, McKay, Cameron, Finlayson, McLaughlin, Sir James Douglas, and many other trusted officials of the Fur Companies were linked up with the Presbyterian faith and of Scottish descent.

For more than a decade the Anglican Church had its missionaries here, and many

Presbyterians united with them.

The first Presbyterian missionary was Rev. John Hall, sent out by the Irish Church, arrived in Victoria, June 1861. He had been ordained by the Presbytery of Dublin in 1852 and spent nine years in the ministry

Mr. Hall wrought with energy and faithfulness. There was no church building, or Session, or Board of Managers, or Sab-

bath School.

In 1862 First Presbyterian Church was organized and their new church building was dedicated in November of the following

In a city of 3,000 people there were few families and not until 1864 was the first Sunday School organized with two teachers and seven pupils.

In 1865 Mr. Hall resigned and went to

New Zealand where he labored forty years. He then returned to Ireland where he died in 1911.

His work in Vicrtoia was no easy task. He labored alone, and amid many discouragements. The congregation was a changing one. People came to British Columbia, not for church work, but to make money.

All was transitory and unsettled.

He did his work well. The foundations of the church were truly laid, and the church in British Columbia will always have cause to revere the memory of its founder and first

missionary.

The second missionary was Rev. Robert Jamieson, also of the Irish Church, but appointed by the church in Canada. He came West with his family in 1862, and settled at New Westminster. He at once organized St. Andrew's Church there, and with the exception of four years at Nanaimo. he remained at his post twenty-eight years doing valiant service.

To tell his work would take a volume Discouragements were borne with patience and courage. Church and manse were built, day school conducted, missions organized in surrounding districts, and visits made

to far off fields.

In 1865 he went to Naniamo, leaving St. Andrew's in charge of Rev. D. Duff who had for a year been at Cariboo.

While at Nanaimo a congregation was

organized and a church built.

In 1869 Rev. W. Aitken arrived from Ontario and took charge at Nanaimo, and opened the way for Mr. Jamieson to return to hs former charge where he wrought until failing health compelled his retirement.

New Westminster was the gateway to the gold fields through which thousands of men of all sorts passed up the Fraser, and the influence of the pastor over these men was strong and salutary. He was a true hero of the Gospel, and the church of to-day owes much of its strength and virility to his fearless and arduous labours.

Following these brethren come the missionary enterprises undertaken by the Church

of Scotland.

On the retirement of Mr. Hall, the church at Victoria turned to Scotland for a pastor, Mr. Thomas Somerville, a young minister who was assistant in a parish church in Glasgow was recommended, and First Church Victoria forwarded a Call, which he accepted, and after ordination arrived early in 1865.

He labored here for one year and then organized St. Andrew's Church in connection with the Church of Scotland, and re-

mained until 1870.

While minister of First Church he ordained four elders, the first ordination of any kind in the Colony; organized a prayer meeting with an attendance of one hundred; opened a station at Drayflower and gave fortnightly service; organized a Sunday School there and was chaplain of the Volunteers and St. Andrew's Society.

In 1869 St. Andrew's Church was dedicated,

a mission field opened at Esquimault and on the Island of San Juan. For five years he did splendid service, which was appreciated alike by Victoria and the Colonial Committee. Returning to Scotland, with the exception of two years at Kirkintilloch, he labored in the Parish Church of Blackfriars, Glasgow, until removed by death in September, 1915. As a preacher, organizer and pastor Dr. Somerville stood in the front rank, and upheld the traditions of the Scottish Church.

He was succeeded by Rev. Simon McGregor of Pictou, Nova Scotia, where he had labored ten years in the ministry. With vigor and ability he carried on the work in St. Andrew's. From the day of his arrival he felt the need of additional laborers and sent out appeal after appeal for more help, but none came.

In 1874 he went to Scotland to look for ministers. As a result he was able in September of the following year to see organized the Presbytery of British Columbia, in connection with the Church of Scotland, with the foregoing members:—Simon McGregor, Moderator; Wm. Clyde-Clark and Rev. George Murray, with Rev. Robert Jamieson as corresponding member.

One of their first acts was the ordination to the ministry of Alex. Dunn and A. B.

Nicholson. It was an occasion of thankful-

It was an occasion of thankful-ness for the past and hope for the future. Immediately thereafter, the ministers went to their fields of labor—Mr. Clyde to Nan-aimo, Mr. Dunn to Langley, Mr. Murray to Nicola and Mr. Nicholson to fields near Victoria, and in 1877 Rev. B. K. McElmon was stationed at Comox.

It would be interesting to follow these men to their extensive fields, and to trace the history of their self denying labors, but your space will not permit.

Three of the First Presbytery are still

with us-Dr. Dunn, Revs. George Murray and B. K. McElmon, and while they have retired from the active ministry they still do their share in telling the "Old, Old Story"-

ever new.

The field occupied by these brethren is practically co-extensive with the Synod of British Columbia, the largest in area in the whole Church, in which there are now 119 ministers and 305 preaching places and a membership of over 16,000.

We can never forget the debt we owe to these pioneer missionaries, who labored under conditions most discouraging and trying, and to the mother Churches of Ireland and Scotland for their interest and generous support. They labored and we have entered into their labors.

THE BLESSEDNESS OF WORK.

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."—Jesus.

This is the Gospel of labor-Ring it, ye bells of the kirk! The Lord of Love came down from above To live with the men who work. This is the rose that He planted Here in the thorn-cursed soil; Heaven is blest with perfect rest, But the blessing of earth is toil. -Henry Van Dyke.

MAKING THE PRAYER DEFINITE.

A small girl in her first year at school had found new companions very entertaining, and was inclined to linger with them to play instead of returning directly home after the session ended.

One morning after such naughtiness had been sternly reproved, she inquired carefully what she was to wear that day. "The fully what she was to wear that day. pink dress?" "The pink box?"

As each answer was received, she closed her eyes for a minute, and the wondering mother presently asked the reason.

"Oh, I'm asking God to make me good day," said the child, "and I'm telling him what I'm going to wear so that he will know just which little girl needs help.

We smile at the childish story, but it holds a hint of definiteness which might be useful to many an old petitioner. The Lord know

who needs help and how, but he wants us to be definite and specific as we make known our requests.—Ex.

WHAT A CHANGE.

In 1808 an imperial edict was issued in Japan as follows:—"So long as the sun shall continue to warm the earth, let no Christian

be so bold as to come to Japan."

In May, 1905, the following communication was sent to the Y.M.C.A. of Japan from the Imperial household department:— "Having heard of your work for the comforting of the soldiers on the field, their Majesties the Emperor and Empress are pleased to grant you the sum of 10,000 yen."

Think what lies beneath all this progress It means that men and women whose hearts have been filled with the love of Christ, have left all and followed Him to lands where only darkness, cruelty, superstition and horror dwelt, and have endured suffering. privation, loneliness and death, that these "other sheep" might know the joy of sin forgiven through the blood of Christ, and to-day we have living witnesses to His grace and power where a hundred years ago can-nibalism reigned supreme. Countries have been explored and opened up, and now nearly every land is open to Christian missionaries.

The same call comes to us to-day, what are we going to do for those who are still in the shadow of death and have no hope beyond the grave?

"Pray ye therefore," therefore."—In Medical Missions.

Junior Y. P. Societies

VISIT OF SHEBA'S QUEEN. Junior Y. P. Topic, 28 Jan.

(1 Kings 10 : 1-13; Matt. 6 : 28-29; Matt 12 : 42. Catechism, Q, 58).

The story of the great and wise Solomon, King of Israel, is told in the first eleven chapters of the first Book of Kings. He built the great and beautiful Temple for the worship of God. His fame spread all over the known world. People came from far to see for themselves the wonderful things of which they heard.

Our lesson is about a Queen that came from the far South country, not so much to see the Temple and the places that Solomon built, but to hear his wisdom, and "to prove him with hard questions." We do not know her name. We have the opinion that her skin was black. But we know that character does not depend upon color.

She had a desire to gain knowledge, and an open mind to receive it. Christ speaks of her in terms of praise. He tells us that she came from the uttermost parts of the earth to hear the wisdom of Solomon, and herein she sets us a good example.

Perhaps there are times when some of us would rather stay at home than go to school. Too often boys and girls prefer play to study. The Queen of Sheba teaches us that knowledge is worth a high price. She took a long journey, faced many difficulties and dangers in order that she might profit by seeing what

Solomon had done and meeting 'him and hearing his wisdom.

Only the people that are willing to take trouble and to deny themselves have a right to expect success.

Christ is greater and wiser than Solomon—for all the wisdom that Solomon had he received from God, and Christ tells us that if any of us lacks wisdom—and who does not—all we have to do is just to ask of Him and He will give it unto us, and He gives it to us freely and we can get it without going a long journey.

He speaks to us from His Book. He speaks to us from His works that we see around us. He speaks to us in the comfort and love of home. He speaks to us in Church and Sunday School and in the meetings of

this Society.

We are having a great many chances to know Him, and to learn of Him, and if we are not careful to improve them in the Day of Judgment, the dark-skinned Queen of Ethiopia may appear against us and say, "I went over rivers and mountains, and across pathless deserts to learn wisdom from Solomon. You did not care with all the advantages and comfort of life in Canada to wait upon God and learn the wisdom and love and service of Jesus Christ."

This must not be, and so we give fresh heed to what Jesus says, "Learn of me, for I am meek and lowly of heart, and ye will find rest unto your souls."

A JUNIOR'S WORK. Topic for February 4th, 1917.

By Rev. Dr. Macgillivray, Toronto. (2 Chron. 34: 1-7; Gal. 6: 7-10. Catechism, Q. 58).

God is Lord and Master of us all. As such He has a right to the best service each can give. He expects such service. His command is "Go work to-day in my vine-yard."

If we do so we have His loving promise, "As thy day so shall thy strength be." This means that whatever work the day may bring, God will give us strength equal to that work.

God does not ask us to work alone or unaided. His Word tells that, "We are laborers together with God." We are in partnership with Him, and so share in His strength, wisdom and power.

As Juniors we will only be expected to do such work as we can do. The Master whom we serve is most reasonable. He knows just how far little feet can carry us; how

much little hands can do. He knows the words that young lips can speak, and in His loving kindness He does not expect from any of us wisdom beyond our years or service beyond our strength.

Our Bible Lesson, from the Old Testament, tells a story of the boy King Josiah, who began to reign when he was but eight years old. We are told that from the beginning he "did that which was right in the sight of the Lord."

His course was straight ahead. "He turned neither to the right nor left,"

It could not be otherwise with him for "While he was yet young, he began to seek after the God of David his father." And we have God's promise on this point, "I love them that love me, and they that seek me early shall find me."

me early shall find me."

From our lesson in the New Testament we learn that one of the very best things Juniors can do is to form habits that are right, for as one sows so he will reap.

Childhood is the seed time, and a Junior's work is to sow the habit seeds of truthfulness, kindness, honesty, diligence and love.

These will yield a glorious harvest in after

vears.

There are many things that Juniors can do suited to their years and opportunities—obedience and helpfulness in the home, kindness and unselfishness in school and at play, politeness and consideration for those older than themselves, punctuality in attendance at Sunday School, which means being there every day, and on time, with a pre-

pared lesson, an offering to help on the Master's work, a mind to learn and a spirit

to help.

To-day's meeting is the one at which we pledge ourselves to be good soldiers of Jesus Christ, and that means that wherever He wants us to be, there will we stand; and whatever He wants us to do, that we will do, willingly and well, for His glory and to make the world better and happier.

"MANLY BOYS, WOMANLY GIRLS."

Junior Topic February 11, 1917.

REV. Dr. Macgillivray, Toronto.

(2 Kings 5 : 2-4; Luke 7 : 1-10. Catechism, Q. 59).

There is a place always waiting for the boy or girl that wants to help; and those boys and girls are happiest who find this place and try to fill it.

I once went to a group of boys met for an hour's play in the gymnasium. There was a committee busy in another room filling baskets to send to some poor people on the Eve of Christmas. Some messengers were needed and appeal was made to the boys.

More than enough volunteered, and when I said, "I am sorry to take you from your sport," one quickly answered, "that is all right; it is just for work like this that we are

here.

Our Old Testament Lesson to-day tells of a little captive maid, far away from home, serving strangers. But this did not sour her!temper. She studied to be helpful.

She loved her mistress, and pitied her master, who, in spite of his greatness, was diseased with leprosy; and one day she told her mistress if he would only go and see the Prophet that was in the land of her people he would heal him, and so earnest was she

in urging it that Captain Naaman went to Isreal and met Elisha and was healed.

Every boy knows the story of the lad that was in the multitude which followed Jesus and listened to His teaching; how he had carried his lunch with him, five cakes and two little fish, and how he cheerfully brought them to the Master, who blessed them and so multiplied the food that thousands were fed.

In our New Testament Lesson to-day, we learn of the Roman soldier who loved the Jewish people and built them a synagogue,

a meeting house, a church.

His kindness brought its reward for when His servant was ill, he sent the Elders of the synagogue to Jesus to ask him to heal his servant. They told the Saviour that the centurion was worthy to have this done for him, because of the service he had done them.

So it is given to every boy and girl who will, to do little things to make his neighbourhood brighter and better, and this can only be done by living as Jesus lived—eyes to the blind,—willing feet for the feeble,—friendship for the lonely,—and cheer for those cast down.

There are orphanages, sick children's hospitals, mission schools, etc., in our own land and in heathen lands that boys and girls can help, and thus know, the joy of service. "It is more blessed to give than to receive."

HOSPITAL WORK IN FORMOSA.

Junior Y. P. Topic, 18 February.

By MISS LILY ADAIR.

(Luke 7: 1-10. Catechism, Q. 70).

Miss Adair's article is on another page, the first article in "The Children's Record." Turn over to that page and find it, and read it carefully.

CHOOSING OUR MASTER'S WORK. Junior Y. P. Topic, February 25.

REV. W. M. KANNAWIN, TORONTO.

(I. Kings 18: 17-40. Catechism, Q. §61). "And Elijah came unto all the people, and said; How long halt ye between two opinions? if the Lord be God, follow him: but of Baal, then follow him."

Ahab, the king, had married a foreign heathen princess and she tried to bring into

Israel her heathen worship.

The king gave in to her and for a time it looked as though the religion of Jehovah

was to be overthrown.

But God had not left himself without a witness. The prophet Elijah appeared, and under his leadership the forces for righteousness were rallied, and a fierce contest ensued.

The scene in our lesson is one of many conflicts that must have taken place. At Mount Carmel the people were convienced that there was no such god as Baal, or if he did exist he was powerless. Jehovah's presence was proven beyond doubt, and the people shouted, "The Lord He is the God."

Of course the conflict was not for ever at an end, but it is one of the many proofs the Bible contains that there is but One

Living and True God.

It is plainly the duty of every person to investigate this claim, and if it is true give Him the worship that He commands.

Are you not continually making a choice similar to that which Elijah demanded of

these people so long ago?

Every day, boys and girls have to choose between right and wrong, and often the whole future is bound up with the choice that is made.

Not always is it easy to decide. Public opinion may be strongly on our side, but that does not always point in the right direction.

On the occasion before us one man said,

"choose Jehovah as your God," while 450 men said "choose Baal."

The choice of the crowd cannot always be depended upon. Elijah wanted every man to test these claims for himself, knowing that such an investigation could lead to only one result.

So, when two causes of conduct open up before you, examine them well, and if you sincerely want to choose the right you will not long be left in doubt.

For example,—your parents, minister, Sunday School teacher, the workers in your Junior Society, wish you to accept Christ and publically confess Him by joining the Church.

Many other boys and girls, and perhaps careless men and women, tell you not to take any such step, at least not for the present,—put it off until you are older.

It is the same old situation that Joshua called upon the people to face, and he said,—
"Choose you this day whom you will serve."
And Elijah said, "How long halt ye between two opinions?

That is the greatest choice in life. Every-

thing else depends upon it.

Jesus said,—"Seek ye first the Kingdom of God and His righteousness,"

Whatever position in life you may occupy, your work will be more satisfactory if you settle this matter and decide once for all to serve God.

DEAD, YET SPEAKING.

MISS IDA L. SHANNON, HIROSHIMA.

O Yasu San went home in February.
After her death her father found a diary she had kept during the months of her ill-

In this diary she had recorded many of her religious experiences. She told how in the midst of suffering it was a comfort to pray, how happy she was because Jesus was with her, and how she longed to be with him in heaven. She wrote that she had no fear of death because she was going to her real home.

Toward the last she recorded her great longing that her parents should know and enjoy this same blessed experience that

was hers.

As her father read these words he said that it was not his daughter's voice he heard, but the very voice of God to him; and he could not doubt that O Yasu San was really with God, just as she expected to be, and he must surely join her even as she had begged him to. He asked the pastor to teach him, and on Easter morning he and his eldest son were received into the Church. He seems very happy in his fellowship with the Christians.

The mother has not yet been willing to

give up the worship of ancestors.

The old woman who walked barefooted through the February mud and snow by her

casket is studying the "religion that can cause one to die smiling." She gathers her friends in to hear the Bible woman's words, though she says, "I cannot accept publicly this faith because of my husband, but no other teaching comforts me as this does."

O Yasu San, though dead, yet speaketh. The Missionary Voice.

AN EARNEST KOREAN WOMAN.

BY ONE OF OUR MISSIONARIES.

Our month's class for men, our Bible Institute we call it, has been held.

Though for men, we had present one woman. She came in 800 li, about 240 miles, over a rough road infested by robbers, in order to study. She came on a horse-

Although the class was for men we allowed her to study. Af first she found it difficult to get the notes down, but gradually acquired ability and speed, until towards the end of the class she was able to get practically everything that was taught.

At the end of the month examinations were held and this woman was able to make an average of 50%, and received a third-

class certificate.

The subjects studied were Genesis, Amos, Bible History, Acts, The Threefold Secret of the Holy Spirit, and the Last Dispensation.

Life and Work

"THE LEAST OF THESE."

There were twelve of them gathered in the comfortable living room after a good

dinner.

"By the way, gentlemen," said the host,
"You know it has always been the policy of this club to aid worthy charities. I want some generous subscriptions to-night for our city's new home for the care and educa-tion of defective children. I'm sure you all feel, as I do, that these poor little mites deserve a chance, if there is one; and if there is not, then at least proper care. I will head the list with four hundred dollars."

"I can't give that much, but you can put me down for one hundred dollars," said another. "I have a nephew—poor little chap!—I say, you can put me down for one hundred and fifty."

The other men followed, until all but one

had subscribed.

"My friends, I hope you don't think my failure to subscribe is due to parsimony. It is not. It is a matter of principle. I prefer to give my money elsewhere. I do not approve of such institutions. In fact it is almost a hobby of mine. I think the present generation is giving entirely too much aid to the unfit. It is reversing the whole order of man's evolution.

"In the centuries past, the struggle for mere existence was so hard that man had no time to aid and preserve weaklings. Therefore only the strongest survived, and

this was of benefit to the race.
"Looking at the matter from an individual viewpoint, I admit that it seems heartless to say that the unfit should be eliminated, but from a racial standpoint I think any

of you must see that it would be best."
"Do you mean," demanded the man who had spoken of his nephew, "that subnormal and defective children should be put out of the way? Left out on the hills to freeze and starve, for instance, as was the custom among the ancient Romans and Spertens?" and Spartans?"

"You talk as if I were shockingly cruel," replied the other. "I am not at all, as a matter of fact. I am merely not short-sighted. I am looking to the ultimate good of the whole race; and if its welfare demands that the individual be sacrificed, then I

believe in doing so.

"No. I would not leave an imbecile baby to starve or freeze, of course, but I honestly think it would be better if it were gently

and painlessly put out of existence."
"May I say a few words?" asked the host, rising. "It seems to me that my friend in his argument has overlooked one factor— Christianity.

"The philosophy of Christianity and the philosophy of evolution are quite different.

The law of the latter is 'the survival of the fittest.' The former leaves the ninety and nine sheep in the fold and goes out to look for the weak, lost lamb. It breaks not the bruised reed nor quenches the smoking flax. It makes the last foremost and the foremost last. It cherishes most the smallest and weakest. It is a religion of the indivi-dual, for it believes that every human is a child of God and equally valuable in God's eyes. It knows that Christ died for the

most repulsive as well as for the loveliest.
"Beg pardon, sir," said a deferential
voice from the doorway. "One of the

gentlemen is wanted at the phone immediately—Mr. Ralston, sir."

The man who did not believe that the unfit should be preserved rose hastily. "I'm afraid my baby's sick," he said anxiously. "She was not feeling very well when I left, and my wife promised to telephone me if—

Excuse me, gentlemen, please."

He came back in a moment, very pale. "Ames, you'll have to excuse me," he said hastily to the host. "My baby is quite sick. I'll have to go right away. The doctor is there, and Gertrude seems worried." His voice broke a little, and he made his adieu quickly and hurried away.

"I hope there is nothing serious the matter with that baby," said the host with friendly anxiety. "She is the only one, and they were married twelve years before she came.

But it was serious, very serious, for the baby hung between life and death for weeks, ill of spinal meningitis. Then one day the doctor told the haggard parents that he thought she would get well, but that he must prepare them for the possibility—more, the entire probability—that she would never be more than three years old and that her development would stop just where it had been when she was taken ill.

"And what about your unfit baby?" asked some imp of memory in the depths of the wretched father's brain. "Do you want her eliminated?" His whole being cried out "No" in answer. Then he felt his wife's arm about him. "We must love her more than ever now," she sobbed. "No-body else will. Just us and God."

It was six weeks later when Mr. Ames stopped his friend on the street one day.

And how's the baby now, Ralston?" The father's face beamed. "Getting better The father's face beamed. "Getting better every day," he answered. "We came mighty near losing her, though. I tell you, we were scared. And once we feared that—well, you know the effect meningitis so often has on children. But she's all right; bright as a button. And I say, Ames, I've been wanting to see you. I want to give you my check for \$500 for that home for defectives."—In the Missionary Voice.

AFTER THE WAR.

By PROF. JAMES DENNEY.

(In the British Weekly.)

Often we hear it said that after the war nothing will be the same. The soldiers will come back in a new mood, with new thoughts, new political, religious and social interests, a new impatience with what is effete and ineffective, which will make short work with much that was too long tolerated. The Church and the State alike had better prepare for surprises.

This is easy talk, and has little substance in it. It is just as true to say that after the

war everything will be the same.

No shock really upsets the equilibrium of the world; there may be a considerable but only a transient disturbance; things will settle down again, and the center of gravity will not be too far from the old point.

Human nature will be the same. The law of God will be the same. The inconsistencies of a being, conscious of a spiritual calling, but with roots descending into the dark places of nature, will be the same. Man's glory and his shame, his hope and his despair, his pride and his need of God will be the same.

What is more, the Gospel with which God comes to meet him will be the same.

And the Church, whose special calling it is to represent the changeless interests of eternity in the stream of time, must not be excited too easily by the cry that everything is going to be different. She will have to witness to the same truth, though it may be with a new sense of its entire scope and with a new fidelity to its moral implications

Much has been said of what the returning army will require from the Church. Unhappily, a great many of the army never had anything to do with the Church, and are quite likely to return as indifferent as they went away.

But men who have been face to face with death may well have had their sense of reality quickened, and if they come in contact with the Church, will want to hear an intelligible and unambiguous voice.

They will have in this desire the sympathy of many who have never left home. Perhaps religion had been too much intellectualized, and the protests against this were justified.

But under the influence of pragmatism, the recent tendency has been all the other way, and the ordinary hearer begins to doubt whether the Church has a definite

message at all.

He has heard enough of the Gospel as sublime, consoling, inspiring, beautiful; what he wants to hear is something which has the primary radical virtue of being true. He wants to know the ultimate realities, the facts and laws of the eternal world with which he will have to settle in the last Judgment.

If the Church prepares for anything after the war, it should prepare with open mouth and unveiled face to manifest the truth of its message to every man's conscience in the sight of God.

THE RESTLESS MINISTRY.

Under the title "Where is the minister headed for?" a writer in the Christian World

says:"No kind or amount of ecclesiastical machinery can furnish all the improvements needed by the pastorate. There are things which ministers must do for themselves.

"Every calling has its difficulties, and ministers must take their medicine along with the rest and make a manly effort to overcome the difficulties; they must adapt themselves to changing conditions; they should beware of side lines and hold hard to the main track: they should not spend much time on small things and little time on the big thing, the preparation of the sermon; some of them should get up earlier in the morning; some of them should work harder through the day; they should consider it more important to be efficient pastors of their churches than popular public men; they should cultivate the spiritual life of their people as the best source of the good things for which churches and pastors exist and which the world most needs; they should preach the Bible; in spite of the stormy condition of the world, it is not a time for them to be discouraged, but encouraged, stirred up. The final word for the pastoral calling is practically the same as that for other callings: 'Make good.'

MORE PATIENCE.

It has been said that our Lord had almost every kind of disciples except perfect disciples.

There were the quick-tempered men who longed to call fire from heaven when their message was not received, the impulsive man whose rash speed outran judgment, the doubter who waited for proofs, the ambitious men who were jealous of the others, the man who failed in time of danger, and even the traitor who used friendship's intimacy for betrayal.

When we remember who and what they were, the Eleven who were nearest to the Christ in his earthly life and to whom he left the carrying forward of his Kingdom. it seems as if we might be a little more patient in our human friendships and with our human helpers who disappoint us so often.

Also, and the comfort of the thought lies here, we may be a little less disheartened at our own mistakes and failures, remembering that he who was patient with his faulty followers long ago will tenderly bear with them still, and, having loved his own who are in the world, he loves them unto the end.—Ex.

WAITING ON THE THRESHOLD. Lines For The Very Old Folk.

I am kneeling at the threshold, Weary, faint and sore, Waiting for the dawning, For the opening of the door; Waiting till the Master Shall bid me rise and come To the glory of His presence, To the gladness of His home.

A weary path two transporters, 'Mid danger, storm, and strife, Bearing many a burden, Struggling for my life. But now the morn is breaking, My tasks will soon be o'er; I'm kneeling at the threshold, My hand is on the door.

The friends who started with me Have entered long ago; One by one they've left me, To struggle with the foe. Their pilgrimage was shorter, Their victories sooner won, How gladly they will hail me, When all my toil is done!

With them, the blessed angels Who know no grief or sin, I see them by the portals,
Prepared to let me in.
O! Lord, I wait Thy pleasure, Thy way and time are best, But I'm weary, worn and wasted, Dear Father, bid me rest.

WHY THEY LOVED HIM.

BY REV. NEWELL DWIGHT HILLIS, D.D.

The common people heard Jesus gladly, when he talked to them about their ignorance and their sins.

Twenty years ago, Gladstone explained the apparent decay of manhood in some men by saying that the people believed that there was "nothing in God to fear, and nothing in sin to worry about."

Now the test of any man's system of

philosophy or theology is his view of sin.

Is sin stupidity? Remember, Judas was the brightest man of the twelve!

Is sin ignorance? Aaron Burr was among

the most brilliant of men.

Gladstone was right. Superficial men find nothing in God to fear, and silly folk see

nothing in sin to worry about.

Jesus was too great to deceive men. He dealt in naked realities. He told men the plain, unvarnished truth. He said that sin would little by little eat out the fiber of the soul and send the sinner to the rubbish-heap of creation.

He said plainly, I have come to redeem you from the power of sin and from the guilt of sin, leaving to nature the penalty

of sin.

Miraculous? Yes! What so pure as the

snowflake falling in the street? What so black and foul as the snow in that street when stained by the hoof of horse and the soot of chimney?

Who can make that black snow clean? God can. To-morrow the sun will melt the snow, lift it into the cloud in vapor, flail it with wind, freshen it with cold, and on the morrow's morrow, back shall come the fallen snowflake, white as the light itself.

To men grown gray in contact with evil, to women discouraged, and to boys whose hands have let the torch fall, came Jesus, whispering, "I come to seek and save that which was lost." And so he led men back to faith, and breathed into their hearts a boundless hope.

SEEKING THE LOST.

The word "lost" is a piteous, a powerful appeal to a redeemed soul. "For the love of Christ constraineth me," wrote Paul.

And love of Christ should restrain us to endeavor to bring all erring sheep within the fold. It was this that brought Christ from his "glory-circled throne"—"For the Son of man came to seek and to save that which was lost."

When Jesus saved us, he had a definite purpose in view, reaching beyond us as mere individuals, namely, the salvation of others, now as completely lost as we were before he found us and saved us by his precious atoning

The command was, "Go out into the high-ways and hedges and compel them to come in." As I apprehend these words, they mean that Christians are to labor for the welfare of those who are wandering far from the cross, the lighthouse of the ages-not to wait for the unsaved to come to them, but to seek them out. Not all of us may be missionaries, yet each of us in our own way may be an instrument for good in the hands of an omnipotent and omniscient God.—Exchange.

TO KEEP US FROM WANDERING.

Dr. George Adam Smith, when in Palestine, saw a shepherd carrying a lamb in his arms.

He asked why the lamb was being so carried; had it a broken leg or was it tired, or was there any other cause why the shep-

herd should be so caring for it?

And the shepherd replied it was nothing of that kind at all. He pointed to an old sheep which was gravely trotting along by his side and said: "That is the mother, and she has a strange habit of wandering. The she has a strange habit of wandering. only way I can keep her with the flock is by

taking her lamb and carrying it.

That is why God sometimes takes away loved ones. It is the only way by which he can keep us close to his feet. It is only so that our weak hearts can ever be weaned from earth. When we have treasure laid up in heaven for us, by the gracious act of God, we are not likely to stray far from the upward path.—Ex.

THE CITY'S UNDERWORLD.

BY HENRY W. ADAMS.

_A lady now of the Chicago Law and

Order League, writes:—
Opening my mail one morning, I found a letter from the keeper of, perhaps, the worst house in town, which read thus:

"Dear Madam:—You are requested to call and see Nellie G——, one of our girls who is very sick. She is anxious to see you."

The next morning I was on hand with some flowers, arranged in bouquets, tied with white ribbon, and a sweet loving text

on each.

The madam led me into the girls' sitting room. There were seven or eight young women in the room, and by the window, propped up with pillows, sat Nellie, the sick girl.

Walking over to her side and taking her poor wasted hand in mine, I said, "Nellie, you sent for me; did you not?"
"Yes, ma'am, I sent for you; don't you

res, ma am, I sent for you, don't you remember Nellie G—, who was at the hospital, and you tried to get her back to her father? I knew father and mother longed for me to come home."

"Mr.—(the fiend who first led her astray) found out I was well again and that

my baby had found a home. That afternoon he was watching for me. He pleaded with me to forgive him, and kept at me till I went with him for a ride; then we took supper together, then—, well, I lived with him for two months, and then he left

"After he was gone I knew not what to do. I felt there was no hope for me, and I have been in this house for nearly two years. I hate this life, but I am dying.

"I want you to pray for me, and I must have the forgiveness of father and mother. Oh to think of what they have suffered, and what I have suffered, too. Before you pray, sing one of your old songs."

I sang as requested, and the tears of a dying, suffering girl did what sermon or prayer could not have done, for all were weeping. One girl cried out in agony: "Nell, don't; you'll kill us with grief. Oh

my mother! my mother!"

Hushing their sobs, I poured out the grief and penitence of these poor sinning sisters of mine to our Father. One girl, kneeling near me, whispered, "Just so, Lord, that's me, Oh, my God, help me!"

That was a wonderful day's work. Three of these girls were helped back to honest

Christian lives in their home towns; two are married to girlhood sweethearts; one is caring for aged parents on the home farm. Dear Nellie lies in the quiet village churchyard, where her father is still the pastor. Often he and the saintly mother, who held on to their child night and day in prayer, steal away to the quiet resting place to thank their heavenly Father for Nellie's return.— The Story of the City's Underworld.

TIPS OR TITHES TO THE LORD?

George Innes, a wealthy layman, says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord.

He gave regularly to support the local Church of which he was a member, and in doing so he felt that he discharged his obliga-

tion to the Lord.

But he was willing to go farther and gave a trifle extra to extend the boundaries of the Redeemer's kingdom, in precisely the same spirit as he gave a quarter to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and furnished it and supports a staff of workers.

Now he is a steward; what he has he holds in trust for the Lord. The day of tipping

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of Christians for foreign missions is so small, it is plain that the number of "tippers" is very large.

How long will we continue to treat our Lord as a beggar and grudgingly dole out to him less than is spent by many professing Christians for candy, or cigars, or moving pictures, or soda water, or any other of a dozen luxuries and vices?

After all, it is just a matter of comparative valuation. We are willing to spend our money and our lives for the things we think most worth while. If we value expensive clothes and jewels and luxurious living and social position and savings accounts and stocks and bonds and lands more than we value the kingdom of God, we will continue to spend our money for these treasures of earth that perish with the using.

If we count mere things of more value than men, we will continue to invest in things and let men perish for lack of the help that a few dollars would supply.

But O for a vision of the real values, the riches of human life and character, the heavenly treasure that shall not be taken away!

Then would our giving become a matter of privilege and of joy, and anxiously we would ask, not "How little may we give?" but "How much?" Then would our lives be transformed by a divine purpose and flooded with the very light of heaven.

Dear Lord, give us to look upon life with thy perfect vision, clarified by love and tears, that henceforth we may cease to set our hearts upon earth's baser values and ever strive with joy for the heavenly trea-sures that never fail.—The Missionary Voice.

The Children's Record

LIFE AT TAIHOKU HOSPITAL. Junior Y. P. Topic, 18 Feb.

BY MISS LILY ADAIR.

I wonder if we can imagine the feelings of a little Chinese girl when she enters our hospital in Formosa for the first time.

The bedrooms in a Chinese house are usually dark, inner rooms, with perhaps one little window with iron or bamboo bars, or maybe only a few little panes of glass in the tiled roof to give light.

The floor would be hard-beaten mud or tiles. The bed might be only boards supported on boxes, with the mosquito-net to drop over the bed at night. This would be the bedroom of a poor little girl.

The rich girl would live in a many-roomed house with big courtyards, all surrounded by a wall. The bed in this house would be a very big, highly-polished, carved affair, with a high wooden frame to support the net, which is needed all the year as there are always mosquitoes.

Inside the frame there would be a shelf or two for boxes, and often drawers under the shelf, also hooks for elothes.

The bed is the important article of furniture in the house, and if the family are not too numerous, they all sleep in one bed.

Imagine, then, the feelings of the little Chinese girl when she comes to our hospital, has a narrow iron bed, with white bedding, all to herself, in a long, airy ward, with many windows on both sides, and sees a dozen or more beds like her own, and nurses, dressed in long white dresses and wearing little caps, going from bed to bed, caring for each.

In the evening, and again in the morning, something strange takes place. The nurses come in and sit down. "Come to worship," they say.

Then some one, the missionary, Bible woman, or a nurse, stands up with a book and reads, and they sing and talk about a loving Heavenly Father and a Home He is preparing for those who love Him. Then they close their eyes and speak to Someone the little girl cannot see.

She may feel afraid at first, as she has probably heard tales about the foreigners

taking out eyes of Chinese children to make medicine, but her fears do not last long, for everyone is kind to her.

Soon, someone, perhaps the sweet-faced Bible-woman, comes and sits by her bed, and teaches her the words of a hymn. She repeats over and over again, "Jesus loves me," and wants to know more about Jesus.

But what strange sight is this? Little children with blue eyes and fair hair have come into the ward. They have heard about the little sick girl, and want to bring her some of their toys, or scrap-books. The patients who can walk gather around them for the children of the missionaries seem very wonderful to those who have never before seen foreign children.

When our little girl can get up, she discovers there are four big wards like the one she is in, only the wards in the other wing are for the men and boys. There are also small wards, and away at the back of the grounds an isolation ward.

In the mornings over one hundred outpatients meet in the chapel, where a special service is held for them. After the service the Doctor and his three assistants attend to these patients.

While waiting their turn, those who can read the literature that has been given them, and the Bible-woman goes among the women, telling them the Gospel story.

It is sad to see so many in Formosa with sore eyes. One patient tells the Doctor his eyes have only been sore a few days, but the doctor shakes his head sadly—Chinese medicine has been used and there is no hope.

Another tells us confidentially that she has eaten powdered tiger bones and yet has not regained her strength.

There is still so much darkness and sadness. The little daughter of a missionary, seeing a heathen procession, said in a distressed voice, "Why does no one tell them about the true God?"

Numbers have heard and are rejoicing in the Light, but very many have not yet heard, and so few have gone to tell the good news of salvation through Christ. Will you not go?

OLD JACK'S COMPASS.

"Hullo, Ned; I am off to-morrow." "I wish I had a rich uncle," said Ned.

"I wish you had. Just think, he's going to give me fifteen shillings a week and board to begin with. They say it is terribly wicked in the city.'

"I'll warrant you, Guy; you were always quiet and good. If it was me, now, I would need a compass."

"That's so, my lad; everybody needs a compass just as much as they do on board a ship. Lord bless you, no one thinks of taking a voyage without a compass in these

The speaker was a bronzed, weather-beaten old man, dressed as a sailor, who was

"Why, it's old Jack," said Guy pleasantly.
"Where have you been keeping yourself?

haven't seen you for a long time.'

"Oh, resting from a voyage, lad. Didn't I hear you say you were about to take a

trip?"
"Yes. I start to-morrow morning. I am going to be a clerk in my uncle's office in London."

"Well, boy, take your compass along with you. You will never get safely into port unless you do."

"Why, this isn't a salt voyage at all,

"That makes no difference, lad; you'll need a compass just the same. If you wish to avoid a shipwreck, take a compass with you. It is the only safe way. I know you are a good sort of a lad, but don't leave your compass behind."

"But what sort of a compass shall I take,

"What sort of a compass? Why, lad, there's only one sort of a compass, and that we all need: it is the Word of God. I have carried it with me for fifty years, and it has saved me many a time from shipwreck. your Bible with you, and don't forget to read it, my boy."

"Thank you, Jack; I won't forget it."
"Well, he may be right. Any way, mother has bought me a brand new Bible, and I shall take it with me. And, what is more, I will read it, too. Why, old Jack preached a regular sermon, didn't he?"

Whether Guy kept his promise and how valuable a compass his Bible proved to be, we will let a letter tell which he wrote to Ned some six months after he had been in

the city.

"Dear Ned," it began, "do you remember old Jack's talk with us the day before I came here? Well, I do not know what I would have done without my Bible. It has proved a compass to me—'a lamp to my feet and a light to my path.'

"You see, there was a fast set of clerks in the office. They drank, they gambled, they smoked, they went to the theatres, and

they often asked me to join them.
"At first I did not know what to do. I

was fond of games and I liked a good time. So I looked at my compass. It said: 'If sinners entice thee consent thou not.' I told them I could not spend my time or my money that way.

"For a while they laughed and jeered at

me, and it was very hard to bear.
"But one day there was a change. One of the clerks was arrested for stealing from the money drawer. He had been gambling and spending money faster than he earned it. I began to see what my compass had saved me from.

"And, Ned, I must tell you what my compass has done for me. I am a Christian and have joined the Church, and I hope that by this compass you too will find Christ. It will lead you to Him if you will follow it

aright."

THE TWO WAYS.

John was very proud of his sailboat. He had made it all himself. He hurried down

to the stream in the meadow to try it.

How beautifully and gracefully it glided along! But the wind and the current earried it onward much faster than John had expected. He had meant to keep it near the shore where he could wade out and catch it when he wanted to, but soon it was away from the shore and out in deep water where he couldn't wade.

Soon it came to a point where the stream divided, the one stream ran down a quiet meadow where the water was still and not too deep, and the other led into a mill race. John stood breathlessly watching his little boat, hoping that it would turn into the quiet meadow stream.

Just as it seemed to be headed in that direction it struck a stick of wood which turned it into the mill race, and in a little while it was crushed to pieces by the big water wheel.

John felt sorry for his little boat, but determined to go home and build another, and next time he would know better where to

Often in life we come to places where the roads part. One road is the right, the narrow way, that leads to life, and the other the broad way that leads to destruction.

There is some temptation which, like the stick of wood in the stream, would turn us into the broad way. Let us not yield to temptation, but turn to the Lord Jesus for strength and grace to choose the right way. Olive Leaf.

One converted in youth is like the sun rising on a summer's morning, to shine through the long, bright day. But one converted late in life is but as the evening star, not appearing till the day is closing, and then but a little while. The most matured, and useful, and happy Christians are, for the most part, those who early come to the Saviour.—James.

SOMEBODY ELSE.

Who is Somebody Else? I should like to

Does he live in the North or the South?

Or is it a lady fair to see,

Whose name is in every mouth? For Meg says, "Somebody Else will sing," Or, "Somebody Else can play;" And Jack says: "Please let Somebody Else

Do some of the errands to-day.'

If there's any hard or unpleasant task Or difficult thing to do, 'Tis always offered to Somebody Else.

Now, isn't this very true?

But if some fruit or a pleasant trip

Is offered to Dick or Jess, We hear not a word about Somebody Else. Why? I will leave you to guess.

The words of cheer for a stranger lad This Somebody Else will speak; And the poor and helpless who need a friend Good Somebody Else must seek. The cup of cold water in Jesus' name,

O Somebody Else must offer; The words of love for a broken heart Brave Somebody Else must proffer.

There are battles in life only we can fight And victories, too, to win; And Somebody Else cannot take our place

When we shall have entered in.

But if Somebody Else has done his work While we for our ease have striven,

'Twill be only fair if the blessed reward To Somebody Else is given.

-From The Belfast Witness.

A BOY KILLED AND EATEN.

A boy caught and killed by a devil doctor, his flesh cooked, passed around and eaten, the murderer arrested on suspicion and compelled to drink poison as a test of guilt, confessing the crime and dying in agonysuch is the tragic story recently told by Rev. Walter B. Williams, a Methodist mis-sionary to the Kroo people in Liberia, West

The lad suddenly disappeared while walking alone just outside the village and could not be found, though diligent search was made.

At rice-cutting time, every two years, for ten years past, it had been the custom of the people of Nanah Kroo to dedicate their farms with a human sacrifice. Now it was rice-cutting time again, and a child was lost!

Days passed, and the horrible suspicion became almost a certainty. One palayer court after another was held, and witch doctors from far and near were consulted.

Finally suspicion centered upon three men and a woman. They were arrested and as a test of guilt were compelled to drink the poison cup of sasswood. If the accused vomits the sasswood, he is held innocent; otherwise he is adjudged guilty and either

dies from the poison or is driven into exile. Under the present test one died and died quickly, an old devil doctor trained in witcheraft from his boyhood and with a heart as

black as pitch.

After drinking the sasswood he shouted: "I killed the boy. I killed him. I caught him on the road, hid him on my farm, and then killed him." Immediately the old man went into convulsions and fell over dead.

It developed later that he had cooked part of the boy's flesh in palm oil and eaten it with rice, as fish or chicken is eaten, and had even passed portions of it around among

his friends!

"Such," says the missionary telling the story, "is the witchcraft and savagery practised within ten minutes' walk of the mission."—The Missionary Voice.

WISHBONE AND BACKBONE.

Don't carry your wishbone where your backbone ought to be. How much time we waste in wishing that things were other than they are; that our environment were different from what it is; that we were physically, or morally, or spiritually stronger than we know ourselves to be!

It is of no use to ourselves or to others to spend our time and energy of soul in wishing that we and the world were better. It would be of a very great deal of use were we to exercise our will power in the matter; if, instead of saying, "I wish I were better," "I wish the world were better," we were to say, "I will be better, and I will do my part in making the world better, God helping me.'

If we are to do any good work in our own souls, or in the world, we must leave off saying "I wish," and begin to say "I will."—

"HOW DO YOU DO?"

"How can you, friend?" the Swedish say:
The Dutch, "How do you fare?"
"How do you have yourself to-day?"

Has quite a Polish air.

In Italy, "How do you stand?" Will greet you every hour; Turkey when one takes your hand. "Be under God's great power!"

"How do you carry you?" is heard When Frenchmen so inquire; While Egypt's friendly greeting word Is, "How do you perspire?"

"Thin may thy shadow never grow," Is Persian's wish to you; His Arab cousin, bowing low, Says, "Praise God! How are you?"

But oddest of them all is when Two Chinese meet, for tor thrice They shake their own two hands, and then Ask, "Have you eaten rice?" -Standard.

Che Church Funds, West.

		Lon., New St. Jas	1,105,00	Nairn 73.50
The Wheevall Francis	778 4	Kemble	2.00	Leaskdale 103.00
Che Church Funds,	AAIPSI.	Campbellford	393.80	Depot Harbor 34.75
Colo Miles All Decision	PA 2011	Byng Inlet	6.00	Rv H B Ketchen 8.00
CUMBALDA OF DECEM	TC	Oneida	34.00	Rv Jno. McClung 8.00
SUMMARY OF RECEIP		Providence Bay	$\dots 2.00$	Rv F H McIntosh 17.35
During	Jan. 1 to	Mindemoya	8.40	Rv H H McFarlane 11.46
		Carnarvon	4.75	RvJH Ratcliffe8.00
Nov.	Nov. 30.	Campbell	6.20	Hastings 10.00
Home Miss., S. Service. \$38,909.93	\$121,305.69	Britainville	1.00	Hastings ss 10.00
Foreign Missions 5,661.60	52,355.03	Copper Chi	14.00	Rv D A Thomson 8.00 Rv Dr Wm Wallis 19.40
Widows' & Orphans' Fd. 69.00	769 50	Misses Deachman	ου Ο Ο Ο Ο	Rv Walter Cannon 10.00
	1 145 00	McLellan	10.00	Rv. J A MacDonald8.00
Aged Ministers' Fund. 85.00	1,145.00	Guelph Chal	600.00	Ry N R D Sinclair 8.00
Assembly Fund 209.81	1,074.36	London King	140.00	Rv N R D Sinclair 8.00 Rv E G Walker 10.00
Pteaux-Trembles Scl. 49.00	2,554.75	E Hawkeshury	38.00	Tor, Old St. And 257.72
Deaconess Home 76.00	240 00	Sunnidale	30.00	Rv J Buchanan 10.00
S.S. & Y.P. Societies 2.299.00	12 752 00	Rv W J Booth	8.00	Elmvale ss
	13,752.00	Rv A D Cornett	10.50	Elmvale 16.50
Montreal College 11.00	210.50	Rv A B Dobson	8.00	Flos, Knox
Queen's College 10.00	193.00	Rv C A Ferguson	8.00	Woodstock, Kx ss 10.00
Knox College 63.00	379.00	Rv R Harkness	12.00	Gamebridge31.00 Wmstr 1st400.00
Manitoba College 13.00	144.00	Rv P L Jull	13.60	W mstr 1st 400.00
	144.00	Rv A H Kippan	8.00	Utica
Saskatchewan College. 4.00	592.00	Rv A Lee	8.00	Napanee
Robertson College 19.00	1,199.00	RV G C Little	15.14	Demorestvl11.50 Crofton4.25
Westminster Hall 8.00	116.00	Rv Geo Milne	15.07	West Lorne 96.80
	110.00	Dy Dr I Murray	8.00	West Lorne ss 3.20
RECEIVED DURING NOVE	MRER	Ry I M Macalister	8.00	Carholme
RECEIVED DORING NOVE	MDLIK	Ry H I McDiarmid	8.00	Iroquois
At the Declaration Office	T	D-CAT-of com	10.00	Ponfnow 234 50

	Rv H J McDiarmid 8.00	Iroquois
At the Presbyterian Offices, Toronto	Rv S MacLean 16.30	Renfrew 234.50
By Rev. John Somerville, D.D.	Dyr C McOnoston 12 07	Rentrewss
	Ry Toe Toylor S 00	Renfrew N Ward SS 4.00
and divided among the Funds	Dr.I Frazer Smith 8.00	Avr. Knox 107.50
as directed by the Donors.	Parkhill 135 00	Scarporo', KX 10.00
•	Binbrook 33.00	Keldon
Ontario Wellsly, Zi ss 9,20	Moot oppop 26.00	Il evendale
Rv. Peter Nicol \$8.00 Alvinston 237.00	Komoka 32.00	Petrolia
Tor., Davenport 24.05 Brooke, Ennskiln 11.75	Ft. Wm. Knox 114 00	Petrolia ss 8.38
Rv. Peter Nicol. \$8.00 Alvinston. 237.00 Tor., Davenport. 24.05 Brooke, Ennskiln. 11.75 Monck. 1.25 Duart. McAuley. 9.35 RvjW E M Aitken. 11.81 Fraserburg. 1.00 Rv W H Burgess. 11.81 Lyndon se. 11.00 Rv W Georges. 20.00	Ft. Wm Knovss 10.00	Ilderton
McAuley	Tor College 312 00	Strangfield
Fraserburg 1.00 Rv W H Burgess 11.81	Chatemorth 67.75	Kingstn Cooke 117.00
Lynden ss	Complifed yng 5.00	Mono Centre 2.00
Lakefield ss 5.08 Rv G D Campbell 13.97	Dy F I Maywell 900	Blakeney ss 5.00
Hampstead St 3.001Scotland Mickshire &	Por D A McLoan 2 00	Ballyduff 3.35
Onondaga 12 00 Occords 65 00		
Meaford 100.80 Rv J M Dickson 14.34	Stranffedle was	Dunwich 189.00
Meaford ebc 4 25 Ry S H Factman 15 70	Stour vine yps	Colling Inlot sg 11 00
St. Cath. Knox. 387.00 Esplin. 7,50 Ottawa, McKay. 23.25 Rv A I Heinonen. 10.82 Dunnville. 42.25 Rv Dr Jordan. 10.00	Avondank ss	Strahanass 800
Ottawa McKay 23 25 Pr. A I Hoingney 10 00	Blackstock ss	White Fish of
Dunnyilla 42 25 Dr. Dr. Jandan 10.82	Springfield ss 5.00	White Fish ss
Dunnyillo obe & eg 7.75 D- F.H.I1 10.00	Elma ss No. 2 ss 5.00	St. Thomas, Ax 400.00
Dunnville obc & ss 7.75 Rv F H Larkin 18.90	Hullett	Brooke
Sarnia, St. And 178.86 Rv Alex, Leslie8.00	Hullett ss 12.00	RV W A Beecroit 11.01
Kemble, Sarawak 44.85 Rv H G Moyes 14.00 Newtonville 35.00 Rv H H Macphrsn 8.00 Cornwall, St. Jno 58.40 Rv F A McLennan 8.00 Weston 35.00 Rv F A McLennan 8.00	Metcalfe	Rv H Carmichael 8.00
Newton vine 35.00 Rv H H Macphrsn 8.00	Thamesford 158.00	Rv H W Chir 11.40
Cornwan, St. 3no 38.40 Rv F A McLennan 8.00	Gordonville 28.00	Rv M B Davidson 10.50
Weston 25.00 Rv Jno Richrdsn 11.81	Stirling 99.15	Rv A McD Haig 8.00
Weston 25.00 Rv Jno Richrdsn 11.81 Hespeler 75.00 Rv Alex Rintoul 11.46 Hespeler 10.25 00 Rv Alex Rintoul 11.46	Oakville	Rv A M Hamilton 8.00
S. Gloucester. 23.32 Rv J L Simpson 8.00 Erin. 75.00 Rv L W Thom. 10.00	Metcalfe	Rv Hugh McLean 10.00
Erin	Braeside 38.00	Rv John McNair 8.00
Gravenhurst 101.00 Ry Geo Yule 13.24	Carp	RvJH Turnbull 15.54
Gravenhurst 101.00 Ry Geo Yule 13.24 Gravenhurst ss 44.00 St. Cath., Knox 112.75	Maple Valley 78.00	London, 1st 300.00
Maxwell 28.45 Robt. Laidlaw 60.00 Lindsay 12.25 Rv W H Johnston 8.00	McIntyre 29.00	Quaker Hill 34.00
Lindsay 12.25 Rv W H Johnston 8.00	Parry Sound 121.00	Kilbride ss 5.20
12.25 Rv W H Johnston 8.00	Blake	Brooklin
Roys 30.00 Otta. Stewrtn ss 5.48	Blake ss	Waterdown 61.00
St. Vincent 9.30 Port Lock 6.85	Appleton ss 13.00	Proofline
Morrisburg 50.50 Mt. Pleas & vps 20.00	Dr. H Gracev8.00	Oshawa
Cornwall, Knox 870.00 Rv D McLaren 8.00	Ry A A Laing 8.00	Russell 28.75
Ottawa, Calvin 18.50 Rv R Pettigrew8.00	Ry R G McKay 8.00	Hespeler ss 65.00
Winchstr Sprngs. 7.50 Kippen 78.85 Fergusonvale. 12.00 Markham. 87.36 Cobalt. 57.25 Shakespeare. 150.00	Ry P A MacLeod 800	Norwich ss
Fergusonvale 12.00 Markham 87.36	Ry W T McMullen 8 00	Prescott 100.00
Cobalt	Ry T. I Thompson 18 90	Bolsover
Douglas ss	Ry E I Wolland 13 24	Pefferlawss
Brooksdale 97.65 N Lunenburg. 28 00 S	Ste Marie St. A 293 25	W. Adelaide 18.00
Tor., Bloor. 3,237.61 N Lunenburg ss. 3,001 Woodstock, Kx. 450.00 Carleton Pl. 240.00 Cottesfor A 61 Craighter 1 240.00	Dr M P Talling 800	Pickering 30.00
Woodstock, Kx 450.00 Carleton Pl. 240.00 [Ry I H Edmison 8.00	South Nissouri 10.00
Cottesloe 4.61 Craighurst 20,000 Corbetton 19,50 Craighurst ss. 4.00 Corporas 2,00 Victorial Programs	Stayner 40.00	Port Hone 100.00
Corbetton 19.50 Craighurst ss. 4 00	For Oueen East. 200 00	Seaforth 296.40
Warkworth ss 7.00 Minesing 11.00 T	Proston ss 10.00	Scarboro' St. A 90.00
Warkwordtss. 7.00 Minesing 11.001 Torr. College ss. 10.00 Enniskillen 6.751 Sandhill 10.86 Blackstock 8.251 E. Nottawasaga 3.00 Nestleton 20.005 Newton ss. 2.00 Ry IC Tibb 5.00	Dalhauria ce 200	Scarboro' St. A. abc. 35.00
Sandhill 10.86 Blackstock 9 25 1	Forgus Mol 67.45	Ry John Abraham 800
E. Nottawasaga 3.00 Nestleton 20.006	Panghara' Zian	Ry W D Roll 800
Newton ss. 2.00 Rv J C Tibb . 5.00	Allendele 17 10	Ry N A MacEachern 1988
Millbank ss 3.00 Petrhoro St. Pa 1 147 60	Allonevilloge 150	Ry W K Shearer 800
Millbank ss. 3.00 Petrboro St. Pa. 1,147,60 White Lake 30.00 Tor Alhambra. 126.00 Co. 1.00 Co	Calt Control	Ry Dr Torrance 14.00
101 11111111111111111111111111111111111	Jan, Central	10 1 DI TOITAHOO., 14.00

D 1 C				170	00.50	101	4.00
Nashville	17 50	McDonald's Cors	128.00	Beechwood	47 20	Desharats	2.50
Rv W W Craw	8.00	Ham., McNab St	859.00	Cornwall, Kx ss	8.00	Hampden	50.00
Alberton ss	10.00	Temple Hill	74.25	Vankleek Hill	254.80	Annan ss	22.00
Moore Line	20.60	Forest	\$2.75 113.25	Metz ss	2.00	Glenallan	24.00
Brooke, Chal. ss	3.40	Brougham, St And.	8.00	Dracon	12.05	Hampstead	9.00
Rv W T Prittie	8.00	Dunblane	36.00	Guelph, St. A	126.00	Wellsly, Zi	110.00
Tillsonburg	126.50	Marss	2.00	Glengarry ss	13.00	E Adelaide	19.35
Claude	5.00	Rv T M Wesley	13.60	Fraser's ss	17.00	Hornby	19.00
Mrs Appie Show	. 101.00	Dom Mines ss	$\dots 10.25$	Baltic Cornrs ss	13.00	Omagh	64 60
Mrs E A Taylor	1.00	Hanbury	5.00	Dunvegan ss	20.00	Tor., Knox	439.55
Tor Evangel	23.38	Harris	5.00	Greenfield ss	3.00	E. Garafraxa	31.25
Wmstr 1st se	7.00	Kavenswood ss	4.00 50.00	Colomboun	25.00	Bowmanvil	100.00
E Oxford ss	6.00	Est Jno Thomson	500.00	Ft. Wm., Knox ss	35.00	Port Stanley	3.00
Owen Sd Knox	. 200.00	Rv R M Dickey	8.00	Janetville	6.85	Rockwood	33.00
Galt. St. And Miss	10.00	Ry Ino Bailey	0.000	RV Geo Glimore	11.46	Ry D Johnston	12.00
Tara	79.00	Princeton	51.00	Ottawa, Chal	581.75	Rv D L McCrae	14.65
W Huntingdon	48.00	Long Branch	$\dots 14.25$	Crosshill	$\dots 10.00$	Lon. Ham. Rd	100.00
Bolsover	. 133.40	Valetta ss	1.0.97	Est Peter J McRae.	2.521.69	Kitchener	91.50
Hillsdale.	. 111.00	Dixie ss.	18.60	Est Mrs A Johnstn.	2,000.00	Sunderland	50.00
Fitzrov Hrbr	9.50	Tor Ave. Rd	$\frac{1}{12.00}$	Tor. Chinese	$\frac{26.00}{24.00}$	Miss V Johnston	200.00
Mattawa	24.00 24.25	Town Line ss	2.50	Elora, Chal	2.00	Port Elgin	117.00
Princeville	72.00	Rv Dr Ross	8.00	Ham. Knox	1,066.16	W D Staples	15.00
Bolton, Caven Nashville Rv W W Craw Alberton ss Moore, Burns Moore Line Brooke, Chal. ss Rv W T Prittle Tor, Bonar Tillsonburg Claude St. George Mrs Annie Shaw Mrs E A Taylor Tor Evangel Stratford, St Wmstr, 1st ss E Oxford ss Owen Sd Knox Thamesfrd gld Galt, St And Miss. Tara W Huntingdon Flesherton Bolsover Hillsdale Fenwick Fitzroy Hrbr Mattawa Princeville Rv J A Matheson Cedar Hill Orangeville Jos Henderson Rv Dy Christie Rv, Ni Lindsay Rv Dy Christie Rv, Ni Lindsay Rv Dy Christie Rv, Ny B MacLeod Rv J A Pue-Gilchris Rv J W Stephen Town Line Edenvale Rev C A Myers Sutton Rev D J Ellison	10.25	Port Dover	27.75	Brougham es	189.25	Kars	8.00
Orangeville	435.50	Člinton.,	39.35	Clayton	21.00	Avonmore	46.00
Jos Henderson	. 100.00	Sydenhm St. Pa	85.00	Hillsburg	75.60	Avonmore ss	5.00
Ry NaLindsay	. 10.82	W. Williams	33.50	Barrie	260.00	Tor Parkdale	159.77
Rv.D.C McGregor	12.88	Ottawa, St. Paul	. 745.00	Tor., Victoria	1.200.00	Kars ss.,	4.00
Rv J B MacLeod	8.00	Vittoria	22.25	Rv Jas. Annsly	18.00	Snow Road	14.00
Ry J W Stephen	15.54	Churchill	55.00	Ry D A McCuaig	11.46	Wingham, ss	4.75
Town Line.	21.00	Rv Orr Bennett	18.90	Rv N D MacKinnor	10.00	St. David's ss	4.00
Edenvale	. 10.50	Rv J G Miller	13.60	Stewartville	40.00	Rv E C Currie	25.00
Sutton.	50.00	Rv A I McMullen	16.30	Anon	*e0 44.55	Uxbridge ss	10.00
Rev D I Ellison	8.00	Rv J U Tanner	14.73	Steelton	69.65	H O'Brien	15.00
RV R W Leitch	8.00	Rv D L Campbell	8.00	Tor. St. Giles' ss	14.72	Verschoyle	117 75
Edenvale. Rev C A Myers. Sutton. Rev D I Ellison. Rev R W Leitch. Rv A C Stewart. Thedford. Gore Bay. Desbarats ss Keady Milltown. Dunbarton N Kinloss Galt, Knox Mainsville. Aurora. Arkona. Arkona. Ross, Forstrs Falls. Ross ss Harriston, Guth Grafton.	. 39.50	Kippen ss	40.33	Rv S A Carriere	14.75	Blakeney	29.45
Gore Bay	. 33.00	Michipcotn Hrbr ss.	5.00	Dr J B Fraser	8.00	Barrs	19.00
Keady	35.00	Nelson ss	23.10	Sydenham, Kx	10.00	Heckston aabc	55.00
Milltown	20.00	Smith's Hill	28.85	C K McGregor	. 158.00	Vankleek Hill	200.00
Dunbarton	2.00	Comber	60.70	Cheltenham	8.20	Consecon	9.00
Galt. Knox	443 21	Carlisle	51.20	Mayfield	100.00	Rv N B Robson	10.50
Mainsville	. 16.50	Pembroke	. 283.00	Claude ss	12.00	North Bay	300.81
Aurora	. 41.00	Bracebridge	3.16	Rv W J Watt	12.51	North Bay SS	8.00
Ross, Forstrs Falls.	. 57.50	Ivan ss	2.70	A vton vpg	2.00	Mrs Hodges	5.00
Ross ss	6.00	N Easthope	23.40	Brougham wms	41.00	Rv M McKinnon	24.10
Grafton, Guth	. 36.75	N Easthope ss	6.00	Hollin	37.00	Goldsmith las	10.00
Grafton Grafton	61.00	Copper Cliff ss	6.00	Rockland	35.40	Port Albert ss	3.00
Fleas valley	7.811	RV W A Mackay	13 601	Cumberland ss	. (3.00)	S. INISSOUFI	24.00
Grafton Pleas Valley Orillia Clinton Barrie	63 25	Rv W T Pearcy	200.00	Lansdowne	48.00	Proton Station	9.50
Barrie	251.05	Fenelon Falls	35.00	Lyn	30.00	Stoney Creek	23.00
Coldsprings	. 126.22	Tor Cooke's	. 181.00	Oshawa	. 150.00	Latona Tor Glebe	78.70
Hampden ss	7.00	Woodbridge	70.00	Woodville	. 216.00	Tor., Glebess	2.56
Tor., High Prk ss	11.93	Skipness	11.00	Rv Hugh Cameron	8.00	Brockvil, 1st	544.25
Madoc ss	6.00	Gandier ss	5 10	Ry Wm Mackintosh	6.69	Lancastr, Kx	500.00
Kemptville ss	10.10	Aylmer	. 100.00	Schomberg	19.90	Lyn	5.00
Oro, Central	60.00	Scarboro, Kx	. 300.00	Dr Robt Haddow	8.00	Shelburne	44.50
Rv W J Taylor	12.51	Ormiston ss	3.00	Thorold	147.00	Motherwell	56.00
Rv A H Scott	13.80	Eversley ss	2.00	Underwood	95.00	Blnheim, 10th ss	10.00
Ry A W Shophord	18.90	Nassagaweya	94.00	Shakespeare ss	8.00	Sparrow Lake ss	2.50
Tor Dovrert ss	0.000	Winthron	20.00	Black's Corners	38.50	Crofton	1.00
Rv A Dawson	10.00	Lon. New St. Jas	40.65	Laurel	20.10	Dr. G Munro	12.00
Motherwellss	17.00	Rainy Rivr ypbc	200.00	Laurel wms	1.50	Ry Jas S Duncan	12.16
Pakenham ss	6.65	Rv S Lawrence	8.00	Vernonville	36.25	Beechwood ss	5.00
Marmora ss	7.00	Rv W Wallis	07	Tor., Kew Beach	. 209.00	Nelson ss	800.00
Summerstown	20.75	Rrucefield	37.50	Fairfax	11.35	E Ashfield	17.00
Blenheim	32.50	S Ste Marie, St. A	. 213.63	Fairfax ss	1.85	Centre Bruce	20.50
Baxter	16.35	Lon. New St. Jas ss	38.69	Sand Bay	11.00	tie's	Deat-
Orillia Clinton Barrie Coldsprings Duart ss. Hampden ss. Tor., High Prk ss. Dunedin ss. Madoc ss. Madoc ss. Madoc ss. Manuelin ss. Madoc ss. Mary la Sinnie Rv A H Scott Rv J as Binnie Rv A W Shepherd Tor Dovrert ss. Rv A Dawson Lon, Ham Rd ss. Motherwell ss. Pakenham ss. Marmora ss. Norwich Summerstown Bienheim. Baxter Culloden Markham Heckston Thames Road Kippen Rd. ss.	. 11.50	Ry J B Hamilton	8.00	Pricevil	10.00	Castleford	50.00
Heckston	. 57.90	Sarnia, St. Pa	30.00	Reidsvil ss	12.00	Priceville	254.00
Kippen Rd. ss	7.60	Ennotyl., St. A & I	27 30	Cobourg ss	15.00	Blackheath, wwmb.	6.50
2 p ou 2 tot. 55		00		5556ar B 55111111111			

Ratho	21.00	Lorette ss	. 11.60	Kelwood Birnie. Birnie ss. Kelwood Graysvil, Orr. Wpg, Elmwood. Clearwater Elgin, wwb Crystal City West Hall, Regent Reston. Rv J A McConnll Rv D Flemming Cleag ss Chater Bowsman Shoal Lake Plympton Rv J D Fleming Austin Clandeboye ss Rv W Nicol Arden. Scotia ss. Clandeboye.	1.00	Mistawasis	6.00
Ratho ss.	1.69	Fort Coulonge	. 51.00	Birnie	. 26.30	Hawk Eye	3.65
Rv A w Craw Rv D Carswell	, , , 8.00 , , , 8.00	Rv J A Macfarlane	8.00	Kelwood	5.00	Rv J E & Mrs Smit	h 19.00
Lanark, St And	. 143.70	Mt Royal Vale	7.00	Graysvil, Orr	. 35.80	Pres W Murray	25.00
Rv T D McCulloug	h 38.90	Rv M McLeod	8.00	Clearwater	. 21.50	Mariposa ss	1.90
Mr, Mrs Jno McLea	n 40.00	Quebec, St And	172,75	Elgin, wwb	. 20.00	Parkbeg	23.00
Listowel	. 634.15	Rosemount ss	17.00	West Hall, Regent	22.00	Sasktoon St. Thos	110.00
St. Mary's Kx ss	8.47	Westmount Mel	$\frac{330.00}{2.75}$	Reston	165.00	Rv A MacTavish	65.00
Eadies	. 100.00	Marsboro'	40.00	Rv D Flemming	8.00	Hilldrop	23.00
Lakevale	14.00	Aylmer E	. 36.00	Clegg ss	$\frac{13.00}{60.00}$	Parkside	60.00
Caradoc ss	3.00	Cantley	7.00	Bowsman	26.00	Orcadia	37.60
Rv R T Cockbrn	12.51	Chelsea	3.00	Shoal Lake	. 53,95 33.45	Birch Hills	22.00
Bethesda	13.50	Westmount, Stanly	550.00	Rv J D Fleming	. 12.00	Rv Robt McMillan.	12.00
Sutton	125.00	Westmount, St. And	750.00	Austin	$\frac{4.00}{2.00}$	Rv Dr E H Oliver	57.00
Rv S H Moyer	12.51	Namur	. 21.66	Rv W Nicol	. 13.60	Pense	39.00
Rv A J Macgilvry	$\frac{28.00}{136.80}$	Lachute	300.00	Arden	. 36.00	Craik	25.00 17.00
McIntosh	21.00	Covey Hill.	. 12.15	Clandeboye	8.00	Glenside	25.40
Kingston, St. A. bc	$\frac{25.00}{48.00}$	E Templeton	0.000	South Antler	$\frac{10,35}{10.00}$	Moose Jaw, Minto	92.50
Owen Sd. Div	. 291.52	Mont., St. John's	. 59.00	Lyleton ss	2.00	Paynton	43.80
Teeswater	716.25	N Georgetown	50.00 . 100.00	Rv D D Millar	8.00	Creelman	4.30
Hensall	. 213.70	Arundel	9.75	Hazelridge	. 27.00	Liberty	2.00
Rv H S Graham	102.05	Mont. St. Matt	250.00	The Pas	26.65	Aringth Beach SS Kingsland, ww	8.00
Rv W H Smith	12.16	Shawville	. 17.25	Transcona	. 36.00	J A Allan	. 500.00
Athens, Toledo	5.00 5.00	Mont., St. Paul's ss Marsboro'ss	$\frac{10.23}{10.55}$	Prospect	4.70 57.25	Dewar Lake ss	2.75
Burns'	38.00	Rv F W K Harris	. 12.88	Dominion City	. 38.00	Alameda, Frobishr,	02.00
Rv W G Hanna	8.00	Lumsdens Mills	8.00	Marney	100.00	Khedivess	1.30
Tor., Kew Beach	48.23	Timiskaming	8.00	Rolling River	. 34.50	Yorkton	. 370.00
Lake Charles	2.00	Sunniside	. 10.00	Douglas ww	. 36.00	Tessier	25.00
Kirkton	90.00	Valleyfield	. 50.00	Clanwilliam	. 30.00	Welwyn ss	10.85
Stratford, Kx	527.50	Kennebec, St. Geo	8.00	Pipestone	. 92.00	New Hastings	6.75
Mono Mills, Mono I	E 11.00	Kennebec, Marlow	. 12.00	Pipestone Indians	29.00	WelwynSt And	. 41.50
Woodlands	65.00	Rv Duncan McLeod.	. 19.47	Rv Hectr MacKay	18.37	Weyburn	. 10.00
Fingal	800.00	Sherbrooke	. 95.00	Arden Scotia ss. Clandeboye. South Antier. Lyleton on Lyleton ss. Rv D D Millar Wpg, Calvin. Hazelridge. Transcona. Rossburn, Ruth Prospect. Dominion City. Marney. Carman Rolling River. Rv C C Whiting. Douglas ww. Clanwilliam. Wpg, St. Stph Pipestone Indians. Neelin ss. Rv Hectr MacKay. Wpg, Augustn Little Britain. Cloverdale. Brandon, St. Pa. mb Boissevain Boissevain Boissevain Boissevain Seulah. Olive Ellenville Miniota ss. Orr ss. Assessippi.	520.00	Tisdaless	12.80
Chatham, 1st ss	. 15.00	Campbell's Bay ss	4.00	Cloverdale	31.00	Rv C B Ross	8.00
Rv P Taylor	62.30	Calumet	. 21.00	Brandon, St. Pa. mb	20.00 77.00	Drinkwater	13.94
Bondhead	. 50.00	Rv A S Reid	. 14.73	Boissevain ss	11.00	Rv D J Scott	10.00
Wyoming	31.00	Ry G Whillans	200.00	Beulah	8.95	Ry A A Graham	12.00
Dorchstr Sta ypg	. 63.30	Rv F W Mahaffy	8.00	Ellenville	. 12.75	Fishing Lake	23.50
Westboro'ss	14.00	Rv W D Turner	8.00	Orr ss	9.10	Ry D G Cameron	9.45
Kitchener, bc	6.00	Manitaha		Asessippi	. 25.00	Earlswood	5.15
Oro, Guthrie	175.00	Suthwarn	13.00	Vista	. 23.00	Ravine Bank	23.00
Ry John Radford	8.00	Virden	400.00	Wpg., St. And	350.00	Webb	17.15
Birch Lake	5.15	Brandon, Knox	28.00	Wng King Mem	129.21	Dunfermline	5.00
Leamington	121.00	Wpg, St. John's	100.00	Giroux	. 20.00	Buffalo Lake	. 280.00
Tor. Bonar	100.00	Balmoral	. 20.00 880 20	Binscarth	. 60.50	Kamsack	. 102.40
Wmstown St And	150.00	Wpg., Robertson	. 5.00	E Kildonan Mem ss	24.00	Wallacess	10.47
Rv KMacLennan	8.00	Sperling	0.0150	Rv H B Duckworth	13.97	Battrum	2.00
Ouebec	-	Rossburn, Ruth	8.50	Roseisle ss	25.25	Abbey	25.00
Huntingdon	\$176.20	P. la Prairie	608.05	Minto ss	. 6.50	Tisdale	8.25
Montreal, Knox	361.00	Fairville	6.00	Margaret	24.25	Macoun	10.00
Rv C Haughton	. 15.14	Ethelbert	. 13.45	Ochre Riv ss	7.00	Pr Albert	107.75
Ry T A Sadler	. 17.35	Ethelbert ss	. 28.00	Hazelridge ss Wng Robrtsn ce	20.00	Luseland ss	2.70
Rv Thos Bennett	. 20.00	Holland ss	3.00	Umatilla	13.00	Swift Current	66.40
Rv Robt McCord	85.00	Crandall	5.00	N. Brandon Zion ss	. 8.00	Ethelton.	7.00
Portneuf	5.00	Oakburn	. 26.75	Myrtle	79.00	Aberdeen	. 45.00
Dr A Paterson	5.50	RvJB McLaren	8.00	Ogilvie	26.00	Avebury	. 36.00
River Desert	. 18.75	Vista ss	. 14.00	Jarvisdell	43.00	Floral	. 55.00
Mont. MacVicar	300.00	Cadurcis	. 25.00	N. Brandon Zi	50.00	Rv F A Clare	8.00
Athelstan	157.00	Kenton	. 52.05	Killarney ss	25.00	Rosetown	. 75.00
Avlmer, St. A. ss.	5.00	Harding Bird's Hill	. 24.00	Wpg., St. Paul ss	15.00	Hutton L A	25.00
Rv J T Gordon	11.46	Wpg St. Paul's	226.95	Elkhorn ss	20.00	Ry D M Ruchanan	. 10.00
Inverness	22.74	Brant	re, . 91.40	Glive Glienville Miniota ss Orr ss. Ascssippi Hilton ss Vista. Vista. Vista. Wpg., St. And. Rv Jas S Watson Wpg., King Mem Groux. Scotia. Binscarth E Kildonan Mem ss Douglas Rv H B Duckworth Roseisle ss Minto Minto ss. Margaret. Brownlea. Ochre Riv ss Hazelridge ss. Wpg., Robrtsn ce. Umatilla. Springfield. N. Brandon Zion ss. Myrtle. Rv C S Miller Ogilvie. Jarvisdell Jarvisdell Jarvisdell Jinkerman ss N. Brandon Zi Killarney ss. Lilyfield. Wpg., St. Paul ss. Elkhorn ss. Saskatchewan Lloydminstr Francis.	. \$2.00	Eyebrow	100.00
Inverness ce	30.00	Whitewater	. 12.25	Francis	. 54.05	Baicarres	. 100.00

Bernard	. 60.00	Rv N D Keith 8.	00.	British Columb	ia	Vancr St Dav 18.75
					040 00	Sooke ss
						Rv C H Daly 16.00
Lewvan	25.00	Ardrossan 4. Agricola 4.	.55	Central Park ss.	3.00	Hedley 2.75
Humboldt	25.00	Agricola 4	.10	Prt Coquitlam	30.10	Abbotsford ss 5.00
						N Vancr St And 16.75
Tyvan ss	2.70	Bassano ss 15	00	Grand Forks	7.70	Mt. Lehman 5.10
J H Francis	. 500.00	Bassano ss	00.	New Wmstr St Ste	102.00	Glenemma 5.00
BV W C CIAFK	8.00	Indian A Mallongia 5	00	Dondon Tad aa	2 00	INVITE CAMIDDELL
Saskatoon St. Thos.	. 100.00	Dinton 20	000	TZ ammi a da la am	6 00	INEW WINSER SE A SS COU
Alberta		Reguer Loke	00	Troil	10.00	Vancr Kitslano 25.00
Vogravil Puth Ham	0 817 50					
Now Dowton	6.00	Dr. T. T. Doilrio	200	Pr. I A Dom	9.00	Ladysmith
Mr. Cibson	5.00	Agricola W G	.00	Huloon	0.00	New Deny Silvrtn,
Demonstra	00.00	T	70	NT -1	1000	Sandn 13.00
Raymond L A	20.00	Lacombe	2.70	Nelson ss	10.00	Robson mc 5.00 Victoria St. A 300.00
RV W G Brown	. , . 8.00	Goldings	00.0	Y mur ss	11.00	Victoria, St. A 300.00
Mannville	25.00	Glenieslie	00	Prince Rupert ss	15.00	Rossland40.00
RV W S Brookes	13.24	Kleskum4	1.00	Trail	10.00	Rv J S Hendrsn 20.00
Pincher Creek	18.25	Bezanson	·UU	Reveistoke	41.00	NI C4:-
RVH McKellar	8,00	Grande Prairie ss 44	1.00	Rv J R Munro	. 8.00	
Rv D G McQueen	8.00	Hanna ss5	.35	Deroche	. 2.00	Pleas Bay ss \$1.80
Sturgeon	50.00	Islay 12	00.5	Grand Forks	25.00	Baddeck Bdge ss35
Calgary, Bankyw	70.00	Vermilion ss	.35	Rv P Hendersn	14.73	Suthrlnd's Riv ss 3.55
Seven Persons	5.00	Melrose	00.	Penticton	80.00	Mid La Havess 3.00
Seven Persons ss	6.00	Daysland 50	1.25	Brouse ss	. 1.00	New Brunswick
Amos ss	1.00	Med Hat, Kx30	1.75	Mission	. 5.00	
Whitlass	9.00	Fairview las	.00	Malakwa	10.00	Rv J A Morison \$8.00
Leslieville	23.00	Rv W J Kidd 8	.00	Vancr Heights	. 8.90	St. Martin's ss 3.25
Red Deer Lake	17.80	Sarcee ss 10	.00	Greenwood	15.40	Debec
Wavey Lake ss	4.20	Mountain Mill 4	.00	Silverton	10.00	Chatham, St. And 35.55
Rv A T Barnard	13.97	Rv Wm Simons 10	.00	New Wmstr St Ste	100.00	Prince Edward Island
Auburn ss	2.10	Walterdale ss 8	.88	Victoria, St And	10.00	
Calgary, St Pa	319.60	Med. Hat, St. Jno 17.	.50	N. Vancr, St Ste	12.05	Orwell ss
Calgary, St Pass	70.00	Big Hill, Tong Crk ss 6.	.00	Beaconsfield	10.65	Melvil. Lot 60 ss 2.00
Calgary, St Pa ce	5.00	Rathwell9	.80	Vancr, 1st ss	. 5.00	Eldon ss 4.00
Claresholm	. 58.70	Rathwell ss 2.	.35	Vancr. Wmstr	70.55	Alberton ss 6.00
Scotstown ss	3.40	Okotoks 53.	.75	Grand Forks	25.00	Rv J D MacKenzie 8.00
Edmonton Wmstr.	375.00	Ellice 32.	.00	New Hazelton	86.75	
Edmonton Wmstr ss	25.00	Fraserton 11.	.10	Vancr St Matt	18.00	Miscellaneous
Duhamel	6.85	Trochu 21.	.55	Vancr. St Matt ss	5.50	Dr A Black \$20.00
Med Hat St Ino	52.45	Ry A C Wishart 8	001	Terrace	5.00	Pr Agent, Hx 3,309.82
Cowley	14 45	E Calgary St. A 107	05	Vancr St. Ino.	132.80	Pr Agent, Hx 342.00
Coleman ss	8 65	Rocky Coulce 10	25	Burton City	2.00	Rv Arch Ewing 8.00
Acme	20.00	Ry I E Duclos	ñ	Alberni	45.00	Rv G A Edmison 15.37
Jumbo Valley	65.00	Edmonton 1st 600	00	W Point Grey ss	3 30	Oxfrd Univ Press 936.11
Strathcona Ky	500.00	Dr I T Fermien 15	00	Vaner Kitslano	15.00	Ry E W Waits 10.00
Stational Later	000.001	Dio I Porgasii 10.	100		20,00	101 11 11 01005 10.00

OUR CHURCH CALENDAR.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided, also notices of Calls and Inductions and Resignations and Obituaries of ministers. If not given in the RECORD it is because they are not received.

Calls from.

Milestone, Sask., to Mr. A. Kemlo, of Oakville, Man.

Paul's Ch., London, Ont., to Mr. W. S. Wright, of Chalmers, Elora, Ont. corefield, Ont., to Mr. A. W. Craw, of Moorefield,

Elmira, Ont. Cardigan, P.E.I., to Mr. D. McVicar, of Eureka, N.S.

Andrews Ch., Pictou, N.S., to Mr. E. A. Kirker, of Halifax, N.S.

Graysville & Orr, Man., to Mr. John Smith, of Dorchester, Ont.

Inductions Into.

Ellisboro, Sask., Nov. 14, Mr. H. W. Toombs. Revelstoke, B.C., Nov. 14, Mr. A. Raeburn

New Dublin & Conquerall, N.S., Nov. 30, Mr. J. F. McDonald.

Andrews Ch., St. John, Nfld., Dec. 1, Mr. Gordon Dickie

Stairs Mem., Dartmouth, N.S., Dec. 4, Mr.

J. A. McGlashen. Westmount, Edmonton, Alta., Mr. D. J. Graham.

Quoddy & Mosher River, N.S., Dec. 7, Mr. James Middleton. Collingwood, Ont., Dec. 7, Mr. S. Farley.

Grand Falls, Nfld., Dec. 1, Mr. W. C. Morri-

Resignations of.

Calvin Church, Hamilton, Ont., Mr. R. T. Cockburn. Melville Church, Westmount, Que., Mr. John

Lochead.

. Andrew's Ch., Chatham, Ont., Mr. J. R. VanWyck. Shelburne, Man., Mr. R. B. Stevenson. United Ch., New Glasgow, N.S., Mr. J. Macartney Wilson.

Annan, Ont., Mr. J. B. Fraser. Zion Ch., Carleton Place, Ont., Mr. A. A.

MEETINGS OF PRESBYTERY.

Lunenburg, Mahone Bay, 6 Mar. Toronto, First Tuesday each month. Orangeville, Orangeville, 9 Jan. North Bay, Burk's Falls, March. Algoma, S. Ste. Marie, 5 Mar. Winnipeg, Man. Coll., bi-mon. Rock Lake, Crystal City, 6 Feb. P. la Pra., P. la Pra., 1 Tues. Feb. Minnedosa, Russell, 20 Feb. Brandon, Brandon, 15 Feb. Yorkton, Yorkton, Feb. Abernethy, Rocanville, Feb. Weyburn, Weyburn, 2 Tues. Feb. Saskatoon, Saskatoon, 6 Feb. Battleford, Battleford, 13 Feb. Kindersly, Rosetown, 13 Feb. Swift Current, Swift Current, Feb. Lacombe, Wetaskiwin, Feb. Red Deer, Red Deer, March. Med. Hat, Med. Hat, Feb. Kamloops, Armstrong, 20 Feb. Victoria, Victoria, 20 Feb.

Che Church Funds, East.

SUMMARY OF RECEIPTS.

001111111111111111111111111111111111111		
	During Nov.	Feb. 1 to Nov. 30.
Foreign Missions	\$1,996.49	\$37,848.36
Home Missions	244.20	10,086.49
Augmentation	163.00	1,991.88
College	168.00	5,624.00
Aged Ministers' Fund	21.00	205.00
Pointe-aux-Trembles scl.	23.00	336.00
Home Missions West	535.00	2,214.00
S. Schools & Y. P. Soc	281.00	1,760.00
Assembly Fund	22.97	136.34
Bursary Fund	10.00	1,049.03
Library Fund		268.69
Widows' & Orphans' Fd	3.00	38.00
Social Service, etc	81.00	888.00

\$3,548.66 \$62,445.79

RECEIVED DURING NOVEMBER.

At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And Divided among the Funds As Directed by the Donors.

	Acknowledged \$58,897,13	Loggieville ss 15.00
	Milltown Cross ss 200	Relmont ss 4 00
	Richmnd Bay E. I. 16	Musadbt, Harbor 9.12
	Richmnd Bay E. I. 16 ss	Bridgewater31.00
	Refund 28,20	West River P.E.I 16.00
	Hilden ss 5.50	Harringth Hrbr ss 10.00
	New Dublin, Cong. ss 8.00	Little Sands ss 3.00
	St. James. Un 4.50	Hampton N B
	Orangedale58.91	Glace Bay, Kx ss 11.00
	Meadowville ss 4.45	Fredricton 100.00
	Chatham, St. And ss 21.00	
	Long Riverss 800	Acadia 96.60
	Long River ss 8.00 Middle Riv. c.b 35.75	Portaupique ss 6.00
	Quoddy, Mos. Riv 13.00	Rathurst. 5.00
	Rothesay ss	Kentville 34 00
	Lewes, Lot 60 ss 1.00	St Croives 2.50
	New Glasgo. United 1,000.00	Rridgetown 51 00
	Milford ss 4.00	Misson Shinnern 13 35
	New Aberdeen 10.00	Rivredale Marshild 16.50
	Port Hood 10.00	Oldham 775
	Port Hood	Goldon Grove 9 20
	Harcourt ss	Wirkland 20 00
	Oxford June 10.00	Hardwoodlands ss 400
		Hampton P.E.I 208.00
	Powington 10.00	Argyless
:	Mt Tripoko be 200	Pig Mondows 10.00
	Dundes 30.00	Big Meadows 10.00 New Watrfrd ss 12.00
_	Chinimicas 1.50	Centre Napan ss 2.00 St. Andrews 35.00 Lockeport 15.60 Springhill 312.00
)	Pomudo Pom 70.59	Centre rapairss 2.00
	Solo "Tifo Goddio" 47 40	Locksport 15.60
,	Crossfold 20 50	Chair abill 212.00
1	Dlook Div Nonen Hard-	Andorronge 2 95
	mielco 105 00	Andover ss 3.85 Truro, First ss 17.00
•	Mologowatch 59.00	Markhamvil 9.06
)		Riverside8.30
	Murror Piror es 2 00	Springside148.00
	A C Thompson N	McNutte Ied Carleton
	A C Thompson, N	McNutts Isd., Carleton Village
	Friend of Miss 24.00	Salina, Titusvl, etc 9.71
	Pogo Vallov eg 5.00	Kouchibouguac ss 1.50
	Horoules Smart 10.00	New Annan 65.00
	St. John St. David's 200 00	Clyde River ss 8.00
	North Salom 200	Lowr Economy ss 1.00
	Carleton ss 11.00	
	Carreton 88, 11.00	\$62,445.79
		\$02,440.19

The Presbyterian Record

Published by the Presbyterian Church in Canada Edited by E. Scott, M.A., D.D

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80
In parcels of six or more 30 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year,
ending with December.

Names are not put on each RECORD in a parcet.
The RECORDS for a congregation are not sent to
different addresses at the same Post Office.
All the RECORDS for a congregation
should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family
This is the instruction of the Assembly to all.
There is no other way in which
so much Home Mission work can be done for 30 cents

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them

Address all correspondence te

The Presbyterian Record,

Y. M. C. A. Building,

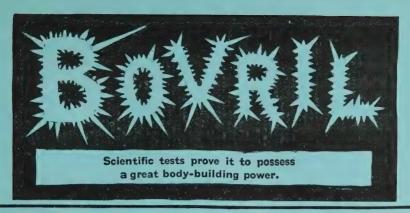
MONTREAL.

A police inspector, in an address before New York public school graduates, said: "I have just come from the Tombs, where I closed the gates behind a wealthy murderer. I want to tell you, young men, that ninetynine per cent. of the crimes committed to-day are caused by evil companions."



Old Dutch
For
Floors
All Spick
and Span





MOULDING THE FUTURE.

In 1740, according to records, a woman was born named Ada Take. True to her name, she took everything there was to be had in

the way of liberties and licenses.

She died a confirmed drunkard, and altogether she had 700 descendants. Among them were 100 children born out of wedlock, 181 women of the street, 142 beggars, 46 workhouse inmates and 76 criminals. It has been estimated that this woman cost the country \$1,200,000.

By way of contrast, the Ladies' Home Journal tells of an Englishman, born in Queen Elizabeth's time—a clergyman with

a good wife.

In the year 1900 there had been 1394 descendants of this family traced and identified.

MEN'S CLOTHING FOR SALE.

Get your new suit from CATESBYS, LONDON, England, for half what you pay local tailor. Best materials, style, fit guaranteed, or money back.

Write for free catalogue, self-measurement form and patterns. Address

CATESBYS LIMITED, Canadian Office, 119 West Wellington St., TORONTO Mention The Presbyterian Record.

Of them 295 were college graduates, 13 college presidents, 65 professors, 60 physicians, 108 clergymen, 101 lawyers, 30 judges (one a Vice-President of the United States), 75 army and navy officers, 60 prominent authors and 16 railroad and steamship presidents.—Ex.

MADE IN CANADA

GOOD WHITE
AS
GOLD SNOW
WABASSO

HAVE YOU USED—WABASSO SHEETINGS
WABASSO SHEETS
WABASSO CIRCULAR PILLOW COTTON
WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY LIMITED THREE RIVERS, QUEBEC

Please distribute any extra parcels of the "Record" that come.

A Christian is like a statue of glass lighted up within—the smallest flaw is apparent.

It is not until we begin to count our blessings that we realize how many of them there are.

Speaking much is a sign of vanity; for he that is lavish in words is a niggard in deed.—Sir Walter Raleigh.

There is seldom a line of glory written upon the earth's face, but a line of suffering runs parallel with it.

"Long ago, and beyond appeal, the saloon was found guilty of criminal complicity in every form of social evil."

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.—Colton.

We can consecrate our social life by determining never to indulge in any pleasure on which we cannot ask God's blessing.

"Christian homes are more useful than Christian rescue missions. It is better to build fences than to repair wrecks."

"In these days of slogans here is a good battle cry for every believer in Christ: 'The best Christian I can be by January 1, 1917.'"

"I try every day to say some word or do some deed—or keep from saying or doing something—which will at least make one person a little happier.

Christ comes with a blessing in each hand—forgiveness in one and holiness in the other—and never gives either to any who will not take both.—Thomas Adam.

Most of the beatitudes which infinite compassion pronounced have the sorrow of earth for their subject, but the joys of heaven for their completion.—H. More

The Gospel quickens those instincts of pity which impels the human heart to offer to all other people that which has brought it light and joy and peace.

No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste the fruit of the tree of life that has not tasted the fruits of the tree of Calvary.

"Many young women are enamored of vague ideas of "a career" who ought to settle down to that largest and most useful work in the world, the making of a Christian home." "The world's most crying need to-day is for men and women who take their ideals of life, not from the marts of trade or the coteries of fashion, but from fellowship with the Son of God."

A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter thoughts, his own spirit will absorb the poison.

Do little things as if they were great things, because of the majesty of Jesus Christ, who works within our souls and who lives our life. And do great things as if they were little and easy, because God is all-powerful.

Duties are constraints till they are changed into charms by love. The word duty is a harsh one until the heart grasps it and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed.—

Dean Stanley.

Dr. Stewart, who lately died in Africa, was asked: "Why don't you civilize your people first and then make them Christians?" He answere: "We don't do work twice over. When we have made them Christians, we have made them civilized."

"All attempts to 'improve' the saloon are like efforts to develop a benign form of tuberculosis and cancer, and a harmless brand of opium. Evil in its character and its consequences, the only logical way to deal with the saloon is to abolish it."

Face your deficiencies and acknowledge them; but do not let them master you. Let them teach you patience, sweetness, insight. When we do the best we can, we never know what miracle is wrought in our life, or in the life of another.—Helen Keller.

How much one without money may give. A kind word, a helping hand—the warm sympathy that rejoices with those that rejoice and weeps with them that weep. No man or woman is so poor as not to be able to contribute largely to the happiness of those around them.

Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mcl. 3: 10.

Has not the church of Christ as compelling an appeal as that which calls millions of men to the colors in Europe—(1) a great cause; (2) a compelling appeal; (3) an example of sacrifice; (4) an unquestionable faith in the justice of that for which they are contending.—N. W. Rowell.

SETTE

The

Presbyterian



Record

33 34

35

36

38 39

40 40

43

44 45

46 47

47

48

43 50

56 56

57

53

53

59

60



X



CONTENTS

001112111201				
VICTORY AND PEACE	-	-	•	33
FOR A LASTING PEACE	-	-		34
MINISTER AND PEOPLE	~	-	•	35
MEASURING MISSIONARY SUCC	ESS	-	84	36
OUR FOREIGN MISSIONS				
Notes	-		***	38
Christmas in India		_	_	39
Two Evangelistic Campaigns	-	24	-	40
Presbyterian Assembly in Kore			_	40
YOUNG PEOPLE'S SOCIETIES				
Service		_		42
Personal Evangelism = =		_	-	43
The Jew in Canada		_	-	44
Alcohol and Heredity	84	_	_	45
JUNIOR Y. P. SOCIETIES				
One Good Turn Each Day -	_	_		46
Messengers for Jesus	_	_	-	46
The Jewish Dispensaries	_		_	47
Temperance in all Things -	_		_	47
LIFE AND WORK				71
The Peerless Book • • •				48
Dr. Jowett on Sin	-			48
Punishing Children	=	- [-	49
Men's Work in the Church	_	_	_	50
The Restless Ministry	_	-	-	50
Missions and the Pastor -	-	_	_	51
Sabbath School Dangers -	~	_	-	51
The Effect of Nagging	- 2	_	_	52
THE CHILDREN'S RECORD	_	_	_	02,
				-2
	-	-	-	53 53
	-	~	-	53 54
	-	-	-	
	-	-	-	56
Boy Life in Borneo	-	-	•	56
WORLD WIDE WORK				
The World's Biggest Business			600	57
Women of Japan	940	-	Bry .	57

Korea the Miracle of Missions

Value of Medical Missions -

A Life Transformed

FIVE NEW BOOKS

OUR CHURCH CALENDAR

Historic Evidences of Christianity

The best help for a stricken heart is to get busy helping others.

No other book in the world deals with such grand themes as the Bible.

A secret of happiness is never to allow your energies to stagnate.—Adam Clarke.

For one man who can stand prosperity there are a hundred who can stand adversity. -Carlyle.

Christ was either the guiltiest of impostors, or He was God manifest in the flesh.

Heaven gives us friends to bless the present scene; resumes them to prepare us for the next. Young.

Affliction is the school in which great virtues are acquired and great characters formed.—Hannah Moore.

In the day of prosperity we have many refuges to resort to. In the day of adversity, but one.—Horatius Bonar.

The world's wise men have said wise things. None but Christ ever said, "Come unto Me and I will give you rest."

I have never heard anything about the "Resolutions" of the Disciples, but a great deal about the "Acts" of the Apostles.— Horace Mann.

Adoption is an act of God's free grace. whereby we are received into the number, and have a right to all the privileges, of the sons of God.—The Catechism.

The sages and heroes of history are receding from us and their doings contract into an ever narrowing page, but the words and deeds of Christ fill an ever widening place in the world.

Ottawa Ladies' College

Owned and Controlled by the Presbyterian Church Reopened Sept. 8th

In new building erected at a cost of \$140.000
The Building is COMPLETE IN EVERY RESPECT
and is ABSOLUTELY FIREPROOF,
All Departments fully equipped. For full information
write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

President

\$26.40 A Year.

payable for twenty years only, will purchase a \$1,000 Insurance Policy in the Great-West Life Assurance Company on the Limited Payment Life Plan, at age 21.

At the end of twenty years the Insurance will be paid for, and a paid-up Policy will be issued for \$1,000. The profits earned under the Policy will then be payable, unless, as may be chosen if desired, these profits have been paid at the end of each five-year period.

During the twenty years the Policy carries liberal loan values; and at the end of the period, if the Policyholder so desires, the contract may be surrendered, and the total Cash Value obtained, showing an excellent return on the outlay - while the twenty years protection will have cost nothing.

Personal rates and full details will be furnished on request.

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE—WINNIPEG

In requesting information, ask for a Desk Calendar for 1917.



The Old Meneely Foundry

WATERVLIET (West Troy), N.Y.

Chimes, Peals, Church, School and other Bells Memorials. Unequalled Musical Quality.

90 Years' Highest Grade Genuine Bell Metal. Experience

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said:— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.



St. Margaret's College, Toronto.

A Residential and Day School for Girls Founded by the late George Dickson, M. A former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Largo Lawns, Swimming Bath.
MRS. GEORGE DICKSON, President;
MISS J. E. MACCONALD, B.A., Principal.

BUY IN CANADA FROM YOUR OWN PUBLISHING HOUSE

ALL CHURCH, SUNDAY SCHOOL & Y.P.S. PUBLICATIONS AND SUPPLIES FREE :- USEFUL & INTERESTING CATALOGUE FREE ON REQUEST

Presbyterian Publications

The Publications Committee of the Presbyterian Church in Canada CHURCH AND GERRARD STREETS. TORONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.



NO COMPROMISE.

No craft ever yet crossed the ocean by hugging the shore; the only way across is by pushing out.

When our Lord called his first disciples he called them to follow him, and they could not stay where they were and obey; it was a case of leaving everything behind and going where he led, or of neglecting the call altogether. The path of decision may be hard, but that of indecision is infinitely harder, and it leads nowhere.

There are timid souls that always shrink from what they call "extremes." They are afraid to commit themselves whole-heartedly to any cause or measure; they dread decisions and seek for compromises, and even when it comes to matters of the soul they would like to be halfway Christians if that were possible.

But the halfway course holds no comfort. The conscience is never clear, the life is never strong, and the joy of service is unknown. It is for our own sakes and not for his that the Master bids us choose.—Ex.

If a thing is wrong in any department of life, have nothing to do with it. If it is right stick to it, no matter what the cost.

VOL. XLII.

FEBRUARY, 1917

No. 2

VICTORY AND PEACE.

What God hath joined together let not man put asunder. If ever God joined anything on earth it is these two at the present time.

Peace without victory is not God's will, for He cannot be at peace with wrong. Where wrong is, He is against it, and all who are like minded with Him must be against it. God can never truce with wrong.

Men may lack facts. They may err in judgment. But in this case, with knowledge of facts, men need not err. So long as there is in the world an enemy to human freedom so selfish, cruel, inhuman, unscrupulous, Satanic—in its spirit and aims and methods and efforts—as is the German military despotism, so long must all that is right in the world oppose that wrong in unceasing strife. "First PURE, then peaceable" is the Divine plan. James 3:17.

Peace without victory is an impossibility. Truce to fighting would not be peace but a feverish fear and expectancy of another war. So long as the power of selfish, dominant aggression is unbroken the world cannot have peace.

This conviction is deepest at the centre of things, and with those who know best what the war is and what it means.

The soldiers at the front do not dream of sundering victory and peace. They know it impossible. They want peace. They long for it. They are going to have it. But no sham peace, only the real, such as will come when the German military power is overthrown, and the German people as well as the rest of the world are free.

The people of France and Belgium do not dream of sundering these two things. Better death than nightmare miscalled peace.

The British people do not dream of putting these two things asunder. We in Canada have no idea of their sacrifices. They are weary of war. They want peace. They pray for peace, but under another name. Victory is their objective, their aim, their goal. When victory is won there will be peace.

Russia and Italy and Serbia and Poland are one in linking victory and peace.

Some "neutrals" who do not realize what the war means, or the tremendous issues at stake, or that their own freedom is imperilled with that of the rest of the world, talk platitudinously of peace without victory.

Never has President Wilson shown more clearly that however exemplary he may be as a man, he is scarcely representative of a great nation claiming to be a champion of the world's freedom, when, with that freedom in death grips with its most relentless foe, his utmost is academic meditations on—after the war—and whether, and upon what conditions, his country might, could, would, or should, offer advice.

In contrast to his Lusitania notes with their pitiful sequel, and his latest Senate speech, read the strong, virile, manly, Christian words of a number of the leading citizens of the U. S. A. given on next page "For A Lasting Peace."

WORDS OF BRITAIN'S LEADERS.

Admiral Sir David Beatty's recently published message,—"Until a religious revival takes place at home, so long the war will continue."

General Sir William Robertson,—"A serious determination on the part of the nation to seek Divine help would, undoubtedly, furnish valuable help to our soldiers and sailors."

These words are given, not so much to teach the great truth, which readers already know, that our help is in God, but to show how the men at the front, and leaders among them, realize that truth.

The knowledge of a praying people behind them strengthens the confidence and nerves the arm, even of men who may not do much praying themselves; while to multitudes of soldiers and sailors who do pray it is a still greater inspiration and help.

It also strengthens confidence and nerves the arm at home to know that the great leaders are men who pray and believe in prayer; men who realize that God is with them, and who walk with Him.

FOR A LASTING PEACE.

A large number of leading ministers and laymen in the United States, of all denominations, have sent out the following, all over their country. It is more worthy a nation of freemen, in a time of world peril, than some of the recent academic dreamings of their President. It is as follows:---

"When war drenches Europe in blood. it is natural that we Americans should shudder at the sight. To call upon the combatants to stop the carnage is an impulse so strong that it even tends to displace judgment and distort values.

"We are apt to forget, at any rate for the time being, that there are conditions under which the mere stopping of warfare may bring a curse instead of a blessing. We need to be reminded that peace is the triumph of righteousness and not the mere sheathing of the sword. To clamor for an ending of the present war without insuring the vindication of truth, justice and honor, is not to seek peace, but to sow disaster.

"Because it is so easy to lose sight of these essential principles, we, the undersigned, view with some concern the organized and deliberate effort now being made so to stampede Christian sentiment as to create a public opinion blindly favorable to stopping hostilities without adequate consideration of the issues which the war-involves.

"We are Christians and, as such, deem that truth and righteousness are to be maintained inviolate, even at the sacrifice of physical life. We are citizens of the United States and, as such, are conscious of the solemn responsibilities of our Christian citizenship. We, accordingly, venture to direct the attention of our fellow-Christians to a few of the vital issues which are making their mute appeal for final decision.

"The ravage of Belgium and the enslavement of her people; was it right or wrong?

"The massacre of a million Armenians; was it a permissible precaution or an unpardonable crime?

"The desolation of Serbia and Poland; was this a regrettable necessity or a frightful

"The destruction of life through the sinking of the Lusitania and of other merchant ships; was this an ordinary incident of warfare, or was it deliberate and premeditated murder?

"The starvation of Jews and Syrians in

the Holy Land; is this an accident of economics or a violation of the laws of God and man?

"The attempt to array Moslems against Christians in a "holy war;" was it a laudable act of imperial statesmanship, or was it the treachery of a Christian monarch?

"The intimidation of small nations and the violation of international agreements; are these things excusable under provocation, or damnable under all circumstances?

"In the presence of these pending and as yet unsettled issues, we feel impelled to warn our brethren against those who cry 'peace, peace,' when there is no peace. The just God, who withheld not His own Son from the cross, could not look with favor upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for comfort and ease, above the holy claims of righteousness and justice and freedom and mercy and truth.

"Much as we mourn the bloodshed in Europe, we lament even more that supineness of spirit, that indifference to spiritual values, which would let mere physical safety take precedence of loyalty to truth and duty. The memory of all the saints and martyrs cries out against such backsliding of mankind. Sad is our lot if we have forgotten how to die for a holy cause.

"We solemnly declare to you our conviction that the question of all questions for our immediate consideration is this: Shall the ancient Christian inheritance of loyalty to great and divine ideals be replaced by considerations of mere expediency?"

BILLY SUNDAY AND HIS WORK.

In Boston, cultured and critical, as elsewhere, Billy Sunday has done a great work. More than sixty thousand have hit the trail in his ten weeks' mission there.

Most of the people in Boston are like other folks, with human needs and longings. "Cultured and critical" applies to but few.

Dr. Sunday's message meets those needs and longings, and "satisfies" them, "as nothing else can do."

Dr. Sunday and his helpers make it a chief business and not a side issue. The work is planned for, worked for and prayed for, far in advance, and results are expected.

Let none criticise Dr. Sunday, but rather t to work in their own way. If they do get to work in their own way. If they do this they will find neither time nor inclination for criticism.

The man who is rescued from danger and death does not stop to ask whether the hand that reaches out after him is kidgloved.

... MINISTER AND PEOPLE.

"I study books in the forenoon and door bells in the afternoon" was the summing up of his own plan of work by the late Dr. Cuyler of Brooklyn, New York, who excelled both as pastor and preacher.

The minister who goes and does likewise has usually little fault to find with his congre-

gation or they with him.

For the minister in the country, the time table may be different but the principle is the same. The minister everywhere is pastor and preacher. These are the two arms of his service. Neither can be neglected without failure and loss.

But other sayings beside Dr. Cuyler's are sadly familiar.

Among the people: "Our minister don't visit"—"Does not study his sermons"—
"Gives nothing fresh"—"Is too often out of his pulpit"—"Does not look after the young"—"Does not go after the non-church-goers"—"Has no helpful message"—"Does not preach the Gospel."

Among the ministers: "The people are careless"—"They don't attend regularly"—"Don't come to prayer meeting"—"One cannot be all the time on the street and prepare sermons"—"One cannot be expected to visit so large a congregation"—"If they want religious service, they know where to come."

In all these and similar complaints there is usually some truth, and for them some foundation; but a few facts for both ministers and people should be remembered.

For people: The work of your minister is not to minister to your pleasure or to serve your desires, however good these may be; but to be a co-worker with you as you with him.

It is not yours to be served by the minister but, with the minister, to give joint service. Your question should be, not—How is the minister attending to me?—but, How are the minister and I attending to our common duty?—more especially—How am I doing my part of it?

Then if there is something more which I cannot do and the minister can,—am I keeping in touch with him? Do I bring such things to his notice? Am I thus a co-worker with him in saving and helping others?

Further, if there is something in which I think the minister can help me, do I go and ask him. If he has not visited me, instead

of complaining have I visited him, or sent word asking him to visit me.

"Oh, but that is his business." Yes, but it is your business as well. You have become partners in the one work. You give most of your time to other work and earn a wage or make gain. A part of that wage or gain which represents your time, you divide with him, that he may be able to give all his time to your joint work.

For ministers: — You are pastors as well as preachers. Your work is to look after the spiritual welfare of the congregation in the widest, fullest sense. For it you are responsible.

Your work is no sinecure. If a man wants leisured ease, or a life of leisured study, the ministry is not his place. If you are in the ministry with any such thought you have mistaken your calling.

The ministry is simply an opportunity for the intense and most profitable investment of life for the spiritual and eternal good of others.

Here is a body of people. Some of them are likely to become engrossed with the material things of life. Your work is to show them that they are immortals, and to lead them to give God and things unseen a rightful place, the supreme place.

Some of them are disheartened in life's struggle. Your high privilege is to show them a loving Father and Saviour and Friend, and lead them to take heart again.

Some of them are tempted. Yours the responsibility of leading them to lay hold of an Arm that is mighty to strengthen and save.

You and they are co-workers, but you are leader not master. Not lords over God's heritage but examples to the flock. The German officer, it is said, drives his men; the British—"Come on, boys!"

There are further facts, for ministers and people alike.

- 1. All are human and imperfect and there should be charity for other's shortcomings though not for our own.
- 2. The search light should be turned from the work of others to our own. If this were done by all there would be a great revival Each one may start such a revival by beginning at home.
- 3. Grumblers in pulpit or pew are not usually those who are doing best their own

work. The busy folk are not the busy-bodies. Preachers or people who concentrate on their own work are too blessedly busy to find fault with others, while at the same time their example inspires and helps.

SUCCESS IN HEATHEN MISSIONS.

Is often measured by counting heads, the converts baptized. This test alone is far from a true one. There are two other vital elements that can scarcely be realized at home, much less weighed or measured.

One is the removal of prejudice. Missionaries may toil for years and have little to show at home in the way of figures. But if prejudice has been lived down and suspicion allayed and confidence won, these may have been very fruitful years. The missionary can see the fruit but cannot tabulate it.

Mrs. Dr. Menzies, one of our missionaries in Honan, tells that in the earlier years a Chinese woman came one day from a distant village and asked to be shown through the house. This was a common thing, as Chinese women were curious to see the inside of a foreign house, so different from their own.

She was shown everywhere, up stairs and down, examining all carefully, and thanked her hostess on leaving.

Some time after, she came back to Mrs. Menzies and, recalling her former visit, said,

"I suppose you thought it strange that I wished to see everything about the house. Do you know the reason?"

"I supposed it was curiosity."

"No, it was not that. We had been told in our village that the foreign doctor caught children and gouged out their eyes to make medicine, and that he kept these eyes in a barrel.

"I was looking for that barrel. But I did not see it. I found that the stories about the foreigners were not true. I then began to learn the Jesus teaching and now I am a Christian."

This is a sample of what takes place in every mission field. The heathen cannot at first believe that any one would leave their own country and go away to live and work among strangers, simply for the purpose of doing them good. There must be something behind it all. They must be agents of some foreign government.

It often takes years to live down suspicion

and win confidence. When a mission has done that a great step forward has been taken even though converts baptized have been few.

Another fruit of mission work is the spread of influence for good even among those who are not Christians. Many heathen customs gradually pass out before a better public opinion.

The process may be slow but wherever the Christian missionary goes, evil in the community gradually becomes disfavored and disappears. This leavening of a community is a large element in the results of a successful mission.

A third thing, without which no mission can be called successful, is the winning of men and women to Jesus Christ. This is the great work of the missionary, to which all else is but instrumental and incidental.

Some one asked a celebrated missionary: "Why do you, not first civilize your people and Christianize them afterwards.

The answer, in substance, was:—"Why should we do work twice over. We may in a measure civilize them, but we would then have to Christianize them.

"But if we Christianize them, they are also at the same time civilized. In becoming Christian they have received the foundation principles of the best civilization."

A great fact for all who aim at human betterment, at home or abroad, is that changing surroundings does not change the man, but changing the man does lead to change in his surroundings.

"First cleanse the inside of the cup and the platter and the outside shall be clean also."

MEMORIZING SCRIPTURE.

"We note the coming of a movement for which we have long hoped—a movement for the encouragement of Scripture memorization. The organisation which is promoting it bears the somewhat obscure title of 'The Bible Success Band.'

"The Rev. Alexander Paul writes from Wuhu, China: 'The work of the Band this year has far exceeded our expectation. We have sent out about ten thousand booklets, and we will have to send out a good many more next year. We have had no movement in China that has taken such a grip upon the Christians throughout the country.'

the Christians throughout the country.'
"Constant exercise of the memory so
develops its power of assimilation that
memorization becomes progressively easy.

KILDONAN.

Simple, sweet, musical, Scotch, is the name. Small in the eyes of the world! A little stone church, and around it a few grassy hillocks, a few miles north of Winnipeg.

But it is a sacred spot; the Mecca, the Jerusalem, the Westminster Abbey of the West. Though not yet three score and ten, it is our oldest church there, the parent of a great multitude, from cabin to cathedral. It was built while yet the Indian and buffalo were joint monarchs of the plains.

Under those little mounds lies the dust of the Gospel pioneers in the West, Drs. John Black and James Nisbet and their wives; Dr. and Mrs. James Robertson; Principal and Mrs. King; Prof. Hart; Dr. Carmichael.

How much these names mean in the work of the West! Black and Nisbet our first missionaries! Robertson our great superintendent! And the others, worthies all!

It is good in the larger outward things of these later days to remember, as did the Saskatchewan Synod at Prince Albert a few weeks ago, these pioneers and the work they did and the message they bare, and to realize how much we owe to-day to the foundations they well and truly laid.

SASKATCHEWAN JUBILEE.

The Synod of Saskatchewan, held recently at Prince Albert, celebrated the Jubilee of Presbyterianism in that Province. Fifty years ago James Nisbet arrived in Prince Albert and began his work there, the first minister of our Church in all the territory of Saskatchewan.

That Synod reported to last_Assembly sixty-five self-sustaining charges, sixty Augmented charges, fifty Ordained Mission fields and one hundred and sixty-one Student Mission fields.

In all these fields are 942 preaching stations, 16,601 families, 20,928 communicants, and 20,915 scholars in Sabbath Schools. The little one has become a thousand. Home Mission work is well worth while.

DR. WILLIAM McCLURE.

Not Ian McLaren's but our own, and as worthy. He was one of our pioneers in Honan over twenty-five years ago, and has had about a quarter of a century in Christ's own work of preaching the Gospel and healing the sick.

He has now been asked to represent our Church and Mission, as professor in the Medical Department of the Shantung Christian University. He has done one good life's work as a medical missionary. May he have another in training medical missionaries to their own people.

No dead line here! Five years ago, at the age of seventy, Rev. John Ferry accepted a call to Kisbey, Sask. He has four congregations, one central and three outside, with drives of twenty and twenty-six miles on alternate Sabbaths. At the recent joint annual meeting of the four congregations, Mr. Ferry said "I have been here five years. If you would like to have a younger man I will resign" and then retired from the meeting to allow them to discuss it. But with one voice they voted their wish that he continue. Comment would spoil the beauty of it all.

The congregation of Middle River, C.B. had recently a fortnight's special services. The minister and the neighbouring ministers carried it on. They did not have strangers to do the work and on whom to depend, so they had to do the work themselves and depend upon God. This is the kind of special service that comes very close to the heart of things. This is the kind of "Conference" that "deepens the spiritual life" of both ministers and people.

A large colony of French Canadians living north and east of Edmonton, Alta., have expressed a wish to leave the Church of Rome and have applied to our Church for a minister. Rev. J. E. Duclos, formerly of Valleyfield, P.Q., and more recently of Erskine Church; Edmonton, has been appointed in response to that application.

Six ministerial jubilees have been celebrated recently in Nova Scotia;—Rev. John McMillan, D.D., and Rev. John Forrest, D.D., in Halifax;—Rev. A. McLean Sinclair, LL.D., and Rev. Allan Simpson, D.D. in New Glasgow, 18 Nov.;—Rev. E. A. McCurdy, D.D., and Rev. J. D. McGillivray at Clifton, 19 December.

St. Andrew's Church, St. Johns, Nfld., is one of important outposts of our Church, far away towards the mother land, Rev. Gordon Dickie, called there from St. Stephen's Church, St. John, N.B., will worthily maintain the succession of the long line of good men who have served there as ministers.

Rev. W. A. Cameron, of Battleford, Sask., recently resigned to enlist as a private in the 243rd. A minister as a private has a grand opportunity of doing good. He is in closest touch with the men, completely one with them.

The Presbyterian College, Saskatoon, is new and its student roll is short, but sixteen students and Principal Oliver have answered their country's call for service.

In the training camp which, until recently, has been conducted at Vernon, B.C., there were eight Presbyterian ministers enlisted, as officers or privates.

Our Foreign Missions

In twelve hospitals and twenty-four dispensaries last year our thirty physicians in the foreign field gave 355,675 treatments to 91,005 patients.

It is estimated that of the one hundred and fifty millions of women in India, not more than three millions are yet within reach of medical aid.

The largest Presbyterian Theological Seminary in the world is the Union Theological Seminary in Korea, with 230 students. And only a few years ago Korea was "The Hermit Nation."

Thirty physicians, men and women, and eight nurses are engaged in the Christ-like ministry of healing and preaching in the mission fields of our Church in India, South China, onan, Formosa and Korea.

Rev. J. T. Taylor, our missionary at Mhow, Central India, in his book "The Heart of India" states that not more than five per cent. of the people have any medical treatment in their last illness. That is the difference between Christian and heathen lands.

In Erskine Hospital, Honan, Dr. P. C. Leslie, with four Chinese assistants, treated for the year, as per last Report, 6,240 patients, gave 30,642 treatments and performed 410 operations. Who can measure the effect of all this work over a wide area, in dispelling prejudice and winning a way for the Gospel.

Infanticide was made a criminal offence in 1809. Suttee, burning the widow on the funeral pile of her husband, was made a criminal offence in 1829. Remarriage of widows became permissible in 1872. The age limit for marriage was placed at 12 in 1891. These reforms are owing to Britain and to Christian Missions. These are only the beginning in India.

The Foreign Mission Board is looking for a nurse for Honan, to take the place of Miss Maisie McNeely, who was married a short time ago to our missionary, Rev. H. Stewart Forbes of Weihwei, Honan.

When a lady missionary thus marries in the mission, it does not mean that the Church loses a worker, for many of the missionaries' wives have been and are most effective workers.

A few years ago Korea was "The Hermit Nation" closed to the Gospel, completely heathen. Now, a General Assembly of The Presbyterian Church in Korea!

Nor is it the first but the fourth. Four years ago the first General Assembly met in Pyeng Yang. A few weeks since it met

again in the same city. That simple fact peaks volumes for the success of missions in Korea.

The caste system of India is a remarkable organization, but a power for cruelty and oppression. There are nearly 4,000 main castes with 100,000 subdivisions. There are sixty millions of outcastes whose position is worse than slavery. Prostitution is legalized, even sanctified by religion, for the temples are often devoted to that purpose. The only remedy is the Gospel. India needs it and we have it in trust for them.

A hospital is greatly needed at Yong Jung, Korea. Four thousand dollars would supply it. There are members of the church who could easily do this, and in all future years it would send forth its healing stream through all that land. Dr. Martin, our missionary there would treat at least one hundred patients a day. Who can measure the good that would be done? Who will embrace the privilege and opportunity? If some one would like part of the privilege communicate with the Foreign Mission Secretary, Confederation Life Bldg., Toronto.

THE WORLD'S CONVERSION, OUR SHARE.

Two or three simple facts are easily remembered.

- 1. Christ bids us "Go into all the world and preach the Gospel to every creature.
- 2. Our share of that great task, fourteen millions, is in the fields where our Church is now working, Central India, South China, Honan, Formosa, Korea, Trinidad and Demerara.
- .3. In those fields we have two hundred and sixty men and women representing us, doing our work, doing our duty, bearing our burden.

These simple facts are easily remembered, but that is not enough. That is nothing. Having these facts then comes our work, What is it?

- 1. To support these men and women, liberally and heartily, just as we do the soldiers at the front who are fighting our battles
- 2. To pray for these men and women for their safety and success, constantly, earnestly, as we do for the soldiers at the front.
- 3. To seek to win recruits to fill the broken ranks and increase their numbers as we do for the soldiers at the front.

CHRISTMAS IN INDIA.

By Dr. Laura I. F. Moody.

Dear Record,-

Christmas! What memories! Of early days when for previous weeks each child was on Sunday behaviour. For was not Santa coming with his bulging bag, and would he not know well the stockings of those children who had tried so hard to be

Then memories of more recent Christmas days, when Mother Earth was covered deep with snow, and sleigh bells sang their

Canadian joy.

But instead of snowy whiteness at Christmas time in Central India are great stretches of grey-brown, almost grassless plains. For the rainy season is three months past, and it will be six months more before plains and hills are green again.

With the sun shining bright the noon day here now reminds somewhat of a hot August day in Canada. We revel in this weather on account of the cool nights and mornings. This for us is the "cold season".

Forever associated in my mind with Christmas in India will be the remembrance

of being almost smothered in dust.

Three of us, newly-arrived, drove thirtyfive miles to Dhar to spend our first Christ-mas. We were in clouds of dust nearly all the way. On arrival we carried much of it

And I wish that you could have seen the harness on our ponies. Some of it was leather, but much of it was rags, strings

and ropes.

And marvellous to say that harness never once parted, and so we had no break-downs. Just at dark Christmas Eve, we drove into Dhar, and with the help of soap and water, soon emerged from our covering of dust.

Christmas morn we were wakened by a choir of Indian Christians singing hymns outside. I could only understand a word now and then, but to hear the old familiar Christmas tunes stirred mingled ings, among them a touch of homesickness. It was the first Christmas away from home.

Later in the day the Christians from near and far—one man walking sixteen miles— came to say their salaams to the Dhar mis-

sionaries, and spend the day

All gathered for service in the brick church with its red-tiled roof and mud floor. And such a clean, happy throng as filled it to the very doors

The children made a pretty picture in their gaily-coloured frocks, and with their new chuddars draped over the head and

tightly clasped in one hand.

With their black hair greased with cocoanut oil until it shone, combed straight back and braided in pigtails, the little lassies did look quaint and demure. Each wore glass bracelets of bright colours, for no Indian child's costume is complete without jewelry of some sort.

The women had one section of the church to themselves, for, as a rule, husband and wife never sit side by side in the family pew. Father often takes one or two of the little ones while mother looks after the baby and the others. And so no one ever needs to stay at home to "mind" the baby. Hence the services are often interspersed with wails and cries.

In order to allow the baby to play on the floor and amuse itself, I noticed that here and there a woman had left the wooden bench and was sitting on the floor. How would this look in Canada?

In spite of interruptions we had a very inspiring sermon, to judge by the expressions on the faces of the audience. Being a mere babe in Hindustani this was my only way of knowing much about the sermon.

However, I was more able to understand the next part of the programme—the dinner. Rice, mutton, spices, ghee (clarified butter)all cooked together, took the place of Christmas turkey.

Then instead of plum pudding, the second course consisted of a sweetmeat, "julabis." They are made chiefly of sugar and cooked in boiling ghee, something after the way of

cooking doughnuts.

The Indian Christians, about one hundred and fifty in all, assembled on the Mission Compound to dine. Each household came, bringing for the mother and children the brass family plate to eat from.

For the father a second dish of some kind was provided—often nothing more substantial than a plate made of a dozen or more leaves sewn together. For now that the mother and father were at a public gathering they wouldn't think of eating out of the same family plate.

All sat on mats on the ground, and after

singing the blessing all "fell to."

Using only their fingers to convey the food from plate to mouth, in a remarkably short time the heaped-up plates were emptied. The left-over rice was divided and carried

away on the brass plates under the chuddars for the meal of the next day. Needless to say all went homeward radiantly happy.

We missionaries, five Canadians, drove out three miles to the leper asylum. It was a decided change of scene. The people appeared to be so miserable! Not that they were underfed or in rags. But some of them were able only to hobble around, limping, for toes or a greater part of a foot was missing. Others were minus fingers which had been eaten away by that dread disease-leprosy.

However, their faces brightened when they saw Dr. O'Hara and Miss Coltart coming and then they chatted away cheerily.

As we distributed the sweetmeat to the

t wenty lepers, the men each held out a piece

of cloth and each woman the end of her chuddar for us to drop the sweets into.

Poor untouchables!

As we drove home the western sky was a blaze of light, one of the glorious sunsets of which we have so many in sunny India. The peacocks strutted about grandly pre-paratory to flying to a branch of a tree for the night.

But the thought of these exiled lepers was foremost in my mind. Then I remembered how much better cared for they were than if they were wandering around begging

their daily food.

Then too were not some of them followers of Jesus and that meant so ruuch more joy in their lives. And so they too could rejoice with us that Jesus had come to the world on that first Christmas Day in Bethlehem hundreds of years ago.

THE WORLD'S TWO GREATEST EVANGELISTIC CAMPAIGNS.

REV. R. P. MACKAY, D.D.

Dear Record:—

A special week of Evangelism was observed in the Autumn of 1915, preparatory to the three-year Evangelistic Campaign in South India, of which that week was to be regarded

as the beginning.

A remarkable beginning it was. It is reported that 8,288 men and women engaged in work; 3,800 villages were visited, of which 835 were now villages in which no Christians resided, and that about 300,000 men and women heard the Gospel during that week.

A special tract was published, of which 136,000 copies were distributed, besides

4,511 Gospels and other books sold.

About 8,500 persons gave in their names as inquirers and 6,422 are ascertained to have decided for Christ.

These are striking results, but things more remarkable still have been reported. The principle of voluntary service for Christ has been emphasized as never before, and the laity have been brought to a sense of

their responsibility.

A new vision has come to the Church in India, and for the first time the higher classes in the Church went and preached to the poor and depressed classes. In some cases on Sunday afternoon immediately after the service, the whole congregation went out to preach the Gospel to any who would

Does it not seem as if the answer had come before the asking—that the showers have already begun to fall, and that there is promise of a great rain? May God grant it, and may we in Canada not withhold our hand.

The special appeal from China for prayer in behalf of a five-year campaign will be strengthened by the thought that in these two most populous countries in the world parallel campaigns are being conducted.

What a mighty objective—the evangelization of India and China, a total of 700,000,000

souls, attacked at the same time! A mighty contract, but we have an Almighty Saviour, and, as Carey said, He is honoured by attempting great things for Him and expecting great things from Him.

PRESBYTERIAN ASSEMBLY OF KOREA.

BY ONE OF OUR MISSIONARES THERE.

Just four years ago the first General Assembly of the Presbyterian Church in Korea met in Pyeng Yang; and now once more the northern city is favored with the annual gathering, representative of Presbyterianism in Korea.

A Representative Gathering.

Commissioners from all over the country are here. They come from Fusan in the south, where big ferry steamers cross to Japan every night, and from the reaches of the Tumen river in the far north, where long trains of weary pack-mules continually wend their way, laden with the scanty exports and imports of the Manchurian hinterland.

Some of them have walked in to-day from nearby churches, others have come a full

week's journey by land and water.

Some are young men from the large centres, accustomed to metropolitan ways,—a few of them even in foreign clothes. Some of them are stalwart farmers from the remote districts, whose first impressions of a railway train are only a few hours old.

On the train from Seoul, I saw Rev. Mr. Pak of Wonsan church, sitting with an old man. A single glance at the two faces made it unnecessary to ask for an introduction

to the older man.

They are as like as any father and son in Canada ever were;—similar in dress, in voice, in features, in manner, the chief difference being that the long beard of one is jet black and that of the other is white.

The father is pastor of a church in Seoul, the son is our trusted pastor in Wonsan. think they graduated from Theological Seminary the same year.

Beautiful For Situation.

Coming up from the Pyeng Yang station to the missionary residential district one cannot fail to be impressed by the evident foresight and faith that induced the early missionaries to secure such splendid grounds, providing for almost unlimited expansion.

Theological Seminary, College, Academy, Girls' School, Woman's Institute, Hospital, Dormitories, all with ample grounds attached; missionary homes, mostly of Korean architecture, and a school and home for missionaries' children.

A Good Start.

Soon after arrival we were all comfortably settled in our billets, the foreigners in missionary homes, and the Korean brethren, some in Korean homes, most of them in the

Saturday evening we gathered in the Theological Seminary for the opening session of the Assembly.

After the opening devotional exercises conducted by the moderator, Rev. Kim Pil Su, printed sheets were distributed to all present, containing the docket and the names of all commissioners, printed in both Chinese characters and the Korean native script. With these in hands, the clerk called the roll by Presbyteries and we answered to our names.

Election of officers was then proceeded with. An open ballot—without previous nomination—is taken. Four ballots were necessary before Rev. Yang Chun Paik, of Syenchum—North Pyeng Yang—was finally declared moderator, and our own Rev. A. F. Robb, of Wonsan, vice-moderator.

A City of Churches.

Sunday was a wet day, but a Sunday in Pyeng Yang, even a wet one, is something to be taken seriously, and most of the visitors, at least, spent a busy day.

From nine o'clock the sound of church bells fill the air, for Pyeng Yang is a city of many churches—seven Presbyterian, three Methodist, one Roman Catholic; also two churches among the Japanese population (one Methodist and one Congregational) and one church for Koreans carried on by Jap-

Among the Presbyterian Churches, Sunday morning is given up to Sunday School workthree separate sessions being conducted in some churches for the men, women and children, respectively.

Thus, the men will meet from nine to ten, women from ten to eleven, and children from eleven to twelve. This arrangement gives greater seating capacity and also overcomes any difficulty from lack of teachers.

The regular preaching services then are held in the afternoon and evening.

The assembly communion service was held at four p.m., the retiring moderator preaching the sermon. Individual communion cups were used.

In the evening there was an assembly service in the big central church, and also a separate English service for the missionaries, at which Dr. Hall—a veteran missionary to the Japanese—preached.

The regular business of the assembly lasted from Monday until Thursday—with three sessions a day, besides numerous com-

mittee meetings.

The reports from the seven Presbyteries indicated progress. The increase in membership is not so rapid as it was a few years ago, but is steady and encouraging.

Mention was made of one district where the people are now supporting a preacher by money formerly wasted in tobacco.

The Theological Seminary.

Some forward steps were indicated in the report of the Board of Directors of the Theological Seminary. Greek and English may be included in the curriculum.

A fall term is to be added, enabling students to study both spring and fall, if desired. Fellowships are to be given for post-graduate

study in Japan.

Pastors from the distant Presbyteries who wish to profit by the short annual post-graduate term at Pyeng Yang will have

their travelling expenses paid.

Perhaps most important and significant of all—the Board of Directors of the Theological Seminary, formerly composed of eight foreign missionaries, is now to have three Koreans added to it, these to be selected by the Assembly.

A Missionary Church.

On the three evenings we listened to interesting reports of missionary work abroad. The Presbyterian Church of Korea is a missionary Church and has a Board of Missions and carries on both Home and Foreign Mission work.

On successive evenings we heard reports the home missionary on Quelport island in South Korea, and the two missionaries in West and North Kando, Manchuria, the latter being co-pastor with our own

Mr. Barker in Yong Jung.

Perhaps the most interesting report was that given by one of the missionaries to China. As you know, the Presbyterian Church in Korea supports three missionaries

in Shantung province, China.
Graduates of the Pyeng Yang Seminary, they have moved to China with their families, have learned the language and, in spite of many difficulties, work has been started and several have already been baptized.

After listening to the report of one of the missionaries, Assembly decided that a fourth missionary be sent out at the beginning of the year provided the collections for this purpose show an increase of five hundred yen (\$250.00)

The whole Foreign Mission Budget for this year, including the salaries of the three

missionaries, is less than fifteen hundred

dollars (\$1,500).

A Growing Native Church.

The chief outstanding impression received and carried away was that it was a Korean Assembly, and represented a Korean Church.

The Moderator was a Korean. Most of the committee work was done by Koreans. Most of the speaking on the floor was done by Koreans.

From now on the foreign missionary in Korea must be content to play a decreasingly prominent part in church life and assume

a relation more and more advisory.

We look forward to the time when the control of Korean institutions will be entirely

in the hands of Koreans.

Young People's Societies

SERVICE.

REV. R. B. COCHRANE, TORONTO.

Jesus Christ .- The Servant.

"I am in the midst of you as he that serveth." These were the words of Jesus to His disciples. He came from God-"to minister and to give His life a ransom for

many."
He "went about doing good." He gave
Himself completely to the cause of the last, the least, the lost of life. He turned His back on power and ease and wealth that He might help the poor, the lonely, the sick and the sinful.

Saved to Serve.

"Follow Me and I will make you fishers of men." "Go preach." "Disciple all nations." "Teach." "Heal." These words of Jesus make clear that He called His disciples to work for Him. He saves men from sin to lives of holiness and service.

He demands sacrifice of His followers still. The way to the Crown is still by the road of the Cross. Only as we know the experience of true sacrifice are we really true followers of Him who gave Himself for

A Task for Each.

"To every man his work." "To each according to his several ability." It is not always easy to remember that the Lord has need of every one. But there is work

for every Christian to do.

There is no such thing as a life given without a purpose. Every soul has a definite reason for existence. Every man has a

separate task for God.

What He has given us to do for men will not be done in this generation unless we

do it.

The fidelity of the private in the battle is as essential to success as the skill of the commander;—and God counts on the onetalent man as much as on the ten. consciousness of personal responsibility is one which every Christian should carry with him always.

Just where we are.

"Over against his own house"—worked every loyal Hebrew when Jerusalem was being restored under Nehemiah.

Just where God has placed us in life our

Master expects us to serve Him.

Many more young men might be in the Christian ministry. Many more young women might devote themselves to missionary and deaconess work at home and abroad.

But every one of us can find some one to help in the name of Jesus any where in life. At home—at school—in the office or workshop, it is the little ministries which count, and which, after all, make life worth while.

Despise not the "little acts of kindness" and the "little deeds of love." The Master did not. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me" are His own

All our Lives.

This service to which our Master calls us is for life. When a man enlists in the army of Jesus, he enters on a campaign of glad helpfulness which will keep him joyfully busy all his life.

The more we do for others the more we want to do,-the more we find to do,-the more lasting satisfaction there comes from

The poor, the sick, the lonely, the tempted, the weary are always with us;—and the healing power of the Great Physician of soul and body is always the same. So the Christian is always facing a challenge to prove that "earth hath no sorrow that Heaven cannot heal."

The Prayer of the Servant.

The late General Booth of the Salvation Army once sent a cable, containing a Christmas message, to all the soldiers of the Salvation Army around the world. The message was in one word—"Others." An unknown writer has taken that message as the basis of a prayer for every Christian. These are three verses from it:

"Lord, help me to live from day to day In such a self-forgetful way, That even when I kneel to pray My prayer shall be for—OTHERS.

Help me in all the work I do To ever be sincere and true, And know that all I'd do for you Must needs be done for—OTHERS.

And when my work on earth is done And my new work in heaven's begun May I forget the Crown I've won While thinking still of—OTHERS.

(4 March. Jas. 1:19-27. Catechism, Q. 62).

GAVE IT "MORE CHEERFULLY."

His father had given him a ten-cent piece and a quarter, telling him that he might put one or the other on the church contribution plate. At dinner the father asked the boy which coin he had given. "Well, father, at first it seemed to me that I ought to put the quarter in the plate; but just in time I remembered the saying, 'The Lord loveth a cheerful giver,' and I knew I could give the ten-cent piece a great deal more cheerfully. So I put that in.

PERSONAL EVANGELISM.

By Professor Kilpatrick, Knox College.

C. G. Trumbull says of this method:—
"The work of individual soul-winning is
the greatest work that God permits men
to do. It was Christ's own preferred method
of work, and it is His preferred method for
us to-day. For it is always the most effective
way of working."

In the story before us, Jesus begins His mission, by winning the trust and loyalty of five young men.

(1) Two of these, evidently close personal friends, had heard from the lips of John the Baptist a word of mystic power and meaning: "Behold the Lamb of God!"

They could not rest till they had found for themselves the fitness of this title as attached to the young Rabbi from Nazareth. They approached Him. He welcomed them. It was about five in the afternoon, when they began that intercourse with Jesus which was to be for them hereafter and forever their true life.

There, by the camp fire, they sat. They poured out their souls. They asked the supreme questions, which arise in our deepest moments, regarding God and His redeeming purpose, regarding man and the great salvation.

Jesus received them into His loving heart. He met their need by the gift of Himself. While the darkness of night wrapped them round, the light shone into their souls.

(2) A third was won by a different dealing. Simon was brought to Jesus, by the affectionate interest of his own brother, who had been one of the two who had made the discovery that Jesus was the Messiah.

"Jesus beheld him," looked on him earnestly, read him through and through, discovered at once his strength and his weakness, and pronounced upon him a verdict, which was also a prediction. "Simon" he was, the undisciplined, impatient, impulsive fishermen. "Cephas" he would become, a strong steadfast soul, rock-like in the permanence of his convictions.

As that word sank into Simon's heart, his new life began, and he became in germ and principle what the gracious prophecy declared.

(3) The fourth yields to a different treatment. Jesus does not wait for any approach on Philip's part, and does not depend on any intermediary. He makes His way direct to the gates of this man's personality and issues a peremptory command, "Follow me."

It would appear from other incidents recorded by this evangelist, in chapters 6, 12 and 14, that Philip's disposition, slow,

timid, doubting, questioning, was such as required precisely this kind of treatment.

Jesus confronts Philip's difficulties with an authority which carries with it the evidence of its own intrinsic right.

(4) The fifth case is the most remarkable of all. Jesus is greatly moved by it. Here is one who "waited for the consolation of Israel." Jesus looked searchingly and lovingly into that clear, sincere nature, which was wholly occupied with the coming of the Kingdom, and the fulfilment of the Divine Redemption.

Before that calm and penetrating knowledge, Nathaniel's initial objections melted away. He hailed in Jesus the Son of God, the King of Israel; and received in return, assurance that he would see the crowning glory of salvation, communion with God through the person of the Son of Man.

The same narrative clearly indicates that this method of Personal Evangelism was intended by Jesus to be pursued in the propagation of His Gospel. No slight is east upon work for masses of men. But we are certainly to understand that no such work can be permanent or final, without constant effort to win individuals to personal faith.

Our Lord recognizes the natural bonds that connect men with another; and He expects that they should follow these lines of connection in their work for the Kingdom of God.

In this narrative, too, Andrew and the unnamed disciple who accompanied him in that first approach to Jesus, were comrades and friends. Andrew and Simon were brothers. Andrew and Simon and Philip, were of the same city. Philip and Nathaniel were from neighbouring towns and were obviously intimate friends.

These men acted in the spirit of brother-hood and contradeship, and eagerly sought one another out. Andrew "first findeth his own brother, and he brought him to Jesus," "Philip findeth Nathaniel."

The lesson is plain. It is our duty, as well as privilege, to tell to others the good news, which we have ourselves received. We are to begin with those nearest to us, and are to extend our ministry to all who come within the sphere of our influence.

There can be no doubt that without the "personal touch," comparatively little can be done for men. It is to be feared that church workers are apt to lay too much stress on organization, and to neglect personal work.

Let the passage we have been studying remind the members of our Young People's Societies of a great and fruitful field of endeavour, in which they have our Lord's own practice as their example, as well as His own Spirit to guide and encourage them.

(11 March. Acts 8: 14-17, John 1, 34-42. Q.63)

THE JEW IN CANADA

And The Christian Church.

BY REV. S. B. ROHOLD, F.R.G.S., TORONTO.

Of the 150,000 Jews in Canada some have come from Spain, Portugal, Germany, Austria, Hungaria, Holland, Galicia, Bohemia, Rumania, Italy, Turkey, Palestine, Morocco and Persia, but the greater proportion of them from Russia and Poland.

Their condition on arrival is pitiable but their transformation after being here a short time, is amazing. There is a proverb: "The Jew who lands in free Canada is transformed over night."

This may be literally true, but it is an

unnatural, prematured transformation, which is a menace to themselves, as well as to those

around them.

As to the perplexed question of a Jewish nationality, outside of God's word, we dare not even pretend to solve it, seeing that none of the Jewish leaders succeeded.

The great English Jews say:--"They are Englishmen of the Jewish persuation. The great Jews of Germany tell us, "They are Germans first and Jews afterwards." Some American Rabbis declare:—"America is our Palestine; New York our Zion; and George Washington our Messiah."

As for Zionism, the same chaos prevails. Its leaders tell us that it is the only solution to the Jewish question and the only door of hope. But equally great leaders denounce it, and the question has been raised by that great Jew, Jacob H. Schiff, of New York,—"Can a Zionist be a good American?"

How can it be brought home to Israel, that Zionism without Zion's King is impossible?

Zionism may have awakened a national Hebrew consciousness among a certain class of idealistic Jews. It may also lay claim to having created a new literature for young Jewry, but it has not touched the fringe of

the Jewish problem.

The greatest that Zionism can claim is that it has reached 2,500,000 out of the 14,500,000 Jews in the world, and that those who have joined any of its many organiza-ions are divided. When we add to this the bitter strife it has created, we come to he conclusion that Zionism has been a colossal failure!

The few faithful within Israel realize their precarious spiritual condition, the hopelessness of their leaders, the decay and barrenness of a prematurely-transformed, materialistic aggrandizement, and are throwing up their hands. They have no anchor to hold by. The Rock of Ages, the Chief Corner Stone, has become to them a stone of stumbling and a rock of offence.

Such is the condition of the Jew in Canada. The hopelessness of the faithful, the prematured transformation of the immigrant.

the highly coloured aggrandizement of the so-called successful, the materialism of the masses, is a Macedonian call to the Christian Church.

The Jew and our own Church.

In obedience to the command of her Lord, "to preach the Gospel to every creature, our Church has undertaken to go to Israel with that glad Message, reminding the faithful among them, that there is no need for despair, that there is balm in Gilead, there is a Physician; endeavoring to lay hold of these new Canadians, reminding them of God's covenant with them.

With this end in view, three Missions have been established by our Church.—In May, 1908, amongst the 32,000 Jews of Toronto, which has now its own "Christian Synagogue," the first of its kind on this continent. In April, 1911, a second Mission was established amongst the 13,000 Jews of the city of Winnipeg, in charge of Mr. Hugo Spitzer; and in May, 1915, a third Mission was established amongst the 55,000 Jews of the city of Montreal, in charge of the Rev. Elias Newman.

Valuable pioneer work has been accomplished in these three centres. Prejudices, misunderstandings and hatreds have been removed, and friendships have been established, yea, the Gospel of Christ has found lodgment in the hearts of hundreds of Jews.

Occasionally there is an outburst. This is not surprising. In all the synagogues of Toronto, Montreal and Winnipeg, there is not enough seating capacity for one-fourth of the Jews in these cities, and yet the synagogues are empty, except on high festivals. An alarm is raised at the activities of the missionaries. It is natural to seek a scape-

goat, and the missionary comes handy.

But in all my experience these Jewish agitations have never amounted to anything. They never came from the people, but naturally from some agitator, who stirred up some boys, and thus we hear of Jews throwing stones at the Anglican Mission at Montreal on the great Day of Atonement.

Why, no honest Jew would be out of the synagogue on that "fearful day," much less throw stones, which is a crime according to the Jewish code of laws.

The agitation, if anything, is carried on in the press, with the usual slandering of the missionaries, hoping thus cunningly to discredit them in the eyes of the Gentile Christians.

We have thus endeavored to lay before you Israel's critical condition and deep needs; and to tell you that the reconciliation of Israel with Christ, is not a mere possibility, but a blessed reality, and to bring in more fully this blessed reality, we ask your prayers and help.

(18 March. John 18: 15-40. Catechism. Q. 64).

ALCOHOL AND HEREDITY.

"Unto the Third and Fourth Generation,"

REV. D. C. MACGREGOR, B.A., LONDON, ONT.

Do the third and fourth generation really suffer for the sins of their parents?

Professor J. G. Adami, of McGill University, Montreal, in an address to the Canadian Medical Association says:—

"When a false scientific theory has been disseminated; and is being popularised and applied wrongly to the hurt of future generations, it is the physician's duty to call a halt and expose the truth.

"When it is being taught that parents may subject themselves to intoxications and infections, and that their offspring in their bodies and in their health pay no penalty,—that the race does not directly suffer from the follies of individuals,—that it is a perfectly sound policy for this country to welcome as citizens, those of degraded or depraved parentage—then I hold it is the duty of the physician to tell the truth as he knows it, and to express in clear unveiled language, the basis of his beliefs."

After a thorough consideration of recent investigations relating to heredity, Professor Adami makes the following statement:—

"There could be no clearer and more positive evidence afforded of the effects of alcohol upon the next generation.

"I have proved to you that the essential germ plasm which conveys the heritable characters from generation to generation, is not inert and incapable of being influenced, but on the contrary is susceptible to physical and chemical agents affecting the body and circulating in the blood; that intoxicants and poisons of infectious diseases have a deleterious effect upon the offspring; that they are apt to cause relative infertility, still-births, monstrosities and imperfect development, lower vitality with tendency toward death during infancy, instability and imperfect development of the nervous system, showing itself in convulsions, epilepsy, imbedility and insanity."

Recent experiments have established the fact beyond a doubt that many injurious hereditary defects can be traced directly to even the moderate use of alcohol by the parent.

In his book on "Alcohol," Dr. Henry Smith Williams quotes the simple hereditary effects of alcohol upon a pair of dogs as observed by Professor Hodge. "The amount of alcohol given them was very small, nevertheless only 17% of their young lived, while 90.2% of the puppies of the dogs that received no alcohol were sound and healthy."

This observation harmonizes with that of Professor Laitenen, of Helsingfors, who found that the young of rabbits and guinea pigs receiving no alcohol were much stronger and healthier than the young of those to whom a very small quantity of alcohol was given daily.

Professor Demme, of Berne, Switzerland, found similar results in the case of the progeny of ten alcoholic families, as compared with ten normal families, of human beings.

The ten alcoholic families produced fifty-seven children, of whom ten were deformed, six idiotic, six epileptic, twenty-five still-born, and only ten, or seventeen per cent. of the whole, were normal. The ten normal families produced sixty-one children, two of whom were deformed, two pronounced backward, three still-born, leaving fifty-four, or 88.5 per cent. normal.

Professor Laitenen secured information regarding 5,845 families, containing 20,008 children. Among these families some of the parents were abstainers, some were moderate drinkers, and some were hard drinkers. The children of the moderate drinkers weighed less at birth, and at eight months of age, than the children of abstainers. There was still a greater difference between the children of abstainers and of the hard drinkers.

Is there any wonder that Professor Adami concludes his address to the Canadian Medical Association, with the following words:—

"I have brought forward these matters to-night, not on moral grounds, not for the soul's salvation of any person here, though I would say, 'Let him that readeth understand, and apply what I have said,' but because with all who have the interest of this great country at heart, I want it to be realized that clean living makes the great nation; that if parents eat sour grapes, children's teeth—aye, and much more than their teeth—are liable to set on edge. The evil living must tell upon a race even unto the third and fourth generation?"

The Superintendent of the Hospital for the Insane at Elgin, Illinois, says:

"There are to-day in this fair State of Illinois, about 8,000 epileptics. More than half of them are children. Nearly 2,000 of them could, if they knew enough, justly point their finger at their father or mother or both and say: "You are responsible for my misery through the alcohol which has made you its slave."

Surely S. W. Saleeby, M.D., F.R.S. (Edin.) is right when he says:

"The more I study the relation between alcohol and the national life, the more I am convinced that the wisest, most urgent, most effective motto for the Temperance Reformer for years to come is: 'Protect Parenthood from Alcohol.'"

Reformer for years to come is: 'Protect Parenthood from Alcohol.''

Compared with the wrong done unborn children by alcohol the cruelties of child labor in the mine and factory pale into insignificance.

(March 25. Isaiah 59: 1-8. Catechism, Q. 65).

Junior Y. P. Societies

ONE GOOD TURN EACH DAY.

By Rev. W. McIntosh.

(4 March. Luke 10: 25-37. Question 62.)

"One Good Turn Each Day."-This is a good motto for Juniors. It will make boyhood and girlhood happy and train for a life of service in grown-up years.

I. This was the motto of the good Samaratan (Luke 10: 25-37).

1. The chance to do a good turn lay right

- along his way.

 2. He didn't hesitate because the needy man did not belong to his religion or race. 3. It was enough that the man was in
- need.

 4. The good turn cost him something.

 5. He didn't pay someone else to do it, but did it himself.
- II. It evidently was Jesus' own motto

(Luke 4: 16-20).

Jesus' plan of life included five different kinds of good turns.

J. Giving the Gospel to the poor.

2. Healing the broken hearted. 3. Delivering captives.

4. Giving sight to the blind. 5. Liberty to the bruised.

III. It is one of the main objects of the Boy Scouts. There are nine points in the Scout Code and nearly all mean good turns. 1. A scout's honor is to be trusted.

 A scout is loyal.
 A scout's duty is to be useful and to help others.

4. A scout is a friend to all.
5. A scout is courteous.
6. A scout is a friend to animals.

7. A scout obeys orders.

8. A scout smiles and looks pleasant.

9. A scout is thrifty.

IV. The object of Standard Efficiency Tests for boys and girls is to secure good turns for the needy.

The service standard comes last because it is the goal of all the others. It includes:-

1. Helping your own class or club.
2. Entertaining others.
3. Training to be useful.
4. Doing personal service. 5. Being a good citizen. 6. Setting a clean example.

7. Finding out what you can do best in the world.

8. Studying the lives of heroes.

V. The "Good Turns" of life find their echo in the final judgment. Matthew 25:

Giving meat to the hungry.
 Drink to the thirsty.
 Hospitality to the stranger.
 Clothing for the naked.
 Visiting the sick and the captives.

MESSENGERS FOR JESUS.

WINIFRED SNARR, TORONTO.

(11 Mar, 2 Kings 5: 1-4; Acts 8: 14-17. Q. 63)

A messenger is one who carries a message so that our topic means those who carry

messages for Jesus.

We may carry messages for people when we do not love them. But to be true messengers for Jesus we must love Him. Being His messengers, means bearing in our own lives His message of love, showing His Spirit, showing to people what He is.

Our Scripture lesson—2 Kings 5: 1-4 tells of a little girl who was brought captive

from Israel to Syria.

One day she went to Naaman's wife and told her that a prophet of God dwelt in Samaria, and if Naaman would only go to him she was sure the prophet could cure him.

If you read the chapter you will learn that Naaman went to the prophet and was cured She was a messenger to tell Captain Naaman about God and His love.

Our other lesson—Acts 8: 14-17—tells of two men, Peter and John, who went to Samaria as messengers for Jesus.

I know of a little boy who took another boy to his pastor after church one night and said, "This is my chum and he wants to join our Church." He was a messenger. Bringing some one—boy or girl—to Jesus is the best kind of work a messenger can do.

I asked a girl one day, how it was she always stood head of her class. "Well," she said, "before I start my work I ask Jesus to help me; and then I do the work given me, the way I think He wants it done. Then when I am finished I thank Him for helping me."

We have two eyes to look to God, Two ears to hear His Word, Two feet to walk His ways, One mouth to sing His praise,
Two hands to do His will,
One heart to love Him still,
Take them, dear Jesus, and let them be
Always obedient and true to Thee.

THE JEWISH DISPENSARY.

In Toronto and Winnipeg.
The Story of Mrs. Jacobs.

By MISS MARTHA SMITH.

(19 Mar. John 18: 15-40. Catechism, Q. 64).

Why open a Medical Dispensary in a Jewish mission when there are free clinics

in all our city hospitals?

One reason is that sickness is often but a small part of the trouble, and only in the mission can they be sure of the sympathetic interest that shows them the best way out of their difficulties.

Take the story of little Mrs. Jacobs. Her husband attended the mission services. She was very indignant, thinking it no fit place for a Jew. She kept at him until he stopped going, but told her he would gamble instead.

She was delighted—anything rather than those Gospel meetings!

In the meantime she had been persuaded to go to the Mission Dispensary—for no Jew could find fault with her for going to see a medical doctor—and found it very different from what she had thought.

The missionaries were very kind, but told her of her sin in keeping her husband from reading his Bible and attending the mission.

Her troubles multiplied. There was no money now for food or clothing. The hus-

band spent it in gambling. So she took in sewing and worked very hard, but her health gave way under the strain.

Finally she got down on her knees and besought God for Jesus' sake to forgive her sin and bring her husband back to his family and to the mission. She now knew Christ as her Saviour and her face fairly shone with joy.

Her little boy had been attending Bible School for many months, had learned to sing beautiful hymns; when one day we stood him up on the waiting room table and he sang for the assembled patients "I am Jesus little Lamb."

His clear childish treble carried easily to the doctor's room, where the nurse, who was also the Infant Class teacher, paused to listen to her dear little pupil singing the praises of the King.

Afterwards Mrs. Jacobs, in the face of persecution, confessed Christ by baptism. The dispensary, with all for which it stands, was the chief agency in the transformation of this home.

Many a Jewess, with the fear of the Jewsso strongly upon her that she would pass and re-pass the mission before she could get courage to enter, has nevertheless come to our Dispensary, where she was sure of, not only a first-class doctor, but a sympathetic female interpreter;—rather than go to a free clinic at a hospital. There is a large place for the dispensary in the work of soul winning.

TEMPERANCE IN ALL THINGS.

REV. ALEX. MACGILLIVRAY, D.D.

(25 Mar. 1 Cor. 9: 22-27. Catechism, Q. 65).

Life from beginning to end is a battle. This means that there are foes to fight.

No wise soldier makes light of the strength and determination of the enemy. The enemies that boys and girls have to fight are many and need to be watched, and must be fought and vanquished if our Juniors are to come off conquerors.

Our Scripture Lesson tells us that life is a race, with a goal to be gained and a prize to be won.

Every boy knows how the athlete must train in order to have even a fair chance of winning in any competition. So in life's race, he that would come out victor must first be master of himself, and then master all the temptations and tasks that confront him.

There is no room for easy living or soft indulgent habits;—and as the Junior's age is the time in which habits are formed, boys and girls must, if they are going to count in the world's work, form the habit of temperance in all things.

- 1. Juniors must be temperate in their play. There is, of course, a time to play but we can only learn the value of play by knowing what it is to work. They only are entitled to play who have first done well their tasks.
- 2. There should be temperance in our pleasures—in concerts, picture shows and such like. Little people in the towns and cities—and big people too, for that matter,—waste thought, time and money to no profit, but to a good deal of loss.
- 3. Juniors should be temperate in their dress. They should be neat but "fine feathers don't make fine birds." It is what we are rather than what we wear that counts.
- 4. What a pity it is that boys have to be warned against the use of eigarettes. Temperance here—as in strong drink—means, "Touch not, taste not, handle not."

To be temperate in all things; to strive and finally to win, we must ever look to the Great Captain of our Salvation, Jesus Christ. He understands a Junior for He Himself was once a boy and He is by our side to help us fight our battles and to live the victor's life.

Life and Work

THE PEERLESS BOOK.

BY REV. BINNEY S. BLACK, MONTREAL.

The supreme message of the Bible is to the moral and spiritual nature of man. It inspires in human souls a passion for righteousness and creates a longing for true holiness. It makes men "wise unto salvation."

It displays the only true and permanent measure of rectitude by which the character of the Almighty is to be ascertained and that of His creatures finally determined, and it is also a record in which the knowledge of sin is afforded, only to prepare the mind for an offer of forgiveness.

The purpose of redemption was the object of patriarchal faith, the burden of prophecy, and the theme of whose accomplished glory the New Testament is a witness.

The Bible is not engaged only in the ministry of condemnation. Although the inspired apostle has portrayed all flesh as the decaying production of "corruptible seed," and its beauty more fleeting than the flower's bloom, yet it tells of a great salvation, not in word only but in power, and makes possible for every man the fulfilment of his proper destiny as a child of God and an heir of Immortality. This is the supreme message of the Bible and its crowning glory to reveal.

Speaking one day to a dear old saint whose sun was near its setting, I asked him the secret of his radiant faith in Christ and in the Bible. And the answer was convincing. He said:—

"At rest in the shadow of the quiet little country church, till the day break and the shadows flee away, is the precious dust of one who, before she departed, asked me to read to her the 14th chapter of the Gospel according to John

according to John.

"And so I read: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"In that unshaken faith my mother died it is now many years ago—and in that faith my wife, a mother too, laid down her life. The Bible was their comfort and inspiration, their help and hope when these things were the only things worth while."

One glory of the Bible is its universal

It is for all,—the father and the mother and the little children, the high and the low, the rich and the poor.

To the hoary head this Book gives the

only cheer and comfort that can be given, and to the youth it gives guidance in the ways of wisdom and peace.

Peerless in duration is this glorious Book.

Peerless in duration is this glorious Book. The holy themes by which we have been made wise unto salvation remain in the earth to bless and make it "fruitful in right-eousness" when we are dead and gone.

"The word of the Lord endureth for

The world has not yet produced the harvest which the Lord desired in the travail of His soul. But there is no ignoring the fact that what Moses wrote thirty-five centuries ago;—what the psalmists and the prophets wrote;—what Jesus spoke and Paul wrote twenty centuries ago,—is more potent now than ever, in the lives of millions of the best people on earth.

The Bible is not an old almanack we no longer consult; it is the last edition of good news that is packed with the best God has for man in time and in eternity.

That glorious torch, the Sun, and the soft silver lamp of night shall utterly fail, and the foundations of the solid earth be shaken, before the Book of books shall lose its place and power with the children of men.

DR. JOWETT ON "SIN."

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin.

In this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive.

We may smother the stench of an open sewer with a flask of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanness of the sin is only daintily concealed.

Well, now, if the holy Lord is to forgive our sin, it must be in some way that will not make light of it. However he may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night.

If the holy Lord made sin less awful by the manner of his forgiveness, what an awful world would this become! It is at the cross of Christ that we see what divine forgiveness has cost. At the cross the guilt of sin is forgiven, while its appalling nature is revealed.

PUNISHING CHILDREN.

J. J. KELSO, TORONTO.

Corporal punishment very rarely has the effect of softening the heart or changing the will or inclination of the individual, rather its administration shows weakness on the part of the management and tends to harden and degrade the recipient.

Children, especially, should be surprised in their punishments—that is, given the penalty they least expect. It should be clearly set forth that the wrong done is not condoned, but that special consideration is shown because of youth, inexperience and sudden temptation.

The viewpoint of the offender should also be kept in mind. What appears to us, with our years of experience and self-discipline, a serious offence, frequently appears quite justifiable to a child.

Therefore, the thing to do is to be absolutely fair and reasonable, making sure to control our own temper, and not vent on the culprit the venom occasioned by vexation and disappointment.

Punishment that is not educational in its results is almost certain to do more harm than good. Act toward a child so that when he is grown up he will still respect and esteem vou.

"SOME JOB! EH MISTER?"

For The Record.

The other day my little girl and I went sliding on a slope of Mount Royal. The toboggan was heavy, the snow deep, the hill steep, and finding the long climb tiresome, she decided that riding was preferable.

I found the climb up the steep hill very difficult. The inevitable small boy was, of course present, and when encouraged by a friendly smile he thought something was expected of him, he exclaimed—"Some job! Eh Mister?"

"Some Job!" Yes, indeed, but that was because the lad saw only the burden, and the evident difficulty that I was having. me the burden was lightened because of what constituted the burden.

A lady observing a little girl staggering across the street with a boy in her arms, almost as big as herself, enquired—"Don't you find him heavy, little girl?" "Why no!" "He's my bruvver."

Love lightens labour. The spirit in which a task is performed or a duty entered upon, determines the weight of the burden. Without question the man who was compelled to go one mile grudgingly, found his mile longer than the two miles were to the man who performed his task cheerfully. Likewise the man who was compelled to give away his coat, suffered more from cold, than the man who voluntarily surrendered

his cloak also.

Have you home responsibilities which seem heavier than you can bear? Perhaps other shoulders should be united with yours in carrying the load, but seeing only the burden and not the uature of the burden. they have slipped out from under, and you are standing alone.

are standing alone.

Why can you not also slip out? You cannot, because "love" and "duty" say "stay;" and the burden of a "neglected duty" would be heavier for you to carry than the burden of a "performed duty."

Fight on brave heart. You are not alone.
"Bear ye one another's burdens, and so fulfill the law of Christ." Keep the crest of the bill in views at its summit stands the

of the hill in view; at its summit stands the great Encourager, waiting with out-stretched hand to grip yours when the final steep ascent comes

This thought, and the nature of your

burden should surely prove sufficient. "Some job! Eh?" Yes. Your job.

THAT NEGLECTED CHILD.

At the conclusion of an address in a western city, on the importance of child-protection, a Catholic priest rose to move a vote of thanks. In doing so he told this impressive

"Who knows what unsuspected treasure may be hidden in the person of a neglected and perhaps despised child.

"When I was a boy my mother had eleven of us to provide for and very little to do it

"An outcast woman died, leaving a little girl without a home. In spite of many remonstrances from friends and relatives, my mother added this child to the family circle.

"To-day she is a feeble old woman and all her children have left her to make homes of their own.

"But this child that she adopted, the little waif, now a woman of thirty-five, never left her, and has refused several offers of marriage in order that she might devote her life to the woman who had sheltered her in the time of need. She has done a hundred times more for my mother than her own children were ever able or willing to do.

"And so I say, God bless the work of childsaving and encourage good people everywhere to open their homes to the friendless child."—J. J. Kelso.

A KOREAN PRAYER MEETING.

Miss Emma M. Palethorpe, a deaconess recently appointed to our Korean Mission, writes of her arrival:-

"The regular weekly prayer meeting, which was held the following evening, would gladden the heart of many a Western pastor who deplores the lack of the prayer life in his congregation. About two hundred were gathered in the little Church, the men being in the majority, and the number of boys and girls present was very marked.

"It was a real prayer meeting, several of the members leading in prayer during the meeting. The Korean Church is a praying Church.

MEN'S WORK IN THE CHURCH.

REV. T. H. MITCHELL, B.A., PETERBORO. FOR THE RECORD.

The first and most obvious duty of the men in our churches is to demonstrate to the community in which they live that they are in reality a band of brothers. In the New Testament five words are used to designate the Christian, and of these the most common is that of brother.

Have we learned the meaning of the term? The Church is manifestly rich in money, in machinery and in men, but are the members of our congregation rich in affection for

each other?

Gideon long ago cut down an army of 32,000 to an effective force of 300 men. Kemp, of Calvary Baptist Church, York, a few weeks ago announced that he had reduced his membership roll from 2,300 to 1,331. Perhaps our churches will be bigger when they become smaller. Quality is a better thing than numbers.

The second pressing duty our churchmen owe to the community in which they live is to make a careful study of its various ills and of the remedies required to cure them.

Years ago I read a book by Dr. Brooke Herford entitled "The Small End of Great Problems." Its central thought was one

for simplifying the perplexities of life.
"We all"—it said—"desire to begin at
the big end of things. But the true order, both of thinking and of living, is from the near to the far, from the small to the great, from the known to the unknown, from sight to faith."

Now the small ends of all our problems are very near us. They are on our streets, in our factories, offices and homes. If we do not yet know what they are, the sooner we begin our investigations the better.

When Charles Booth and his workers, twenty-five years ago, had collected their array of facts about the lives and labors of the people of old London, the first result was one of social pessimism; the second was that of social hope. At last men and women knew what they had to do and where they had to begin.

3. A third duty of churchmen to the community is to mobilize all the available

forces of Christian manhood.

I was at a prayer meeting last evening. I counted an attendance of seven men and thirty-five women. I can suggest a number of fairly plausible reasons why we should expect more women than men at the midweek service, but I can think of no valid excuse for so great a disproportion as has been indicated.

Why could not the men take charge of one of these services each month and encourage the discussion of projects calculated to

uplift the neighborhood?

The mid-week service at present is a burden and a worry to the average minister.

Our men could easily make it a powerful stimulus to forward social effort, as well as a sweet fellowship.

THE RESTLESS MINISTRY.

Under the title, "Where is the minister headed for?" a writer in the Christian World

says:—
"No kind or amount of ecclesiastical machinery can furnish all the improvements needed by the pastorate. There are things

which ministers must do for themselves. "Every calling has its difficulties, and ministers must take their medicine along with the rest and make a manly effort to overcome the difficulties. They must adapt themselves to changing conditions. They should beware of side lines and hold hard to the main track. They should not spend much time on small things and little time on the big thing, the preparation of the sermon.

"Some of them should get up earlier in the morning. Some of them should work harder through the day. They should consider it more important to be efficient pastors of their churches than popular public men.

"They should cultivate the spiritual life of their people as the best source of the good things for which churches and pastors exist and which the world most needs. should preach the Bible. In spite of the stormy condition of the world, it is not a time for them to be discouraged, but encouraged, stirred up.

"The final word for the pastoral calling

is practically the same as that for other

callings: Make good."

THE GLORY OF KEEPING ON.

Beginnings are interesting; they hold freshness and enthusiasm, but it is the days of steady keeping on that count. It is these last that make up our years and tell

the story of our lives. The great army of men and women who fill our streets, who meet us in homes, stores, shops, and offices are people who are just keeping on. Years ago free choice or compelling circumstances opened for them the course they are following, and though the glamour has faded, and many a dream and hope gone down by the way, they are steadily going on.

Fathers and mothers are working for their children, though many a plan has gone awry; teachers are still doing their best for their pupils, though many a theory has failed. The gray-haired business man smiles genially, though the financial success that once seemed assured is still far away. Pastor, physician, student—vision have dimmed, but they are still at work.

We call it prosaic, but there is a glory in this patient, steady keeping on. The majority of mankind are neither cowards nor quitters, and there is a heroic ring to those old Bible words—"patience in well-doing."—Sel.

MISSIONS AND THE PASTOR.

Many pastors are flooded with literature to show them what they, as key men, should do for missions.

They sometimes overlook the things that Missions will do for them and their congregations. Many a church has found that new life in every branch of service and new power in preaching come with a revivified interest in missionary work and a larger acceptance of responsibility for it.

1. An interest in world-wide missions broadens the pastor's horizon and reduces the provincialism of his people.

2. A knowledge of other races, their customs, creeds and needs increases intelligence and deepens sympathy. It gives the culture of travel to stav-at-homes.

3. The advocacy of missions at home and abroad gives the preacher a larger message and an authority and courage based on the great commission of our Lord. The varied character of modern missionary work gives an opportunity to enlist the co-operation of all classes of people. A world-wide mission-ary program is inspiring on account of its greatness—its universality.

4. The achievements of Christian missions offer the conclusive answer to the honest skeptic. They furnish examples of modern miracles and of apostolic power. The life stories of missionaries are thrilling and ele-

- 5. An interest in the progress of missions on the frontier strengthens faith and leads to more earnest and definite prayer. No one can see the obstacles in the way of the Gospel without realizing the need of human dependence on God and none can see these barriers fade away by divine interposition without increased confidence in the power of God to overcome the lesser difficulties at home.
- 6. When a pastor and his people really learn to give cheerfully to missionary work their hearts are opened so that they give more gladly to the needs seen at home. is always the experiences of churches that there is that giveth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty-in local expenses and in personal matters.
- 7. A whole-hearted co-operation in world-wide missionary work links a pastor and his people more closely with God and His living purpose and program for the world. The result is seen in deeper sympathy with divine ideals and methods, stronger spiritual life and a renewed consecration of boys and girls and young people to the service of Christ.

No pastor, when called to his last accounting, will have cause to regret that he manifested too large an interest in the divine program for the world, but many lament failure to lead their people in larger visions, greater faith and more unselfish service.— The Mission Field.

SABBATH SCHOOL DANGERS

In these days special attention is being given to Sabbath Schools. It is of the first importance that the attention and treatment be of the right kind.

Not a little quackery, in the name of progress and advancement, has been directed to the child's spiritual life, much to his detriment and peril. This modern peril arises from three causes.

First, naturalism is forcing its way into the schools through the faddists. The child is conceived to pass through the same stages in his spiritual life as he does in his physical, and the attempt is made to adapt spiritual truth to his various years as one would fit garments to his growing body, forgetting that the sense of right and wrong, the conviction of sin, the experience of faith, and the joy of salvation, is not determined by age, but by the knowledge of simple facts and truths, and by the working of the Holy

Another danger arises from the zeal to treat the Sabbath School as a day-school, when the nature, purpose and conditions of the two are wholly different.

Proper grading may be a very helpful thing, but every wise and experienced teacher knows that over-grading is detrimental. But grading has become a fad, and is pressed in places to which it is not adapted.

One of the worst evils is the use of unsound lesson helps. Most denominations have a regular system of lessons prepared by authorized and competent persons. But systems like the Blakeslee Lessons, which are radically opposed to the evangelical faith, are being pushed by powerful publishing houses. and are finding their way into many schools.

There also has been published a system of lessons which were developed upon the study of nature rather than the Bible, and by every diligence their promoters are trying to work them into the schools.

Every Sabbath School should use its denominational publications, and the churches should exercise the keenest and most watchful care to save their schools from the modern errors.

Another evil is the confusion of Biblical Christianity with religion. There are many kinds of religion. There is but one true religion—that is the religion of Christ and the Holy Scriptures. False religions have produced more evil and misery than any other cause.

Let us foster and enlarge our Sabbath Schools, but to-day we need to be doubly careful about the errors seeking to creep in.—Abridged from Ex.

"Politeness is like an air cushion; there may be nothing in it, but it eases the jolts wonderfully."—George Eliot.

GOOD MANNERS AT HOME.

Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides.

bad Inquisitiveness is always "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and given assurance of

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family deserves to forfeit

all family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects and advantages to be advertised in the public

Society requires that whatever their private relations, husband and wife face the world as a unit, harmonious and with interests

One thing good form imperatively demands is that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children or servants.

An uncontrolled voice is always unmanner-

ly and undignified.

Personalities that are made to do duty as family jokes are never funny to strangers.—

THE EFFECT OF NAGGING.

A physical trainer, after years spent in trying to restore abnormal bodies to normal condition, seys that a child that is nagged

at never holds itself well.

Its deportment betrays its mental atti-tude, and to the trained eye of the physicaltraining instructor the round shoulders and apologetic air tell their own story in the case of a child whose physique otherwise reveals no sign of constitutional weakness.

The attitude of the body discloses in a marvelous way that of the mind, and many parents would be astonished to learn that the bearing of their children reflects their

home influences in a very unflattering light.
While lunching with a lady the other day,
he says, I listened to a tale of distress about
her little boy's flat chest.

Presently, the child came in from school, running excitedly to show his new "jography" book with colored pictures.

"Oh, yes, dear, but don't start with it now; go and wash your hands and get tidy."

The child's enthusiastic little face fell, his flat little chest seemed flatter still, and he resignedly put away his book and left the

There will be little chance for that child's chest until his mother learns to express her affection more positively in the form of active and ready sympathy, not merely negatively in the form of anxiety.

The glow of enthusiasm which was swelling the child's heart literally as well as metaphorically was quenched by the chilly reception. The expanded chest which accompanied the movement of enthusiasm collapsed at once like a pricked bubble.—The Continent.

HOLDING ON.

Nothing pays so well as patience at middle life.. It pays everywhere in life, but more frequently meets decisive crises in middle life than earlier. Again and again we have seen men fail to enter into the opportunities of life for which they were especially fitted, because they lacked the capacity to wait.

Few men reach their climax before forty years of age, and many are past fifty when they inherit the legitimate rewards of their

work and preparation.

This is true both in business life and in professional life. If we fail to develop the grace of patience before this crucial period, we will be pretty sure to discover sometimes that we lost the best that life had for us by insisting that it should appear a little earlier on the horizon.

We have known men well-equipped for life who in times of great stress refused to exercise the grace of holding on, and their lives seem to have frittered away in wasteful exercises of energies and talents.

Nothing is truer than the words: "No chastening seemeth to be joyous; nevertheless, afterwards it worketh the peaceable fruits of righteousness unto them who are exercised thereby.

Paul especially exhorts the young man Timothy "to follow after patience."—Great Thoughts.

THE FATHER UNDERSTANDS.

There were two sons in the parable of the Prodigal, and the younger in his reckless. evil-doing and later in his impulsive and whole-hearted repentance, is so much more picturesque and interesting than the elder that we are inclined to treat the latter rather contemptuously. "Selfish and self-righteous," we say, and are content to leave him out of the rejoicing.

But the father took a different view. There was seeming justice in the complaint. that the elder son made, and the selfishness of the stay-at-home was only a different kind from that of the wanderer. Each had thought only of himself, but the father loveembraced them both, and held them fast.

That is the everlasting comfort of it. are all sinners in our different ways, and we are always condemning one another, but above and around all our imperfections is the great Fatherhood that claims its children still, the love that will not let us go, but deals. with each soul according to its need.—Ex.

The Children's Record

THE DESIRE OF A MISSIONARY.

It was in one of the Moravian mission stations in Labrador. The time was December. The sea was frozen. Winter had begun.

Day by day the sledges were coming home, the families returning from the autumn seal hunt, home for Christmas.

The missionary was thinking of the people; thankful that they had done well at their hunting, and that there would be no

serious poverty.

The door opened, and a man came in; an Eskimo, from the top of his shaggy head to the soles of his sealskin boots; a swarthyfaced, powerfully built little man, with quick brown eyes and a restless manner.
"Askunai," said the missionary, "and how

are you?" "Askūnai," said the Eskimo with a laugh. "Ah, I am a rich man now. I have caught many, many seals; I shall have much money for them.

The missionary knew the man, a difficult man to deal with, rather wild in his ways. and very headstrong, coming to church on occasion, but paying little heed to the gospel.

And now the man was rich, and the thought had swelled his self-complacency; his face was flushed, his eyes were bright, his fingers

twitched; he was talking rather wildly.

"Yes, now I am rich—," and he went on to say what he would do with his money. There they sat opposite one another; the missionary at his desk, listening and praying that he might say the right thing, and the Eskimo, on the little bench by the door,

talking volubly of his plans.

He would have many fine and bright things in his home; he would have new clothes from England for himself, and his wife; he would have sweets to eat, and plenty of currents and raisins; such were the ambi-

tions of his soul.

The missionary listened till the man had done. He looked with compassion, nay affection, on the bold and passionate face.

"So that is what you want," said he; "now would you like to hear what I want

the most?"

A look of cunning came over the man's brown face; now he would really hear why it was that these missionaries left their their homes and their friends and came to live in Labrador.

"Yes," he said, "just tell me truly what you want the most."
"Well," said the missionary, "the thing I want the most is this: I want that you shall turn to the Lord who died for you, and that you shall live following Jesus.

There was a silence; the man bowed his head upon his hands; tears began to run

down his tanned cheeks. He raised his face to the missionary. "By the help of God," he said, "I will."—Moravian Missions

WHITE ANTS.

There is a curious insect called a "white

" though it is not an ant at all.

It lives on a very uninviting food, namely timber, and in tropical countries it is very difficult to keep timber free from its ravages.

Why? Because they work in secret: they have a strong dislike to light, they will enter the leg of a table, say, or the bottom of a door, and work from inside, eating away the wood very rapidly, but never coming to the surface.

They always leave the wood looking all right, with the paint or varnish, or the plain outer surface untouched. And they come in large numbers, so that in the course of a few nights almost all the woodwork in a house may be eaten up.

The table or the chair that has not been used for a week, because the people have been away from home, looks all right. But put a heavy tray on the table, or sit on the chair, and it will crumble to pieces instantly. like a house of cards, leaving only a cloud of dust.

Have you ever known a boy or a girl who seemed honourable and upright suddenly do a wicked deed, which you would have thought impossible?

You will sometimes see in the papers that a man whom his employer trusted to the full. or a woman whom her husband trusted to the full, has done them some great wrong, to their utter surprise. The table looked all right, but when it was asked to bear any strain, it gave way at once, without warning.
Yes, but why? Because of the white ants,

evil little things that work in secret, and hate the light, because they are evil. There

are many of them.
One of the worst is drink, which eats all the truthfulness and honour out of a man's nature, till he is a hollow sham, and at the first testing of temptation he crumbles to bits.

Gambling, which eats out all the honesty, till a man forgets the difference between

what is his and what is not.

There are many others, even more secret —selfishness, laziness, untruthfulness, bad temper. They all work secretly, in the dark, and leave the outside looking beautiful for a long time.

But when the person is wanted for some really big useful thing, he is found, to everyone's surprise, to fail utterly. There is no

strength in him.

Beware of white ants!

The Children's Record Vol. XLII., No. 2

A WHITE ROSE.

"Hi! Stop! D'ye hear? Hi!" The bus conductor, at last, with a muttered grumble,

gave the signal to stop.

Hot, panting, perspiring, she climbed up the steps, her bulky figure filling up the entrance, her bloodshot eyes flashing angrily. Her panting breath filled the air with a strong odour of alcohol, as she flung at the conductor a volley of abuse for making her run so far.

Her fellow passengers shrank nearer to each other and tried to shun her vicinity. A coarse-looking butcher in a corner seat chuckled to himself as the conductor insolently replied to the woman's storm of

A quiet-looking woman, with a gentle, refined face, drew her little girl nearer, as though to shield her from such a presence.

As the atmosphere cleared the passengers felt more at their ease, and the lady with the child put the little one down and let her

stand beside her.

She was a wee maiden of three summers, with sweet appealing eyes that were irresistible. One by one she seriously scanned the faces around her, her eyes resting for a longer time on the red and swollen face of the latest arrival—the woman who had abused the conductor.

The little one's eyes fell next on a rose

she held in her own chubby hand—a white rose, the pure petals in their delicacy seeming to reflect the innocency of the small pale face

bending over them.

For some moments the child stood glancing slowly from the rose to the woman. To the casual observer, everything that was good and true and sweet and womanly had been obliterated from that face. Did the child's eyes read as the angels read, that she should leave her mother's side, and deliberately walk to the side of this vicious woman of a London slum? Gazing up into those bloodshot eyes with fearless glance, she suddenly laid in the coarse and bloated palm—her white rose.

The bleared eyes and the clear blue ones met for an instant, but the woman's eyes quailed before the child's, and fell, abashed. God alone knew what was passing in her heart at that moment. The child toddled back to her mother's side, and when Alicia Ibbotson turned to see where her little one had been, the white rose in the woman's rough hand answered her. A pair of bloodshot eyes flashed a defiant

gleam at her, as much as to say, "I will not

give it up if you ask me."

A slight flush rose to her pale face as she took her child on her knee, with a faint tremor of the heart to think she had permitted her darling in an unguarded moment to be so near one so depraved and low.

Alicia was a Christian woman, and her daily prayer for her babe was, "God make my darling a blessing to all around her."

But she would fain have prevented her contact with a creature so depraved, whose fetid breath and whisky-inflamed face filled her with loathing.

Presently the bus stopped and the woman staggered as she stood up, and alighted halfdazed. Alicia Ibbotson got out, carrying her little one in her arms, and she noticed as she passed on that the woman was standing gazing after her with a stupefied expression, the white rose still in her hand. Then, as Alicia and her child were about to pass out of sight she suddenly roused herself and hurriedly followed them, until, after passing down several streets, they entered a house, evidently their home, and disappeared from her sight.

The woman paused before retracing her

steps.
"Number 59," she muttered. "Aylmer Street, Number 59. That's where they live," gazing up at the windows with yearning eyes. "I must see her agen. She's jest like my little Rose. Oh, my God! my God! Why did you take my little Rose?"

With aimless steps she wandered along,

the white rose still in her hand.

Down an unfrequented alley she passed, and there, in the semi-darkness, seated herself in an unused doorway, and with hands clasped round her knees she bent her head upon them and groaned aloud in her misery.

There, as the night fell, she lived the past over again. She saw herself a clean, respectable woman with a happy home, and husband and child to claim her love and care. Once again she stood at her cottage door and heard the steady tramp of heavy feet as they brought her husband home dead—killed at his work.

But there was the child to toil for, her little Rose, her all. There was the daily

struggle for bread.

And then the blow fell—Rosie was stricken with diphtheria. The tiny hands would never more caress her face, the blue eyes would never again smile back into hers.

She could not remember how the days passed after that; everything was a blank until she found herself a reeling, drunken creature, cursing God and man, hating everyone, and by everyone hated. A woman feared by her low associates, for scarcely one had escaped the weight of her heavy fist, and in many a stand-up fight with men or women she had come off conqueror.

And now after years of sin and wandering in the far country a tender chord had been touched and set vibrating by the gentle hand of a little child. Once again she felt the pressure of tiny hands about her bosom, and the touch of pure lips upon her own, and rising upon her feet, there, in the gloom and darkness of that London alley, she lifted her grim face to the stars, and raising her hand with the white rose still clasped in it she muttered hoarsely:

"I'll give it all up! I'll never touch a drop again, no, nor strike another blow, never no more, so help me God! I've said it, and I'll keep to it, and maybe some day I'll see my little 'un agen!"

With a dry sob she sank down on the step again and buried her face in her hands.

* * *

There was a sound of unsteady feet coming down the alley and of women's voices

raised in ribald song.

She started. She recognized the voices and crouched closer in her corner, hoping to escape observation; but just then the moon emerged from behind a cloud and threw a brilliant shaft of light across her as she sat there.

There was a shout of derision from the two women who came staggering along as they saw the crouching figure, and they

stopped in front of her.

"Hullo! It's 'Fightin' Sal!'"—with an oath from one woman with a hideous black

eye and a livid scar across her cheek.

"Now, then, Bess, let's give her what-for. I ain't forgot my heye, me gal, nor who give it to me, neither. Now, up ye get, and we'll settle the matter, me lidy."

"Go away," answered the one addressed, not offering to rise from the step. "I don't

want to fight, and don't mean to.'

"Oh, don't yer, eh!"—with a low laugh terrible in its concentrated wrath. "We'll see about that, won't we, Bess? Here, haul her up, me gal. Take that—and that and that!"

The blows fell thick and fast, but she would not strike back. Her arms were raised to shield her head and face, and the white

rose was still clasped in her hand.

Like demons the women attacked her. They forced her to her knees, and with brutal strength they held her down and beat her about the head and face with an empty bottle. And there they left her, bleeding and unconscious, and the pure, pale moon looked down on that ghastly sight—the woman with bruised and battered face and the white rose clasped in her hand.

* * *

It was a strange and unexpected summons and Alicia Ibbotson stood fingering the letter with an astonished countenance. It was written by a nurse in one of the great hospitals, and stated that a patient was anxious to see her little girl if she would bring her to the ward that day, and she would be admitted, for it was the request of a dying woman.

"Perhaps it is one of my old charwomen," thought Alicia. "I wonder which one. I did not know either of them was in hospital, but of course I would not refuse such a request.

Later in the day she stood, with her little one, at the bedside of "Fighting Sal," but she failed to recognise in the dying woman, with her face and head strapped and bandaged, the one whose fierce curses and reeking breath had filled her with loathing and horror in the bus.

The woman looked at her with languid eyes and held out a feeble hand to the little one, but the child shrank nearer her mother and hid her face.

"She's afeard," the pale lips murmured.

"And no wonder. They've done for me this time. Look!"—trying to lift a faded white rose from the bed, but the hand was too feeble. "It was the rose—she give me—in the bus, and it minded me—o' my little Rose—my bonny baby—as died, and it minded me—as she was—in heaven, and I vowed—as I'd never—touch—a drop agin—nor strike a blow—and—I—kep'—my word—and I'm goin' fast"—her voice was faint and low. "Maybe—I shall—see her—my little Rose—p'raps—p'raps—He'll let—me in—for the Saviour's sake—and to be—near—her—"

Her voice trailed off and failed, and her trembling hand rested in blessing on the child's fair head. The nurse came up hastily to see if the patient needed some restorative, but the spirit was with One Who long ago had gathered her white Rose to His bosom.—

In "The Presbyterian Messenger."

THAT OLD HORSE.

Yes, he has pulled the heavy loads in winter and cultivated the crop in summer. The family have driven him to church every Sunday morning. The children have piled on his back and ridden around the field and enjoyed it very much.

He has been faithful and true to you and your family. To the best of his ability he has made himself valuable to you. The money he has made cannot be told, for you have never kept an account of the worth of the horse; but for twenty years he has been worth from fifty cents to a dollar a day.

Well, what are you expecting to do with the old horse, now? He is stiff in the joints and blind in one eye. He cannot pull a load, and the children are grown and gone, so they cannot ride him about any more.

, Did you say that you were going to trade him off or sell him to a peddler? That would mean a hard time for the faithful animal. Surely you would not part with the horse that has helped to pay for your farm, to keep the family, and to rear the children.

He has earned his right to a peaceable, quiet old age, with good feed of grain and hay and the same warm stall. He has not failed you when he was strong, and you should not fail him when he is old and useless.

Let him come in and get his feed every day, and permit him to lie down to rest on the same good bed of straw. And when he comes at last to the end of the journey, bury him beneath the friendly soil he has so often tilled for you.—Farm Journal.

The Children's Record Vol. XLII., No. 2

HERO TOMMY.

On a mossy bank under the shade of an old oak-tree, Tommy was stretched at full length.

"I wish I were a man, then I'd be a soldier, and I'd march like those soldiers marched through the village this morning. I wonder if they could find a lad of twelve years old some work to do. I'd take messages, carry food to the soldiers, and I would bash those German chaps. I wish I could get to the front. I wonder what it feels like to be a All the soldiers are heroes.'

It was in the early days of autumn and just growing dusk when Tommy jumped

to his feet and looked around.

"It would be glorious to come back with a broken arm. I'd get the Victoria Cross. Everybody in the village would make such a fuss. Flags would be flying. Oh, my! Farmer Bray's son would be the first on the list. He stuck his hands in his trousers' pockets and held his head proudly, while he grew taller at the thought.

Suddenly, a bright light gleamed in the sky. It grew brighter, and Tommy went for all he was worth across the green, up the streets, and along the moor.

Breathless he reached the lonely but where the old shepherd and his crippled five-year-old grand-daughter lived. The stack near the hut was on fire. The men in the harvestfield were hastening to the rescue.

Tommy was the first there. He rushed into the cottage to warn the old man.

"My little lass is somewhere about; been round the stack all afternoon." he said.

Tommy tore round to the other side of the enclosure. The men were exerting themselves to save the hut. They could do nothing for the stack. Terrified and bewildered the little cripple stood not many yards from the blazing pile.

Tommy called to her—she neither moved nor answered. With one bound he cleared the railings and through the stifling smoke he groped his way. The flames caught his clothing as he reached the crying child. Tenderly he carried her back to safety, while the men cheered lustily.

Then, one of the posts that had held the stack fell, and struck the boy a blow which

laid him unconscious on the grass.

The men dragged him out of danger, the cripple was saved, and he was soon in the hands of the doctor from one of the camps.

When Tommy opened his eyes two days later he thought he was on the battlefield in Flanders, for over him bent a khakiclad figure, and he heard him say in a voice

that sounded very far away.
"Tommy, if ever there was a hero its you. No soldier could do more than you

have done."

Then Tommy knew what it felt like to be a hero.—The Belfast Witness.

BOY LIFE IN BORNEO.

The natives of Borneo number about two million, and are nearly all savages. Among these are many different tribes, the chief of which are Indonesians, called Dyaks. The Dyaks of the interior are very savage, many of them practicing head-hunting. And since they are not at all particular whose heads they take, it is rather dangerous to travel among them.

The boys of Borneo look much like the best savage races of the Philippine Islands, although they are lighter in color, taller, and more active. They use little clothing, the boys of some tribes wearing only a band of bark or cotton cloth about the loins. In some regions of Borneo, they wear loose iackets.

The majority of Dyak lads wear enormous ear plugs and earrings, some of which are as large around as napkin rings. The holes in the lobes of their ears often measure from four to seven inches in length. The ear is pierced during babyhood. The hole is very small at first, but is stretched by putting into it larger and larger plugs, so that when the boy is grown, he has a loop of the approved size.

Dyak boys file and blacken their teeth, sometimes so cutting the edges that they look like saws. They bore holes into their teeth and fit brass pivots into them.

In North Borneo, many of the Dyaks dwell in villages, though some own their little farms. They raise rice and fruit, sugar cane and tobacco. Both the boys and the girls work in the fields, although the girls do most of the work. The boys are fond of fishing and hunting. They use dogs to aid them in their hunting, spearing the game when the dogs bring it to bay.

Their manner of catching crocodiles is unique. They bait a sharp wooden stick by thrusting it through a dead monkey. The crocodile swallows the monkey, and the stick, to which a rattan rope is fastened, gets crosswise in his throat or stomach, and the harder he pulls the tighter it wedges in, After a time, the crocodile becomes exhausted. and can be captured and killed.

The natives of Borneo live differently in different parts of the island. In some tribes. each family has its own house; in other tribes all live together in a great, thatched building with many compartments, each compartment belonging to a family.

Dyak houses are built upon poles high up from the ground, and in some places they are even built in the trees. The buildings resemble native homes in the Philippines, the walls and roofs being made of the nipa palm, and the framework of poles. Very little iron is used in building. Everything is skillfully fitted together, and the walls and roofs are tied or sewed on with rattan.—Sel.

[&]quot;Win, and wear it" is inscribed on the crown of glory which fadeth not away.'

World Wide Work

THE WORLD'S BIGGEST BUSINESS.

Bigger than oil! Bigger than steel! Bigger than any other business is the business

of Christianizing the world.

Indomitable perseverance has been an element in this as in every great enterprise. Carey worked in India seven years before he made his first convert; Moffatt in Bechuanaland, eleven years. It took fifteen years to win the first Zulu. After twenty years of preaching, Gilmour was able to report results in Mongolia. The first half-century of work in China brought a reward of only fifty con-

Throughout the world it took ninety years to win the first million converts; twentythree years to win the second million. (Converts are now being added at the rate of a million

in twelve years.)

Five thousand new converts a month in India! Three thousand a week in Korea! This is big business! And it is handled in

An army of nearly fifty thousand missionaries is employed. The annual amount spent by all the mission boards, including Protestant, Catholic and private agencies, is not far from \$100,000,000.

The cost of administration in all this vast enterprise is only about eight per cent. Some

Boards do even better.

Besides the making of converts, foreign missions maintain thirty thousand schools, have one and a half million students under instruction at the present time, give four million medical treatments a year.—World Outlook.

WOMEN OF JAPAN.

Of all the signs of progress in present-day Japan, none is more startling than the rise of woman, after centuries of inferiority.

Several striking instances of revolt from the bondage of Old Japan are found to-day among Japanese women. A mild sensation was created a few weeks ago when Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army.

There have been several instances of daughters of well-to-do families refusing to marry

by the aid of go-betweens.

When a Japanese girl reaches the proper age, her parents arrange a match for her. Girls who do not agree with this idea are reported to have asked their parents to allow them a year's acquaintance to determine whether the young men selected are their heart's desire. The majority of parents refuse this request.

Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry.

"I am sorry to have disappointed my

parents," she declared recently, "but I

could not help it.

"Marriage is one of the most important events of a woman's life. Others should not be allowed to settle such a thing for a girl. I want to understand a man and to be understood: otherwise what is married life? Love must be germinated in the heart of each.

"I was so hard pressed by my parents that I nearly left home; but I believe I may make my parents change their ideas, at least temporarily. I do not intend to die an old spinster, nor do I think a woman should live the same as a man. I know a

woman must possess feminine traits."

This is an illustration of the trend of the New Woman's Movement in Japan. Its backers admit that it is still in its infancy, but they predict great advances within the next few years. The Japanese woman of the future, they say, will have a mind of her own, with corresponding improvement in her life's station.—Sel.

CHRISTIAN GROWTH IN KOREA.

For the past thirteen years the growth of membership in Korean Christian Churches has averaged thirty-eight per cent. a year. In America the average has been less than

five per cent.

The reason is not far to seek. To the Korean the gospel of good news means everything. It has broken the bondage of superstition, custom, and tradition and has brought him into a place where his outlook upon the future is made glad and bright. Consequently there has grown up in his heart a compelling impulse to tell others of it, and through personal work new Christians are constantly being made.—Ex.

"THEIR BLOOD AT THY HAND."

A Baptist missionary writes to the editor

of his church paper:

"Please write an editorial on foreign missions for your next issue that will smash this crust of indifference forming about the lives of many of our people, some of whom are in high places (pastors of 'First Churches'). "I have found that many of our strongest

churches are not much interested in missions, either at home or abroad. I can give you names and dates and figures to back up what I sav.

"We must get them to realize that the blood of the millions dying unwarned and the blood of the missionaries who have been killed by our indifference will be upon them. I believe it; don't you? See if you can give a blast from your trumpet that will wake the dead.

METHODIST MISSIONS IN AFRICA.

Twenty years ago Bishop Joseph C. Hartzell took charge of the African Mission of the Methodist Episcopal Church.

In presenting his report to the General Conference in Saratoga a few days ago he compared the condition of the work to-day

with what it was twenty years ago.

Then there were twelve missionaries engaged in the work; now there are ninety-five. Then there were ninety-five native preachers and teachers; now there are over four hundred. Forty-nine Sunday schools, with three thousand members, have grown to two hundred and seventy-one Sunday schools, with fourteen thousand seven hundred and nine members. The Church membership, which was then four thousand, is now more than fourteen thousand.—Ex.

THE SABBATH VITAL To National Welfare.

At the recent convention of the National Reform Association, in Pittsburgh, Pa., H. L. Bowlby, of New York, said:

"The churches must solve the problem of Sabbath desecration, or the forces of Sabbath desecration will dissolve many of our churches.

Already we are trying to roll back this mighty tide with the futile bulrushes of occasional Go-to-Church Sundays. These are good things, but they do not go to the heart of the non-church-going problem.

"The open Sunday saloons, theaters, dance halls, motion picture houses, places of business—fifty-seven varieties—the ever-present Sunday newspaper, sports of various kinds, these bear witness to the prevailing conditions.

"Add to these the fact that over four million toilers are at work every Sunday and you have a tremendous problem which must be solved before you have a citizenship meriting the name Christian."

"KOREA, THE MIRACLE OF MISSIONS."

The story of Christian missions in Korea is one of thrilling interest. In 1906 and 1907 such a wonderful out-pouring of the Spirit fell upon the Church that every Christian became a messenger, telling the story of Christ's love to every one he met. Thousands of native Christians are now faithfully giving a tenth of their time to systematic Christian work.

In no other heathen country has the work shown greater success than in Korea. About two hundred thousand Christians have been gathered, or an average of one an hour for every hour of every day since the first missionary landed there. Churches have been organized at the rate of two a week from the beginning and during the year of 1910 of

one a day. Skilled laborers receive twenty-five cents a day, unskilled from twelve to fifteen cents; yet their jubilee fund reached \$135,000 American money. We cannot know what this meant in sacrifice. Some mortgaged their homes, others sold the foundation stones from under their houses, others the tiles from the roof, using thatch instead. One man sold his only ox, and the women their hair, if they had nothing else to offer.-Exchange.

THE HISTORIC EVIDENCES OF CHRISTIANITY.

Professor G. Frederick Wright, D.D., LL.D., geologist and archaeologist of Oberlin, U.S.A., lectured recently at The Moody Bible Institute, Chicago, on the Historic Evidences of Christianity.

He spoke of the "literary men of narrow who are seeking to substitute a modern human consciousness for the facts narrated in the Gospel, and said that men dealing with daily affairs never could be fooled in that way because they realized the value of facts and know how to ascertain

The students were advised not to be afraid of Biblical criticism rightly conducted, which in this day he said was proving the historicity of the Old and New Testaments to the discomfiture of the radical critics.

Wellhausen, of Germany, had admitted to him that the weak point in his armor had been pierced concerning the use of the two names of the Deity, Jehovah and Elohim. It could now be shown that these two names distinguished what might be called the personal and the official names of God, just as Mr. Wilson is sometimes called "the president," and sometimes "President Wil-

He related an interesting find in the celebrated Spanish manuscript of the New Testament owned by the late J. Pierpont Morgan, and whose worth is estimated at \$30,000.

In its recent decipherment by the Latin expert, Rev. E. S. Buchanan, of England, the celebrated passage, Matthew 16: 18, 19 about Peter and the keys of the kingdom of heaven, is found to read, "on this rock, the Holy Spirit will build up My Church," and again "whatsoever the Holy Spirit shall bind on earth shall be bound in heaven.

Dr. Wright added, that the same expert had more recently been engaged by Colin Huntington of New York, to decipher a similar manuscript in the costly collection in his museum in which he found the same reading. And he said that this gave new interest to what Bible scholars know as the "Western manuscripts" in distinctions from the text of Westcott & Hort. Dr. Wright believes the Septuagint Version is destined to increase in importance.

OLD KOREA GONE FOREVER.

REV. J. ROBERT MOORE.

The Church is not growing in numbers as it did in other days, but the spiritual condition is better than ever before. People have changed much in the last ten years and are changing still. The days of old Korea are gone forever. Men now think more, and ask the reason why, in a way they did not in former days. This means that we shall have men and women in the Church who understand the meaning of religion better than many who came in with the crowds in the past.

Our greatest need is for more missionaries

to devote their lives to the training and leadership of the Korean workers.—Ex.

VALUE OF MEDICAL MISSIONS.

A little fellow was taken very ill with appendicitis, and was taken to St. Luke's Hospital, Tokyo, Japan. The news of his illness spread like wildfire throughout the family, and from far down the coast hurriedly came a wealthy uncle. The boy was his heir also, for he had no child of his own.

Bitterly anti-Christian, his indignation that the boy had been placed in a Christian hospital knew no bounds. He wou'd watch that hospital; he would be there every day; he would see what those foreign doctors did. so that no harm might come to his precious boy.

Can't you see him stealthily watching one of them? The doctor has just stopped to ease the position of another suffering child. How very gentle he is!

So the uncle came, day after day, and the days grew into weeks until six had passed, the boy growing stronger and better as a

result of the loving care he was receiving. The days of miracles are supposed to be

passed, but you may imagine Dr. Teusler's amazement when at the end of six weeks the old man came to his office and begged an

With all, the formality and ceremony of the true Japanese gentleman he acknowledged the debt of gratitude he owed for the care the boy had received. In the town in which he lived there was no Christian work. Little, if anything, was known of Christianity, and the old man had come to beg Dr. Teusler's aid on behalf of his people.

One was reminded of the days of the centurion, for he said: "I am a man under authority in the town in which I live. I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And so I come to you and offer you land; with my own money I will build a hospital of twentyfive or thirty beds. I will pay its running

expenses.

"There is but one condition attached to the gift. The hospital which I build must be Christian, under Christian direction,

that my people may know this new teaching; for I have found that there is a power of which we know not, which can care for children in such a way as you have cared for my boy."—Ex.

A LIFE TRANSFORMED.

From Buddhist Priestess to Bible Woman.

REV. F. G. VESEY, CHOON CHUN.

Married at the age of fifteen to a disreputable fellow, whose parents also tried to make life unendurable for the girl, she had for eight years a taste of purgatory.

Then her husband died-a wretched consequence to a vile existence—and for three years she remained a widow, undergoing temptations which, thank God, Western women need not endure.

Her late husband's parents did all they could to ruin her life; but God's hand was over her, and he had a better plan for her than she, poor thing, dreamed of.

At the age of twenty-six she was persuaded to enter a Buddhist temple as priestess, and cut her hair, a degrading thing for a Korean woman to do and a safeguard against forsaking the temple.

She lived away up among the mountains with two other priestesses and a host of priests and had all her necessities supplied.

But she found that a pure life was impossible in such a place. And as for peace, there was none; for her whole stay in the temple was a nightmare, with constant sinister suggestions from the priests. I cannot tell you all her story; but if ever one wanted certain proof that Korean Buddhism is a machination of the devil, here are ample evidences.

She escaped from the temple to a relative's house and hid there, ashamed for a time, her hair being short and her clothes men's attire, as worn by the priestesses.

But one day she ventured out to the washing pool at the back of the house. There was another woman washing there, the wife of one of my preachers, who, seeing this timid creature, spoke kindly to her and offered to tell her about Jesus.

The woman gladly acquiesced. The result

was the peace she had so long vainly sought.

After a time she came up to our Bible school for women in Choon Chun and made good progress

She often testified to the marvelous differone so full of hope and comfort, the other powerless to help or to save.

Her hair is growing fast; her heart is increasing in knowledge; and her gentle spirit,

coupled with her growing zeal for the Master, give promise of her becoming a valuable Bible woman.

Such lives make us feel that "it is worth while" and become those living testimonies which make the gospel so potent in this land of darkness.—The Missionary Voice.

Our Church Calendar

CALLS, INDUCTIONS, ETC.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided, also notices of Calls and Inductions, and Resignations and Obituaries of ministers.

Calls From

Lougheed, Alta., to Mr. W. A. Cunning-ham of Stellarton, N.S.

St. Paul's, Sault Ste. Marie, Ont., to Mr. J. S. Duncan of Lucknow, Ont. Foxboro, Ont., to Mr. P. W. Currie of Blackstock, Ont.

St. Andrew's Church, Campbellford, Ont., to Mr. C. F. McIntosh.

Chalmer's Church, Woodstock, Ont., Mr.

Wallace Christie.

Kingsbury, Que., to Mr. W. T. B. Crombie of Athelstan, Que. Lower Musquodoboit, N.S., to Mr. L. P. Archibald of Economy, N.S.

Inductions Into

Bradwardine, Man., 6 December, Mr. Geo. Muir.

Ardrossan, Alta., 19 December, Mr. G.

Langille.

Riverview Church, Winnipeg, Rev. David

Fernie, B.C., Mr. A. L. Carr.

Erskine Church, Edmonton, Mr. W. K.

Whitechurch and Langside, Ont., 21 Decem-

ber, Mr. J. R. Graham.

Kinmount, etc., Ont., 3 January, Mr. T. L. Turnbull.

Kindersley, Sask., 15 January, Mr. J. G.

Tilbury, Ont., 7 January, Mr. P. McLeod. Macleod, Alta., Mr. John Kennedy, late

of Stavely, Alta. Macleod, Alta., December 10, Mr. John

Kennedy.

St. Stephen, N.B., December 28, Mr. W. Malcolm.

Tilbury, Ont., January 7, Mr. P. McLeod. Kindersley, Sask., January 15, Mr. J. G.

Scotsburn, N.S., February 1, Mr. G. Ernest Forbes.

Resignations of

Black River, N.B., Mr. Geo. A. Grant. St. Jas. Sq., Toronto, Dr. A. Robertson. Wroxeter, Ont., Mr. T. M. Wesley. Prince William, N.B., Mr. Robt. Dewar. Cushing, Que., Mr. James Fraser.

Deaths in The Ministry.

Rev. J. S. Lochead died, London, Ont., 5 November ult., aged 79 years. Rev. A. W. Lochead, missionary in Honan, is a son.

Rev. Goshn el-Howie, Ph.D. died, Shiveir, Mt. Lebanon, Syria, 23 July ult., aged 63 years.

Rev. John Rennie died, Sarnia, aged 86 years, and nearly sixty years in the ministry.

Rev. S. McL. McFee of Newdate, Man., his first and only charge, where he had been for fourteen years, had accepted a call to New Liskeard, Ont., where his induction was fixed for 6 December. On December 4 he took ill with heart disease and died 12 December. How thin the veil!

Rev. Gustavus Munroe, D.D., died, London, Ont., 25 November, aged 75 years.

Meetings of Presbytery.

Lunenburg, Mahone Bay, 6 March. Lindsay, Lindsay, 12 March, 10.30. Toronto, First Tuesday each month. Orangeville, Orangeville, 9 January. North Bay, Burk's Falls, March. Algoma, S. Ste. Marie, 5 March. Stratford, Stratford, February. Winnings, Whys. First Tuesday, each a Winnipeg, Wpg., First Tuesday each month. Winnipeg, Wpg., First Tuesday each mon Rock Lake, Crystal City, 6 February. P. la Pra., P. la Pra., 1 Tuesday February. Minnedosa, Russell, 20 February. Brandon, Brandon, 15 February. Yorkton, Yorkton, February. Abernethy, Rocanville, February. Weyburn, Weyburn, 2 Tuesday February. Regina, Regina, 6 March, 9.30. Saskatoon, Saskatoon, 6 February. Battleford, Battleford, 13 February. Kindersly, Rosetown, 13 February. Swift Current, Swift Current, February. Lacombe, Wetaskiwin, February. Red Deer, Red Deer, March. Med. Hat, Med. Hat, February. Kootenay, Nelson, March. Kamloops, Armstrong, 20 February. Victoria, Victoria, 20 February.

COMMITTEES OF ASSEMBLY.

Presbyteries and Synods are reminded that it is their privilege to suggest each year to the Convener of Assembly's "Board to strike Standing Committees," the names (with addresses) of any who, in their opinion, possess special qualifications for service on any of the Committees.

[Assembly Minutes, 1909, p. 61, and

1915, p. 83].

Nominations should reach the Convener not later than the first of May.

Except for special reasons, only the names in the 1917 column are affected this year. S. H. EASTMAN,

Convener.

Port Stanley, Ont.

FIVE NEW BOOKS. WIDELY DIFFERENT, ALL GOOD.

THE TRAGEDY OF QUEBEC.

Is Canada to be Ruled by Rome? There is only one book that deals with the aggressions of the Papacy on the liberties of Canadians. That book is "The Tragedy of Quebec."

The Fourth Edition has just come out and contains a mass of entirely new matter.

If you cannot get it at the bookstores remit direct to The Ontario Press, 37 McCaul St., Toronto. Cloth binding, \$1.25. Paper, 60c. Postage prepaid.

"John Morton of Trinidad."

This book, noticed more fully in last Record, has both interest and value for the members of our Church. It is the well told story of our oldest mission, now that the New Hebrides has been transferred to the Australasian Churches. It is the story of the founder of that mission and his fortyfour years of work there, as told, chiefly

in his own diary and letters.

Prepared by Mrs. Morton, who was a sharer in all those busy years. She was assisted in the preparation by her son, Prof.

A. S. Morton, of Saskatoon.

Published by the Westminster Co., Toronto. Price \$1.50.

The British Campaign In France and Flanders, Vol. I.

By SIR A. CONAN DOYLE.

(Author of "The Great Boer War" and many other well known works).

The present volume deals with the causes and the opening of the war, to the end of 1914. Another volume to be issued in a few months will give the war in 1915, another in 1916.

As a vivid writer, Conan Doyle has few equals. He has had facilities more than most for accurate knowledge of the inner history of the war. He has what subsequent writers will not have, the opportunity of submitting his narratives to the actors in them while yet they are fresh in mind. His history of the Boer War is a guarantee of what this will be.

For any who wish, when the war ends, to have a complete history of it, not merely its surface story, but causes as well as events, Conan Doyle's will probably be the best,

written or to be written.

It is published by Hodder and Stoughton,
London, New York and Toronto. Pages
340. Diagrams and maps. Price \$1.50.
Address Hodder and Stoughton, Toronto.

Faith and Life Conferences in the Oratory of Princeton Seminary.

By PROF B B WARFIELD

Some of our older ministers have precious memories of Princeton, and of the "Conferences" in "The Oratory," the spiritual

side of the College life, and the addresses by Dr. Hodge and others.

This book represents these Conferences in recent years. There are forty-one ad-dresses by Prof. Warfield, brief expositions of practical passages of Scripture, designed to show their value for the Spiritual life.

They are at once clear, simple, practical, of interest and profit to both ministers and people. One gets the substance of a sermon in small compass and in simple form. A most helpful book.

Published by Longmans, Green & Co., New York. Price \$2.00. May be ordered

through any bookseller.

The Canadian Almanac.

For seventy years it has been published, from 1848 to 1917 inclusive. It is a store-house of condensed information about almost all things in Canada and the men who manage them. There is not an Institution, Social, Civil, Commercial, Political, Judicial, Mili-tary, Educational, Humanitarian, Religious, of which there is not fairly full mentions It gives all postal information of all kinds with names of all Post Offices and their nearest Railway Stations;—all Newspapers in Canada, with their circulation and politics; -Dominion and Provincial Governments. with names of their members and officials;-Banks and their Branches and Managers;-Complete Clergy Lists of all the Churches;-Legal and Judicial Information; County and Township Officers; -Barristers and Solicitors;—Miscellaneous Societies;—All Customs Regulations;-Life Assurance, with Rates of all the Companies:—Educational Institutions and their professors and subjects;—Canadian Militia List;—Chronology of the

War, etc., etc.
It is a help in offices, an education in families. Pages 552. Price \$1.00. Address The Copp Clark Co., Toronto.

SERMONS.

When you choose a subject for a sermon, make it centre in God; and it will be like a wheel on an axle or on a shaft, serving a useful purpose. If not so centred, it is like a hoop which can only wobble along till it falls to the ground. The first and last question as to any subject is, What does God say about it? Look this up in the Bible, and explain it to the people.—D.

The Church Funds West

SUMMARY OF RECEIPTS.

			_			
THA	Ohmench	THINKS	771act	Shelburne 16	9.47	Woodstock, Chal 200.00
61)6	Church	Laura	MK21	Springfield3	7.00	Hawkesvil 5.00 Shannonvil 2.00
				The Pidge	വവ	R.VISTONA 20.00
	CIINANAADA	EDECEID	TCC	Mrs. A. L. Murray 1	0.001	St. Mary's 1st 458.22
	SUMMARY O	F RECEIP	15.	Riverside ss	1.000	St. Mary S 186 SS 12.00
		During	Jan. 1 to	Roseneathss	9.00	Cache Bay
		Dec.	Dec. 31.	Thorold	5 00	Kirkland 8,70
HomoM:	aa C C	¢10.959.20	\$140,558.08	Goderich, Kx 11	5.371	R. G. Cowan 60.00
	ss.,S.Service.			Tor Evangl 19	9.931	Baden
roreign	Missions	11,208.18	63,563.21	Tor Evangl bs	6 601	Tiverton
	&Orpns.'Fd.	303.00	1,072.50	Brantford, Zion 1,500	0.00	Rv C N MacKenzie 14.93 Crowland 14.00
	nisters' Fund	424.41	1,569.41	Tor Rosedale 61	4 50	Walton
	y Fund	358.95	1,433.31	Roid's Mills	1 001	Walton VDS 20,00
	TremblesScl.	826.00	3,380.75	Nestleton Sta	7.00	W. Flamboro' ss 25.00
Deacone	ss Home	58.00	298.00	Winchester30	[0.00]	Newmarket 125.00 Bellevil St. A. ss 10.40
S.S. & Y	P. Societies	782.00	14,534.00	Ry Wm McDonald L	4 05	Feversham
	l College	46.00	362.50	Tor Dufferin 5	വ വെ	N Mornington 113.00
	College	36.00	229.00	Mingeton St And 1	0.001	Wielrose
Knoy Co	llege	62.00	441.00	Hond, Pres. Min. mc 1.	5 001	Mt. Hamilton
Manitoh	a College	38.00	182.00	Conluleo	0.001	Rv W A McIlroy 8.00 Tor., N. Broadyw 500.00
	newan College	178.00	770.00	IN Elefrid · 3	5 00	Tor. N. Broadyw Ss ou./2
				Wmstown 7	5 001	Lond. New St. Jas coo.oo
	on College	1,012.00	2,211.00	Bethel 3	4 00	MISS M. MacLennan. 10.00
westmin	ster Hall	13.00	129.00	Tor., Old St. And 60	0.00	Avonmore yps 50.00 Tor. Coll. ss Cl 9 5.00
REC	CEIVED DURI	ING DECEN	MRER.	Pr Dr R P MacKay 3 00	0.00	Dr John Neil 13.80
				F Normanhy 2	5 00	Bonfield 40.00
	e Presbyteria			Ry Donald Tait	8 20	Rv.J H Lemon8.00
	Rev. John			IP T I C Coretor 1	0.00	Puce
	d divided an			Nottama 9	0 60	RV W R WEIMOSH 10.50
	as directed by	y the Dono	ors.	Ham St Giles' 2	1 00	RV (Ten Yule 10.40
_		.0 112 7717		IIInionville	4 35	Dr R P Mackay 0.30
0.	ntario.	Smith Hill ss	3.44	Paris 1.00	0.00	RV A B DODSOIL 0.10
m . m	00.000.00	Essex	> 35.29	Ft. Wm., St. And 3	9.00	Dr D R Drummond 8.30

		Unionville	24 35	Dr R P MacKay 6.93
Ontario.	Smith Hill ss 3.44 Essex 35.29	Paris	1,000,00	Ry A B Dobson 6.10
Olitario.	Essex 35 20	Et Wm St And	30.00	Dr D R Drummond 8.30
Tor., Bloor \$2,000.00	Essex ss	Nice Folla St A	100.00	Ry H Rolingbroke 9.80
Warsaw 7 10	Frank Cockshutt 100.00	Mag. Palis, St. A.	175.00	Ry W A Bradley 15.80
Millbrook ss 4.24	Rv. I. H. Woods 17.35	Tilouennam	175.00	Simon ss
Guelph St And 100 00	Rv. David Ritchie 14.34	Elora, Knox	. 149.00	Erro Elliott
Rv. A. G. Rondeau 8.00	E	Cornwan, Knox	10.00	D
Eggypaing 190400	Exeter	Snow Road	4.00	Dutton 182.00
Part Dane	Est. Jos Matheson 5,000,00 Rv. H. J. Pritchrd8.00	Vernon	35,50	Uakville
Fort Dover	Rv. H. J. Pritchrd8.00	Wingham	58,00	Tor, Deer Park 320.76
King, St. And 36.50	Avonton 151.00	RvPW Andrsn	8.00	Tor, Deer Park ss 31.03
Durham 513.75	Cornwall, Kx ss 88.00	Rv R Stewart	13.60	Courtright 14.00
Rv. F. A. Robinson 75.00	Tor., St. Enoch's 10.00 Weston, Wmstr 50.00	Hornings Mills	6.00	Wyoming ss 16.00
Martintown 122.50	Weston, Wmstr 50.00	Stratton	18.00	W Huntingdon 12.00
Almonte	Priceville 30 00	McIntoch	12.40	Dover
Relleville John 88 70	Clinton 32 of	Admonston	20 00	Ry John Lindsay X 60
Barrie	Belgrave320,00 E. Wawanosh113,00	Ry P I McLaren	50.00	C M Copeland 25.00
Rv. J. U. Stewart 11.13	E Wawanosh 113 00	Rothords es	4 55	Mooretown ss 11.00
Tamworth, Camden 16 20	Kingston, St. And	Vomon	2.00	P.V. L. Pedolin 16.00
Tor., Cooke's ss 50 00	Ry A I Mann 17 95	Mag E I Careat	5.00	Priceville 25.00
Tor St Giles' 50.00	Dr. M. Croo. 91 20	Wirs E J Sproat	03.00	Swinton Park 25 00
Tor Victoria mbe 50.00	Rv. M. Cree	Willigham	88.90	Dunblano 12.50
Peterboro Ky 57 00	Rv. R.Herbison 92.37	W. Flamboro	26.20	Strangfold 20 06
Glamia 19.00	RV. R. Herbison 92.37	Port Caring ss	2.50	Hansell 199 6
Tions of And 200.00	Malton	Duart	18.00	Hensall 122.06
Ham., St. And 200.00	Brooklin 40.00	Crinan	94.00	Mt. Pleasant
Enniskillen 25.00	Tiverton 1.00 Avonbank 67.00	Baltimore	27.00	Amherst Isle 100.00
Kv. R Davidson 14.80	Avonbank	Goderich Un. ss	30.00	Eramosa ss
IVV 80.00	Port Dalhouste 45 00	Rv S M Whalev	16.00	Admaston
Goldsmith 2.45	Springhill ss	Tor Bonar	300 00	Moose Creek
Motherwell 65.60	Keewatin 102.41	Zephyr	82.00	Lancaster
Burlington 115.65	Hensall, ss. 10.00 Eugene Crosby, 13.00 Markham, 133.52	Zephyr ss	15.00	Mt. Pleasant ss 3.62
Ingersoll 700.00	Eugene Crosby 13.00	Tor. Wychwood	. 140.00	Lake Rd. Ravnswd 45.00
Atwood	Markham 133.52	Tor Queen	97 10	Rv J A McKeen 6.10
Deachburg	IKingstn. Cooke 200.00	Dorchestr Sta	29 คลเ	RV.Jno. Richardson 0.20
Cardinal	Rv. Walter Moffat 8 00	Brucefield Un	55 noi	Rv N R D Sinclair 6.35
L'Original	Rv. W. A. Morrison 85.47	Louth se	7.45	Dr. I.F. Smith 6.65
Port Perry 143.50	Peterboro St Paul 1.500 on	Omamages	2 25	Lochinvar ss 12.00
Ry. A. U. Campbell 8 00	Thurlow14.40	Toogwator	200.00	Kirkhill St. Col 280.00
Ry J W Penman 800	Ry Walter Cannon 800	Changagailla	12.50	Kirkhill St Colss 20 00
Ry G S Scott 800	Ry. Walter Cannon8.90 Gamebrdge Wom. Inst 4.75	Woodlonda	250.00	Kirkhill (579 00
Vaughan Kyes 25.65	Mt. Brydges50.00	Contains Division	50,00	Otto Stowarton ss 21 00
Carlukess 4.00	Ton Parkdala 20.00	Clarende ald	70.00	N Fosthone 53 00
Salom 1 25	Tor. Parkdale 20.00 Kirkhill 180.00 Ottawa, Wmstr ss 5.00	Giensandheid	300.00	Fot Mrs I Compbell 1 200 00
Ton Planniha 50.00	MITRIMIT 100,00	Mr., Mrs. Penman	. 300,00	Part with Colla's Pay 15 00
Prompton 500.00	Ottawa, winstriss 5.00	Caledon	2.50	Portsinen, Counts, Day 19.00
Corbetton as 14.00	Niaon-Lake 67.00	Tor. Rosedale	105.76	RVJR Bell
Clarace 475 00	Mooretown6.50	Kenora	. 60.00	Ry T w Goodwin 3.00
Giencoe	Cannington23.50	Appin ss	10.10	Billings ss
Tor., Daless	Hensall 10.00	Craighurst	50.00	Oro, Willisss8.00
N. Moringth ss 10.00	Millbank ss 2.00	Georgetown	142.50	Prof. Ballantyne 0.35
Lynedocn 14.00	Millbank ss 2.00 Grimsby 120.40	Limehouse	23.30	Rv J W M Crawfrd 6.10
Kinley Knoy 55.00	Hailayhyry 53 00	Manlaham aa	11 00	Pre Ino Smith
Kobt. Little	Beaverton	Valetta Eletchr	210 001	Baldren, Drumnd 75.00
WacLennan	Weatord	Rmiceole Mal	170 451	Kincardine
Seaforth	Claremont	Tor Dufferin ce	18 091	Norval
Bethel 20.50	Wilhride 19 00	Tonreid	50.00	Embro 458 00
Rv. R. Wiseman 15.00	Franktown 103.00	Nichol	. 15.00	Tor, Grosvar ss 3.28
Gananoque	East Oxford 22 00	Ham St John's	390.00	Lindsay 500.00
Rv P. A. Walker 14.85	Franktown	Aberarder	70.00	Tor. Wmstr 25.00
	2	(21.501 at at at	0.001	2011

Yagelan, Knor.	** 1 **	0.001	D D 4 3 C TC - 1				27.00
Compagn	Vaugnan, Knox	11.00	Rv F O Nichol	5.60	Hamiota	54.00	Loverna 110.00
Compagn	Thedford ss	. 22.91	Rv Thos. H Rogers	8.00	Minnedosa ss	8.35	Rv Jno Jackson 10.45
Compagn	Weston, Wmstr	107.00	Rv W E M Aitken	8.20	Springfield ss	20.00	Alberta.
Compagn	Newcastle	23.00	Mandaumin	. 10.00	Harrowhy	10.00	Bassano\$25.80
Compagn	N. Easthope	53.42	St And & White Lake	100.00	Woodville	27.00	S. Calgary 8.00
Compagn	N. Easthope mbc	19.00	Rv A A Laing	6.10	Brandon Hills	. 107.00	Sturgeon
Compagn	Fitzrov Hrbr	30.00	NV J B MacLeou	1.10	Petrel	75.75	Melrose
Compagn	Grand Bend	40.00	Quebec.		Elkhorn	. 101.00	Edmonton, Calvin 6.50
Compagn	Kaleigh	$\frac{10.00}{78.28}$	Rv H S Lee	. \$8.00	Saskatchew	an.	Calgary, Kx ss 32.85
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Thornhill	250.00	New Glasgow	7.00	Rv R H Gilmour	8.00	Calgary, Hillhrst 16.85
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Tor., St. Enoch's	75.94	New Glasgowss	5.00	Perley	15.00	Vermilion9.60
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Eva Elliott	200	Ry I R Sincennes	21.53	Percy	46 45	Milk River Town 10.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Bathrst, S. Shrbrook	k 62.00	Mont. Taylor	. 10.00	Tyner	15.00	Rv J R Brown 8.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Steelton, ss	21.47	Kinnear's Mills	. 40.71	Liberty	24.50	Med. Hat. St. Jno ss 125.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Admaston, ss	5.86	M. A. Woodrow 1.	00.00	Gilbert	12.00	N. Calgary 9.50
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon Selbirook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna 3.75 Killarney \$90.00 Wapella 275.00 Keefer 1.50 Varna	Rv R. McIntyre	16.90	Re d's Ch	. 53.19	Cresswell	4.05	Three Hills 10.75
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Ry W M Martin	6.10	Mont., Livingstone	100.00	Bridgeford ss	$\frac{1.00}{3.25}$	Mrs G W Langille 25 00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Longford	6.00	Valleyfield	. 80.00	Battleford ss	22.00	Calgary, Bankyw 50.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Port Colborn ss	10.00	Levis	. 30.00	Manor	. 150.00	Strathcona, Kx 100.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Foxboro'	10.00	Ino T Ross 1	500.00	Ry H McCulloch	16.88	T S McLean 100.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Riverside	60.00	Mont. Fairmt	. 85.00	Kindersley	50.00	Melrose wms 5.15
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Palmerston	. 121.00	Westmt, Wmstr Chin	26.00	Rv J H Urie	11.13	Great West Mines se 2.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Collingwood	. 200.00	Hillhurst	9.00	Abernethy	124.55	Little Red Deer 4.40
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Tolmie's Cornrs ss	26.00	Mont., St. Luke's	. 25.00	Anglia	29.10	Rv G R Lang 8.20
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Ham St. Paul's	1 075 00	Rockburn	. 30.47	Qu'Appelle	18.50	Airne
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Est. Mrs. E. Fowler.	. 400.00	Sawyervil	. 23.00	Baildon	. 15.25	Tongue Creek, Big Hill 40.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Bruce Mines ss	10.65	Mont., Erskine 1,	279.61	McKnight ss	7.55	Morningside, la1.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Bear Creek ss	5 74	Ry I T Gordon	7 75	Amazon ss	2 40	Lamont ss 3.70
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	West Dawn	20.00	Rv T A Sadler	. 6.35	Mrs. McClelland	5.00	Creekford3.30
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Wallacetown	55.00	Rv C W Shelley	. 27.39	Caron	, 100.00	Youngstown11.20
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Nairn ss	5.00	Verdun ss	. 16.15	Goodwater	2.45	A. Morrison
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	RvJFL Macdonld.	7.75	Verdun ss Mr. Barbr	cl 4.00	Ft. Qu'Appelle	80:00	Innisfail ss 17.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Tor. Chinese	$\frac{11.80}{52.00}$	Ry A D Poid	100.00	P'nto View	5.00	Blairmore 31.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Rv A E Camp	12.20	Rv G W Mingie	. 7.70	W J Sproule	5.00	British Columbia
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Rv W I McLean	12.71	Russeltown	. 28.45	Prongua	8.00	Victoria Va
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Henworth ss	5.00	Ry C E Amaron	16.10	Glenavon ss	15.00	Onesnel ss 1.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Barriess	50.00	Rv J L George	. 5.60	A. Fudge	1.00	Rv R J Wilson 16.60
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Felipina 64.00 Shelibrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Valor 5.00 Shence's Bridge 1.00 Valor 75.00 Keefer 1.50 Valor 75.00 Keefer 1.50 Valor 75.00 Shence's Bridge 1.00 Ardtrea W. W 10.00 Oakner 50.00 Findlater ss 4.50 Shence's Bridge 1.00 Oro., St. Dav. ss 20.00 Morris 11.00 Parkbeg 38.65 Quesnel ss 1.15 Garden Hill 42.50 Brandon Hills ss 11.00 Rv G B McLennan 8.00 Sidney ss 10.00 Port Arthr, St. Pa obc 10.00 Eden 6.00 Woodrow ss 7.00 Valor 1.50 Sidney ss 10.00 Admaston ss 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows 1.60 Rv R M Dickey 7.45 Belmont 4.75 Ruddell 206.50 Denman Isd. 7.20 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.25 10.00 Mrs I J Johnston 2.00 Prospect 49.50 Dave ys 10.00 Merritt ss 16.25 16.	Gananoquess	5.00	Outrement	. 87.24	Lanigan ss	11.00	Aldergravia 22.55
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Pleas. Valley obc	50.00	Mrs. David Yuile &	170.00	Sheho	. 15.50	R H McEwan 50.00
Burk's Falls, ss. 10.00 Mont., Calvin 200.00 Bethune ss. 12.50 Ladysmith ss. 10.50 Rathoss 20.00 Bristol, Brick, Kx 200.00 Regina, Chal. 16.05 Okanagn Landing 5.00 Rv D Cornett 6.20 Ormstown Vill. ss 65.00 Marquis 5.05 Rv J S Hendrsin 20.00 Rv J McP Scott 12.75 Manitoba. Fallon 64.00 Shellbrook 31.00 Terrace 4.00 Valor 5.00 North Bend 13.75 Glensandfield ss 25.00 Varna. 3.75 Killarney \$90.00 Wapella. 275.00 Keefer 1.50 Varna 1.50	Motherwell	59.50	daughters 4,	00.000	Hawardn, Stngfld	21.00	Asheroft ss5.00
Ratho ss	Burk's Falle se	. 300.00	Mont., Erskine 2,	200.00	Petrolia	12.50	Ladysmith ss 10.50
Rv A D Cornett 6.20 Ormstown Vill. ss. 65.00 Marquis. 5.05 Rv J S Hendrsn 20.00 Rv D A McLean 15.30 Elgin 64.00 Shellbrook. 31.00 Ferrace 4.00 Rv J McP Scott 12.75 Glensandfield ss. 25.00 Varna. 3.75 Killarney. \$90.00 Wapella. 25.00 Korth Bend 13.75 Sample 25.00 Cache Bay ss. 5.36 Kemnay ss. 7.00 Cirvin 75.00 Ferrine 14.00 Ardtrea W W 10.00 Oakner 59.00 Findlater ss. 4.50 Rv Wm Robrtsn. 8.00 Tor. St. Day ss. 20.00 Morris. 11.00 Parkbeg 38.65 Ouesnel ss. 1.15 Carden Hill. 42.50 Brandon Hills ss. 11.00 Rv G B McLenna. 8.00 Sidney ss. 10.00 Rv G B McLenna. 8.00 Sidney ss. 10.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Quesnel 100.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Circ Arthr, St. Pa obc 10.00 Circ Arthr, St. Pa obc 10.00 Eden 6.00 Woodrows. 7.00 Circ Arthr, St. Pa obc 10.00 Circ Arthr,	Rathoss	20.00	Bristol, Brick, Kx	200.00	Regina, Chal	16.05	Okanagn Landng 5.00
Rv J McP Scott 12.75	Rv A D Cornett	6.20	Ormstown Vill. ss	. 65.00	Marquis	5.05	Ry J S Hendrsn 20.00
Cache Bayss	Rv J McP Scott	12.75	Eigin .	. 64.00	Valor	5.00	North Bend 13.75
Varia. 3.75 Killarney \$90.00 Wapella. 5.00 Species Bridge. 1.00 Cache Bay ss. 5.36 Kemnay ss. 7.00 Girvin. 75.00 Fernie. 14.00 Fernie. 14.	Glensandfield ss	25.00	manitoba.		Regina, St. And	. 275.00	Keefer 1.50
Ardtrea W. W. 10.00 Oakner. 50.00 Findlater ss. 4.50 Rv Wm Robrtsn. 8.00 Tor. St. Dav ss. 20.00 Morris. 11.00 Rv G B McLennan. 8.00 Sidney ss. 1.15 Sandon Hills ss. 11.00 Rv G B McLennan. 8.00 Sidney ss. 1.00 Rv R M Dickey 1.00 Rv R M R R R R R R R R R R R R R R R R	Cache Bayes	3.75	Killarney	\$90.00	Wapella	75.00	Fernie 14 00
Tor. St. Dav. ss. 20.00 Morris 11.00 Parkbeg. 38.65 Quesnel ss. 11.10 Port Arthr, St. Pa obc 10.00 Banadon Hills ss. 11.00 Rv G B McLennan. 8.00 Sidney ss. 10.00 Neikwall ss bc. 3.25 Rosedale. 18.50 Fleming ss. 30.00 Valor., Ist. ss. 37.06 Rv R M Dickey 7.45 Elphinstone. 4.00 Bright Sand. 5.00 Pitt Meadows. 1.60 Rv R M Dickey 7.45 Elphinstone. 4.75 Ruddell. 206.50 Denman Isd. 7.20 Guilds. 100.00 Prospect. 49.50 Davey ss. 10.00 Merritt ss. 16.25 Guilds. 100.00 Franklin. 161.00 Glengarry Plains. 70.00 Merritt ss. 16.25 Guilds. 100.00 Franklin. 161.00 Glengarry Plains. 70.00 New Denver. 8.00 Merbody 20.00 Shellmouth. 20.00 Shelmouth. 20.00 Shelmouth. 20.00 Shelmouth. 20.00 Round Lake Miss. 125.00 Rv J A Sharrard. 8.00 Mitchell. 242.16 Hamiota. 40.70 Pense, Cottnwd. 450.00 Lumby. 20.00 Marvelville. 29.15 Springfield. 5.00 Glen Ewen. 19.40 Glenemma. 5.00 St. James. 25.00 Swan River ss. 4.52 Rv J E Smith. 9.60 Salmon Arm. ss. 11.00 Glendale. 10.00 Markham bc. 7.00 Baylied. 20.00 Baylied. 20.00 The Flats ss. 11.50 Vancr., Wmstr. 29.45 Vatergrove. 26.50 La Riviere. 25.00 Bekevar. 36.00 Mildedale. 20.00 Markham bc. 7.00 Baylied. 20.00 St. Homas, kx. 35.00 Baylied. 20.00 Dr. P. Strang. 14.60 St. Pa. 218.00 St. Thomas, kx. 35.00 Baylied. 20.00 St. Pa. 218.00 St.	Ardtrea W. W	10.00	Oakner	50.00	Findlater ss	4.50	Rv Wm Robrtsn 8.00
Port Arthr., St. Pa obc 10.00 Eden	Tor., St. Dav. ss	20.00	Morris	. 11.00	Parkbeg	38.65	Quesnelss1.15
Kirkwall ss bc. 3.25 Rosedale 18.50 Fleming ss. 30.00 Vancr., 1st ss. 37.06 Admaston ss. 18.50 Elphinstone 4.00 Bright Sand 5.00 Pitt Meadows. 1.60 Mrs I J Johnston 2.00 Prospect 49.50 Davey ss. 10.00 Merritt ss. 16.25 Mrs I J Johnston 2.00 Wpg. Rivrw 20.00 Stoughton la. 40.00 Merritt ss. 16.25 Allandale 225.00 Franklin 161.00 Glengarry Plains 70.00 Merritt ch. 12.75 Allandale 225.00 Clanwilliam vps. 1.80 Rv W P Adams. 18.40 Nakusp. 5.00 Webbwood 21.68 Moore Park ss. 3.85 Shelmouth 20.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Rv J A Sh	Port Arthr. St. Pa of	oc 10.00	Eden	6.00	Woodrowss	7.00	Quesnel100.00
Admaston ss	Kirkwall ss bc	3.25	Rosedale	. 18.50	Fleming ss	30.00	Vancr., 1st ss 37.06
Mrs I J Johnston 2.00 Prospect 49.50 Davey ss 10.00 Merritt ss 16.25	Ry R M Diekov	18.50	Elphinstone	4.00	Bright Sand	206.50	Denman Isd 7 20
Guilds	Mrs I J Johnston	2.00	Prospect	. 49.50	Davey ss	. 10.00	Merritt ss 16.25
Color	Guilds	. 100.00	Wpg. Rivrvw	. 20.00	Stoughton la	40.00	Merritt Ch
Webbwood 21.68 Moore Park ss. 3.85 Sherwood 15.00 Vaner. Mt. Pleas. 290.00 Peabody 20.00 Shellmouth 20.00 Round Lake Miss. 125.00 Rv J A Sharrard 8.00 Mitchell 242.16 Hamiota 40.70 Perse, Cottnwd 450.00 Lumby 20.00 Bethel 40.00 St. James 25.00 Summerside 130.00 Mud Bay 24.00 Marvelville 29.15 Springfield 50.00 Glee Ewen 19.40 Glenemma 5.00 Geo I Dewar 100.00 Swan River ss 4.52 Rv J E Smith 9.60 Salmon Arm. ss 11.00 Otta St. And 3.755.50 Neepawa 500.00 The Flats ss 11.50 Vancr. Mistry 29.45 Uptergrove 26.50 Neward 150.00 Druid 40.00 Misson City 29.45 Markham bc 7.00 Glenciale 10.00 Millendale 20.00 Lucerne 3.00 Semmers s<	Oil City	54 00	Clanwilliam vns	1.80	Ry W P Adams	18 40	Nakusp
Peabody	Webbwood	. 21.68	Moore Park ss	3.85	Sherwood	15.00	Vancr., Mt. Pleas 200.00
Rethel	Peabody	. , 20.00	Shellmouth	. 20.00	Round Lake Miss	. 125.00	Rv J A Sharrard 8.00
Marvelville 29.15 Springfield 5.00 Glen Ewen 19.40 Glenemma 5.00 Geo I Dewar 100.00 Swan River ss 4.52 Rv J E Smith 9.60 Salmon Arm ss 11.00 Otta St. And 3,755.50 Neepawa 500.00 The Flats ss 11.50 Vancr., Wmstr 29.45 Uptergrove 26.50 La Riviere 25.00 Bekevar 36.00 St. Thomas, Kx 350.00 Pilot Mound 150.00 Druid 40.00 Mission City 20.00 Markham bc 7.00 Glendale 10.00 Millerdale 20.00 Lucerne 3.00 Smith's Hill 45.00 Greenridge ss 5.56 Woodrow 209.39 Langley 10.00 Nelson ss 50.00 St. Millerdale 25.00 Summerside 25.00 Summerside 25.00 Nova Scotia. South Kinloss 85.00 Orrwold 250.00 Dr P Strang 14.60 Nelson ss 7.00 Stewartvil la 30.00 Verwood 3.00 Suthrind's Riv. ss 85.00 Mildmay 131.00 Gladstone 300.00 Expanse ss 60 Rv J P MacIntosh 23.50 Markham, Melville 2.00 Wpg. St. Pa Chin. 21.00 Davidson bc 30.00 Rv J P MacIntosh 23.50 Markham, Melville 2.00 Mildmay 13.00 Mildmay 13.00 Mildmay 13.00 Stewartvilla 30.00 Stewartvilla 30.00 Rv J P MacIntosh 23.50 Markham, Melville 2.00 Siton 15.00 Smithville 15.00 Rv R MacKenzie 15.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30 Rv	Bethel	40.00	St. James	25.00	Summerside	. 130.00	Mud Bay 24.00
Oct of Dewar 100.000 Swan Kiver'ss 4.52 kv J E Smith 9.60 Samith Am. Ss. 1.50 Vancr., Wmstr. 29.45 Vancr. 30.00 Vancr., Wmstr. 29.45 Vancr., Wmstr. 29.45 Vancr. 30.00 Vancr. Millerdale 20.00 Lucerne 3.00 Smith's Hill 45.00 Greenridges 5.56 Vancr. Woodrow. 209.39 Vancr. Langley 10.00 South Kinloss 85.00 Orwold 250.00 Orwold 250.00 Vancr. Nova Scotia. Nova Scotia. Nelson ss. 7.00 Orwold 250.00 Orwold 3.00 Verwood	Marvelville	29.15	Springfield	5.00	Glen Ewen	19.40	Glenemma5.00
Uptergrove	Otta St. And	$\frac{100.00}{3.755.50}$	Neenawa	500.00	The Flats ss	9.60	Vancr., Wmstr 29.45
St. Thomas, Kx 350.00 Pilot Mound 150.00 Druid 40.00 Mission City 20.00 Markham bc 7.00 Glendale 10.00 Millerdale 20.00 Lucerne 3.00 Smith's Hill 45.00 Greenridge ss 5.56 Woodrow 209.30 Langley 10.00 Kenmore ss 50.00 Bayfield 25.00 Dr Policy 25.0	Uptergrove	$\frac{1}{10000000000000000000000000000000000$	La Riviere	. 25.00	Bekeyar	36.00	Victoria, St. Pa 218.00
Smith's Hill	St. Thomas, Kx	. 350.00	Pilot Mound	150.00	Druid	40.00	Mission City 20.00
Renmore ss 50.00 Supplied 20.00 Summerside 25.00 Nova Scotia	Smith's Hill	45.00	Greenridge ss	5.56	Woodrow,	209.39	Langley 10.00
South Kinloss S5,00 Orrwold 250,00 Dr P Strang 14,60	Kenmore ss	50.00	Bayfield	. 20.00	Summerside	25.00	Nova Scotia.
Mildmay 131.00 Gladstone 300.00 Expansess .60 Rv E Thorpe 7.70	Nelson se	85.00	Orrwold	250.00	Dr P Strang	. 14.60	Suthrind's Riv. ss \$5.00
Cromarty 133.00 Wpg. St. Pa Chin. 21.00 Davidson bc 30.00 Rv J P MacIntosh. 23.50 Markham, Melville 2.00 Wpg. King Mem. 55.93 Estevan ss. 100.00 Jas. P Donald. 100.0 Teeswater, Knox. 335.00 Sitton. 15.00 Smithville 15.00 Rv R MacKenzie 15.30 London, King St. B.C. 14.28 Orrwold 25.00 Ruthilda 65.80 Clyde ss. 3.00 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30	Mildmay	131.00	Gladstone	300.00	Expanse ss	60	Rv E Thorpe 7.70
Teeswater, Knox. 335.00 Sifton. 15.00 Smithville 15.00 Rv B MacKenzie 15.39 London, King St. B.C. 14.28 Orrwold. 25.00 Ruthilda 65.80 Clydess. 3.00 Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose. 8.30	Cromarty	133.00	Wpg. St. Pa Chin	21.00	Davidson bc	30.00	Rv J P MacIntosh 23.50
London, King St. B.C. 14.28 Orrwold. 25.00 Ruthilda 65.80 Clyde ss. 3.00 Rv F H McIntosh Rv F H McIntosh 6.65 Westmount 10.00 Daisy Hill 4.20 Rv John Rose 8.30	Teeswater Knox	335.00	Wpg., King Mem	15.00	Smithville	. 15.00	Ry R MacKenzie 15.30
Ky F H McIntosh 6.65 [Westmount	London, King St. B.C	2. 14.28	Orrwold	25.00	Ruthilda	65.80	Clydess3.00
	RVF H McIntosh	6.65	Westmount	10.00	Daisy Hill	4.20	Ky John Rose 8.30

	Rv H P S Luttrell 12.00
Rv J A Forbes 7.70	Friend, Battle Crk 200.00
New Brunswick.	Dr J Goforth 30.00 Ch. of Scotland Col.
	Ch. of Scotland Col.
Rv F W Dowling \$13.24	
Rv T A Mitchell 11.25	Rv J Mackie 10.25
Miscellaneous.	Moody Bible Inst 5.50
miscellaneous.	Capt D L Fee 50.00
Rv Dr Wilkie \$8.00	Rv J M Robinson 10.00
Pr Rv Dr Stewart. 1,510.97	Mrs M G Bates 5.00

Che Church Funds. East

SUMMARY OF RECEIPTS.

	During	Feb. 1 to	
	Dec.	Dec. 31.	
Foreign Missions	\$ 2,243.00	\$40,091.36	
Home Missions	1,883.27	11,969.76	ı
Augmentation	411.00	2,402.88	
College	4,486.00	10,110.00	
Aged Ministers' Fund	162.00	367.00	
Pteaux-TremblesScl	83.00	419.00	
Home Missions West.	186.32	2,400.32	
S. Schools & Y.P. Soc.	250.00	2,010.00	
Assembly Fund	31.07	167.41	
Bursary Fund	658.00	1,707.03	ı
Library Fund	269.00	537.69	ı
Widows' & Orps.' Fd.	11.00	49.00	ı
Social Service, etc	216.00	1,104.00	
	\$10,889.66	\$73,335.45	-

And Divided among the Funds As Directed by the Donors.

RECEIVED DURING DECEMBER. At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D.,

\$73,335.45

HOW TO READ A BOOK.

Get a book that is worth reading. If it is not worth reading, it makes no difference how you read it.

Read the title-page first. Try to learn

something about the author.

Read the preface, if there is one. It is what the author wants you to know about the book before you begin to read it, and his wishes should be respected.

Read the book straight through, not the last chapter first, or skipping chapters here and there. Would you sit at a friend's dinner-table and call for the dessert half-

way through the courses?

If the book is yours (and it is well to own the books you read), mark the passages that impress, interest, and instruct you most. Never fail to read these over again after you

have finished reading the volume.

Think about the book as you read it. Try to discover the secret of its charm, if it has charm. Analyze its argument, if it presents arguments. Do not accept its conclusions if they seem wrong. Do not be the slave of any book.

Get some one else to read the book, and

talk it over with him.

Remember, it is not the number of books you read that counts, but the number of books you read well. Make the reading of a book an event in your life.—Caleb Cobweb.

The Preshuterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office.

All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family.
This is the instruction of the Assembly to all.
There is no other way in which
so much Home Mission work can be done for 30 cents.

Payments should be made by money order. Do not mail money unregistered.

Make cheques payable at par. Do not send stamps.

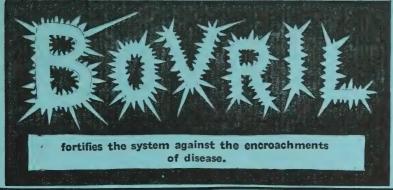
Samples sent free to any who will distribute them

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.



THE MORMON PROPAGANDA.

Sitting on the porch of a friend's house, I was addressed by a good-looking young fellow, dressed like a gentleman and walking with the air of a city-bred American, who with a courteous salute handed each member of the little grown and the little grown and the little grown are the little grown as the little grown and the little grown are little grown as the grown as the little grown as the grown as the little grown as the of the little group a couple of tracts. With another bow he withdrew.

An examination proved the papers to be issues of the Mormon press of Salt Lake City, and they claimed to be a plea for the so-called religion of Joe Smith.

But the noticeable fact was that not one single distinctive feature of Mormonism nor

single distinctive feature of Mormonism nor one incident in its history was so much as alluded to in either tract. They read like papers from the Moody Institute.

The lying nature of the Mormon cult could not be exhibited more clearly. Any one who has studied Mormonism from its own sources, and who has gone behind the curtain and seen the life led by its victims, knows that Mormonism has two faces one knows that Mormonism has two faces, one to show its novices and one its greedy and lustful rulers.—Ex.



MADE IN CANADA

GOLI



SNOW

WABASSO

HAVE YOU USED—WABASSO SHEETINGS WABASSO SHEETS WABASSO CIRCULAR PILLOW COTTON WABASSO SLIPS

THE BEST ON THE MARKET ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, OUEBEC

Confidence in Christ is the secret of strength in the dark hours of life.

Every duty omitted obscures some truth that we should know.—Ruskin.

"The best thing for bringing the complexion is sunshine in the heart."

"No man has a right to do as he pleases except when he pleases to do right."

Ability means responsibility. Power to do means duty and obligation to do.

"Ridicule is the test of truth only to men who fear laughter more than God."

"I never got real happiness out of my money until I began to do good with it."

It is a greater thing to try without succeeding than to succeed without trying.

Nothing the world can give a man can make God respect him a straw the more.

"Faith makes the Christian. Life proves him. Trial tests him. Death crowns him.

The end of man is an action, and not a thought, though it was the noblest.—Carlyle.

Cive me a heart that never hardens, a temper that never tires, a touch that never hurst.

"Salvation is never selfishness. It is not man getting into heaven, but heaven getting into man."

Be not deceived; God is not mocked; Whatsoever a man soweth that shall he also reap."

"Two kinds of folded hands—those that lie upon empty laps, and those that lie upon finished work."

"Lord, for to-morrow and its needs I do not pray; but keep me, guide me, hold me, just for to-day."

The crown of all faculties is common sense. Talent knows what to do; tact knows when and how to do it.

Give your tenth to the Lord, but do not stop with that when the Lord has blessed you with abundance.

The difficult part of good temper consists in forbearance, and accommodation to the ill-humor of others.

"No fountain is so small but that heaven can be mirrored in its bosom; no life too little to reflect the Divine." Never criticise the church until you have done your best to remedy it. After that you will not want to criticise.

Christian life is not a speculating, nor a debating, nor meditating but a doing, doing the will of God.—F. W. Robertson.

"To reject wisdom because its bearer is uncouth is but to reject the pineapple because of the roughness of its coat."

The hour of evening prayer should always be a time for getting right everything that may have gone wrong with us during the day:

Life's best things take time. A character is not a creature of a day. An education can be brought only by the expenditure of years.

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—Archbishop Whately.

We cannot all be money-rich, we can all be rich without money, by becoming millionaires of mind and heart, of character and of faith.

"With all its brilliancy and pomp and extravagance and gaity, Vanity Fair harbours more unhappiness than any other spot on earth."

What we will do on any great occasion or opportunity depends largely upon what we are. And we are largely what we have made ourselves.

The kind of world one carries in one's self is the important thing; the world outside takes all its grace, color and value from that.—J. R. Lowell.

Saintliness is to be cultivated and exhibited, but it must be the genuine article. It must combine the sweetness of charity with the savor of godliness.

All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible.

A baby can make the commonest house the brightest spot on earth. It can lighten the burdens of a loving mother's life by adding to them. It can flatten its dirty little face against the window pane in such a way that the tired father can see it as a picture as he rounds the corner.

The

Presbyterian Record



K

CONTENTS.

THE PRICE OF PREEDOM		~		υ.
CO-OPERATION IN RURAL COMM	MUN	ITIE	s	6
OUR CHURCH CALENDAR -	~ '	-,	- 1	6
OUR CANADIAN INDIANS -	-	-	-	6
OUR FOREIGN MISSIONS				
Story of a Honan Preacher -	-	~		6
Letter from Korea			-	6
OUNG PEOPLE'S SOCIETIES		٠, ٠,		
Quiet Ways of Providence -		-	-	7
The Significance of Easter -	-	-	-	7.
The Lord's Day the Best Day	-	-	 ,	7
Lying Injures Character -	-	-	-	7
Opening Korea by The Lancet	-	-	-	7
JUNIOR Y. P. SOCIETIES				
Stories About Elisha	-	-	-	7
The Significance of Easter -	-	-	-	7
Neemuch Hospital	-	-	-	78
The Sin and Shame of Lying	-	-	-	7
LIFE AND WORK	0			
Sadder than Bereavement -	-	-	-	8
Saving the Children	-	-	-	8
An Honest Ministry	-	-	-	8
Adorning the Doctrine	- :		-	8
Questions for Parents	-	-	-	8
Using the Country Store -	-	-	-	8
Old Theology and New	-	-	-	8
Taking Our Jericho	-	-	-	8
Mother's Work in the Home	`= .	-	•	8
THE CHILDREN'S RECORD				
Three True Stories	-		-	8
Catching a Python	-	-	-	8
Cannibals Conquered by a Kiss	-	-	-	8

Help in Temptation

The Herod of Scotland

If you wish to be happy try and make your neighbors such.

To give a tenth to God doubles the value of the remaining nine-tenths.

The surest evidence of spiritual decline is a shrinking from wholesome moral demand.

When a man once gets it into his head that he is to live through eternity, then he truly begins to live in time.

It is not the so-called best things, the pleasant things that make men; it is life's rugged experiences, its tempests, its trials.

No one is ever happy outside his own sphere. His instinctive sense of fitness or unfitness makes up what the world terms contentment.

One never knows a man until he has refused him something and studied the effect of the refusal. One never knows himself until he has denied himself.

Men speak of heaven and hell as if these were merely places of habitation. But heaven is the confirmation of character and so is hell. Happiness is something impossible to evil.

Secular education, without moral culture, dwarfs the soul. It may make the keen intellect, but it starves the conscience. Education and religion must go hand in hand to the right exercise and proper development of man.

Charles Kingsley's recipe for being miserable is: "Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you. Centre your thoughts on self, and you will have misery in plenty."

86

Ottawa Cadies' College

Owned and Controlled by the Presbyterian Church Reopened Sept. 8th

In new building erected at a cost of \$140,000
The Building is COMPLETE IN EVERY RESPECT
and is ABSOLUTELY FIREPROOF.
All Departments fully equipped. For full information
write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

The Increasing Interest

in Life Insurance and increasing knowledge of the subject cause intending applicants to look more closely than ever into the ESSEN-TIALS of profitable protection.

The strength and progressive record of The Great-West Life, its investment success, its favorable Mortality and low expense rates, the liberal Policy provisions and measure of Service to Policyholders—all reach the most rigorous standard of comparison.

Ask for descriptive literature and rates, giving date of birth.

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE-WINNIPEG

In requesting information, ask for a Desk Calendar for 1917.



The Old Meneely Foundry

MENEELY & CO. WATERVLIET (West Troy), N.Y.

Chimes, Peals, Church, School and other Bells Memorials. Unequalled Musical Quality.

Highest Grade Genuine Bell Metal.

90 Years' Experience

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said:— IT IS NATIOE'S SOAP

McCLINTON'S, Donaghmore, Ireland
Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.



McShane Bell Foundry Co.

BALTIMORE, MD.

CHURCH, CHIME and PEAL

BELLS Memorials
a Specialty

BUY IN CANADA

FROM YOUR OWN PUBLISHING HOUSE
ALL CHURCH, SUNDAY SCHOOL
CYPS PUBLICATIONS AND SUPPLIES
FREE: USEFUL EINTERESTING CATALOGUE PREE ON REQUEST

Presbyterian Publications

The Publications Committee of the Presbytterian Church in Caunda Church and Gerrard Streets. Toronto

DUPLEX AND WEEKLY OFFERING ENVELOPES CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.



THE TRAGEDY OF QUEBEC.

Is Canada to be Ruled by Rome? There is only one book that deals with the aggressions of the Papacy on the liberties of Canadians. That book is "The Tragedy of Quebec."

The Fourth Edition has just come out and contains a mass of entirely new matter.

If you cannot get it at the bookstores remit direct to The Ontario Press, 37 McCaul St., Toronto. Cloth binding, \$1.25. Paper, 50c. Postage prepaid.

CRITICIZING THE CHURCH.

BY REV. WILBUR F. CRAFTS.

There should be care against the extreme of cynicism in pointing out the faults of the church, and the other extreme of sinful content with low ideals.

The man who cries out against criticism of the church overlooks the fact that three-fourths of the Bible is occupied with just that thing. Not only the prophets and the apostles, but the Christ was always summoning the church to higher achievements.

"Contentment is better than wealth," according to an old proverb, but contentment of one sort is in fact worse than poverty, and the cause of it, both in money and in character, and for churches as well as for individuals.

That is a good motto which Dr. A. F. Schauffler has suggested—"Always encouraged, never satisfied."

VOL. XLII.

MARCH, 1917

No. 3

THE PRICE OF FREEDOM.

"With a great sum obtained I this freedom."

"But I was free born."

Thus the Roman captain and the prisoner Paul on the castle stairs at Jerusalem. Both were free citizens of the Roman Empire. One of them knew by experience its price.

British freedom means more and better than that of Ancient Rome. To that freedom most of us were born, and we never knew its cost. But that cost was greater than the Roman captain paid. His freedom cost money; the price of ours was blood. Our fathers fought and died that their children might be free.

Not knowing by experience that cost, how little we have thought of it through the peaceful years. And just as little have we thought that it could be taken away. The loss of freedom had no more a place in our outlook than the blotting of the sun from the heavens.

But now has arisen a greater menace than was ever in the past; and the keeping of that freedom for ourselves and our children means a price greater than was ever asked before.

And the price is being paid. Mothers, daughters, sisters, wives, are giving their dearest. Fathers are giving the sons on whom were centred their prospects and hopes. The best young manhood of our Country and Empire is giving itself, its life.

To those who are thus paying the price is owing a debt that can never be repaid. To every badge of mourning, to every empty sleeve we are debtors beyond redemption.

Let crepe and crutch be henceforth, to this generation, a reminder of payment due, so far as it can be made; and let the charge be handed on to the generation following, till the last war veterans and their dependents have passed beyond.

But duty's call to those who cannot go is not answered merely by care for those who go. That care, most of it in future years, is merely incidental.

All have their part now, according to

ability, in paying the price itself, and no place or condition in life can claim to be exempt. The part that is smallest is as binding as the great, and the shirking of the smallest as guilty a thing as the shirking of the great.

The "slacker" is not merely the able bodied of military age who prefers ease to duty, and will not give himself. The "slacker" is the self indulgent of either sex, and of every age and station, who does not lend every energy to help win the war.

The supreme temporal duty and work of every citizen of our Country and Empire is to hasten victory for the right, and every one who does not make that a supreme aim comes short. "Our bit" is our uttermost, and failing that uttermost even prayer is a mockery.

The farmer's part may be producing to the uttermost, not because prices are high and profits large, but that there may not be want. The manufacturer, or merchant, or laborer, or mechanic, too old to fight, can do his part. The poor can give their little and the rich their much, and then can they call with confidence on God to speed the right.

ANOTHER FREEDOM'S PRICE.

There is another and greater bondage, the bondage of the spirit to sin and death, and another and a greater freedom, the freedom of that spirit from sin and death, bought at another and a Greater Price.

Under that bondage the world has groaned; for that freedom the world has longed and sought, and much of the world is groping blindly still.

No man could give that freedom, or tell how it might be found, till Christ came "to give deliverance to the captives, to set at liberty them that are bruised."

How great that bondage; how great that freedom; how great that price; none can measure or tell.

But freedom means not only freedom from penalty, but freedom from sin, from disobedience in its broadest sense.

If we would be obedient we too have a price to pay for the world's freedom from sin and death, for "how shall they hear" of that freedom—"without a preacher, and how shall they preach except they be sent."

Here as in the war of Empire, some must "go" and others must send. Here as in the war of Empire, the poor can do their little and the rich their much, and both are alike responsible for their part. Here as in the war of Empire "doing our bit" is doing our uttermost. Here as in the war of Empire the "onlooker" has no rightful place.

Before us is our Leader's great example. "He gave Himself." Before us is His great Command, "Go ye unto all the world and preach the gospel to every creature."

CO-OFERATION IN RURAL COMMUNITIES.

By REV. A. A. McLEOD, B.A., TRENTON, N.S. (Published by the Board of Home Missions and Social Service).

Why do people flock to the towns and cities? Some for educational and social advantages, but the majority because they think they can make a living more easily

than in the country.

Man must live, must have the where-withal to support life, before he can be of service to Church or State. As a man's first duty is to provide a living for himself and family, then if our young people are to remain on the farm, farming must offer a living wage.

But can the Church do anything to make the farm pay; or should the Church deal

with economics?

The supreme function of the Church is spiritual, but in human life the spiritual and the economic are closely related. If the Church in our day is to make its people honest, industrious and thrifty, it must concern itself with such things as co-operation in the buying and selling of farm produce.

Further, it should give all the help possible to the Agricultural Departments in effecting the application of business principles to

questions of production.

Co-operation, making the farm pay, is the key to the solution of our rural problem.

Sir Horace Plunkett, who has done so much for the farmers of Ireland, who is so well versed in regard to conditions in America, and who is an authority on rural economics, says that—"farming must be improved in three ways, there must be better business, better farming and better living. These three are necessary; but better business must come first. And the way to better farming and better living is better business, or co-operation; and what co-operation means is the chief thing the American farmer has to learn.'

At first thought it may seem absurd that better business should precede better farming, but a more careful study will convince

that he is right.

Take for instance the common practice in the marketing of eggs. The farmer takes them to the country store where he trades them for goods. The merchant disposes of them to the egg-man who drives around to collect them. The egg-man sells to the wholesaler, who turns them over to the retailer, who sells them to the consumer. Not long ago a man bought a dozen of

eggs for fifty-eight cents. On one of the eggs he noticed the name and address of the producer, and wrote him. The reply stated that he had sold them for twenty-eight

cents a short time before.

In many places egg-circles and co-operative creameries have done much-and can do more—to bring the producer and the consumer nearer together. The profit of the farmer depends on good supplies bought at reasonable prices, and good produce sold at reasonable prices as nearly as possible direct to the consumer.

To make co-operation a success the need is consecrated, Christian leadership. People must be actuated by the co-operative spirit, the Christian spirit, each working for the

good of the whole.

Denmark is the great example of co-operation, and we are told the element of jealousy was there eliminated, and the co-operative spirit developed, by religious stimulus. Under the guidance of consecrated men Denmark has so developed the sense of the common good as opposed to selfishness, that it has abolished pauperism, closed its poor-houses, and is now building churches and schools. So if a new order of things is to be established in our rural communities, consecrated men must educate the people in the principles of co-operation.

That the clergyman, above all others, is well qualified for rural leadership, in promoting the co-operative spirit, is proved by the success of a young minister, who, about eight years ago, began work in a congregation in eastern Nova Scotia.

He saw the district was specially adapted for dairying, but that the amount of butter produced was not sufficient to give a remuneration for the labor; also that it entailed such an amount of work that the farmers, and particularly their wives, had little or no leisure for the improvement of their social and intellectual life.

Knowing what the co-operative creamery had done for other districts, he began to agitate the idea among his own people, and

thus prepared the way.

A little later, in the Summer of 1912, the Dairy Superintendent, on a tour through that part of the Province, called at the manse. The need was laid before him. Meetings were arranged to give the people expert information. A co-operative company was organized, and \$4,000 subscribed by the farmers.

The plant, costing \$4,300, was completed the following June. Although the best of the season had passed before it was in operation, in the first year it manufactured 22,000 pounds of butter, which meant nearly \$6,000 among the farmers of that community.

This last year, after four years' operation, this same creamery manufactured over 100,-000 pounds, which meant in the vicinity of \$36,000 distributed among the farmers.

It might seem from the foregoing that all the promoter of co-operative effort had to do was to stand by and see things move. Such was not the case.

On one occasion, when there were evidently forces at work which would not only defeat the movement but bring cleavage into the community life, the minister, through the Session, made arrangements for a few weeks of special evangelistic meetings, and there was created an atmosphere of such spiritual warmth that it was impossible for jealousy or personal enmity to exist.

Thus the spirit of co-operation was fostered, and people are learning that the material prosperity which is worth while is based on a sense of co-operation with God as well as

with one another.

It can thus be seen that the clergyman is pre-eminently qualified for leadership in promoting rural co-operation. He need not be a specialist in economics or agriculture. It is the business of the State to provide these.

But when these experts outline the methods that will effect the well-being of the people, then it is the duty of the Church, and of the clergyman as the representative of the Church, to so impress with the spirit of Christianity, that they will find joy and satisfaction in working harmoniously together for the greatest good of the whole.

OUR CHURCH CALENDAR.

Meetings of Presbytery.

Lunenburg, Mahone Bay, 6 March. Glengarry, Cornwall, 6 Mar.
Lindsay, Lindsay, 12 March, 10.30.
Toronto, First Tuesday each month.
Orangeville, Orangeville, 16 Mar. 10.30.
North Bay, Burk's Falls, March.
Algoma, S. Ste. Marie, 5 March.
London, London, 1st Tues. Mar., 10.30.
Winnipeg, Wpg., First Tuesday each month.
Rock Lake, Roland, 1 May.
P. la Pra., Franklin, 16 May.
Regina, Regina, 6 March, 9.30.
Red Deer, Red Deer, March.
Kootenay, Nelson, March.

CALLS, INDUCTIONS, ETC.

Calls from

Stettler, Alta., to Mr. J. K. McKean, of Daysland, Alta. Accepted. Brookfield, P.E.I., to Mr. A. D. McKenzie, of St. Luke's, Montreal.

Avonmore, Ont., to Mr. A. E. Howard, of Manotick, Ont.

Manotick, Oht.
St. Paul's Church, Simcoe, Ont., to Mr.
A. S. Orton, of Chatham, Ont.
Dauphin, Man., to Mr. S. A. Martin, of
Reston, Man.
St. Paul's, Port Arthur, Ont., to Mr. A. W.

McIntosh, of St. Thos. Church, Saskatoon, Sask.

Dawn Centre and Oakdale, Ont., to Mr. Grover G. Lloyd.

St. Andrew's Church, Chatham, Ont., to Mr. A. S. Orton.

Inductions into

Wallacetown, Ont., January 16, Mr. Jas McIlrov.

Port Hastings and Port Hawkesbury, N.S., February 1, Mr. D. McDonald.

Knox Church, Dundas, Ont., February 15,

Mr. J. M. McDonald.

Kensington and Summerfield, P.E.I., February 20, Mr. T. W. Goodwill.

Melbourne and Riverside, Ont., Mr. Geo. S.

Scott.

North Hill Church, Calgary, Alta., March

2, Mr. J. R. Crown. Fitzroy Harbor, Tarbolton and Galetta, February 8, Mr. J. H. W. Macleod.

Resignations of

Elm Creek, Culross, Wingham, Man., Mr. A. McLean.

Rosedale Church, Toronto, Ont., Dr. D. Strachan.

Strome, Alta., Mr. J. A. James. Glassville, N.B., Mr. James Colhoun. North Shore and N. River, N.S., Mr. T. R.

Davidson.

Deaths in the Ministry.

Rev. R. Whillans died at Tofield, Alberta, 22 December, aged 75 years. Three sons are in uniform, two at the front, in France, and one training in England.

Rev. J. T. Turnbull, who had accepted a Call to Kinmount, etc., but was not yet inducted, died at Kinmount, of pneumonia, 9 January, after a few days' illness.

Rev. D. Styles Fraser died at Londondery, of pneumonia, on the last of January, after a brief illness. A son, Rev. E. J. O. Fraser is our missionary in Korea.

Rev. A. A. Scott, M.A., died at Carleton Place, Ont., 11 Feb., aged 71 years. For nearly forty years he was minister of Zion Church there, retiring last Autumn. He was sitting in his chair on Sabbath morning, waiting the hour for going to church, when the call suddenly came to service beyond. A translation! His son and namesake is our missionary in Indore, India.

Our Foreign Staff in all our mission fields numbers two hundred and sixty men and These are our representatives in women. the heathen world.

PROHIBITION IN ALBERTA.

Prohibition went into operation in Alberta, 1 July, 1916. The arrests for drunkenness in the cities of that Province in the last six months of 1916, as compared with the same period of 1915 are as follows:

	1915	1916
Edmonton	247	64
Calgary	476	47
Lethbridge	-325	21
Medicine Hat	70	18
Wetaskiwin	35	4
Red Deer	6	ĩ
Total	1.150	155

A further assured result, which requires no figures to tell, is that all other crimes to which drunkenness leads, would be proportionately less.

EARL GREY'S TRIBUTE.

The late Dr. James Robertson has had many a tribute. The following, by Earl Grey, told by Rev. R. G. MacBeth in a recent article in The Westminster Review, is very beautiful.

"No wonder Earl Grey, when Governor-General of Canada, after studying the life of the Rev. Dr. Robertson, stopped over a day in Winnipeg that he might go and lay a wreath on the grave of that hero in the a wreath on the grave of that hero in the Kildonan cemetery. 'He was one of the men,' said the Earl, 'who prevented this country from being 'the Wild West.'

"As a matter of fact, we have never had a 'Wild West' in Canada, and students of history give the missionary influence the main credit for this unique record."

credit for this unique record."

Some lives of "great" men impress the strangers more than familiars. Not so Dr. Robertson's. Those who knew him best, honored and loved him most.

OUR CANADIAN INDIANS.

Rev. F. G. Stevens, of Fisher River, Manitoba, missionary of the Methodist Church, writes in the Missionary Review of the World:-

"For twenty years I have been among these people and know them in all stages of degrada-

tion and development.

Nearly thirteen years ago I was privileged to travel from end to end of our work in Lake Winnipeg district, and to see, in advancing stages, the condition of Indians from heathenism up to a good state of Christian civilization.

I was among real pagans at Sandy Lake and had the pleasure of bringing a whole band from heathenism to Christianity, and, as I traveled northwestward and then southward, I saw at each succeeding station increasing evidences of the Gospel's enlightening effect upon the Indians. To me it seemed like the advancing stages of light from darkness to dawn, then sunrise, and then well on toward noon.

In the summer of 1913 I had again the

pleasure of going over the ground of my former work. Everywhere there were signs of advancement and much to encourage. Former Christians had progressed, and those who were formerly heathen were now Chris-

The story of the Deer Lake Indians is particularly romantic. When I first saw them they were pagans. Now, almost without any outside influence, they are all turned to the Christian religion.

One of their number had married a woman from a neighboring band. He used to summer with his wife's people, who were Chris-

tians.

These people were without a resident missionary, but were visited by one at stated periods. Necessarily their mode of worship was of crude form, yet here this man learned something of the Great Spirit's way and will.

He became at last the leader of his people in religious things. Under his instruction they have built a small, crude church and carry on worship to the Good Spirit therein. They had been doing this for five years, and our visit last summer was the first they had from any missionary.

We find the Gospel of Jesus Christ to be the really effectual means of reaching these people. They are emotional in their services, and our meetings put us in mind of good-

old-fashioned Methodist worship.

Not being given to reading or meditation, they seem to need a great deal of public worship to satisfy their religious longings. They are fond of the class meetings, and will sing and pray and testify all night long if they are allowed. Like the negroes, they dearly love to preach.

During years of working among these people we have come across many bright samples and also many of the opposite kind.

Never do we expect to find such another as Pa-pa-mee-kee-see-quap, or William Campbell, as he was baptized, Chief of the Crane Indians, who lived at Sandy Lake, away up in what is now New Ontario. Even while a pagan he seemed to be naturally good, and when he heard even indistinct tidings of the Gospel message, he seemed at once to believe and to begin to live the Christian life.

During our intercourse, we were moved with wonderment at his goodness. When famine blighted his people, in the winter of 1899-1900, he was simply heroic in his efforts to help his poor people. Since then he has gone to his reward. We think of his lonely grave there in a great, lone land, but his brave spirit is surely up yonder and we shall

meet again some day by and by.

We have strong hopes for the future. If the work is properly pressed there will surely be good results. We are not building up a nation of Indians, but we are trying to assimilate an aboriginal people into our body politic, with its Christian life and civilization. Of this work it may be said, "This must decrease, and that must increase." In the meantime precious souls are being garnered in the home above.

STORY OF A HONAN PREACHER.

BY REV. J. G. G. BOMPAS, WEIHWEI.

For The RECORD.

Let me tell of a Sunday morning service here, and especially the story of the preacher's conversion. The church was well filled. There must have been four or five hundred present.

The boys of the primary schools were on the right hand side at the front, the high school boys in the centre, the school girls and the women in the left wing, and other members of the congregation and visitors at the back. The heartiness of the singing seemed to send a thrill through all the building and the audience too. When we stood to pray a spirit of prayer seemed to descend upon us as the leader's voice rose in humble reverent tones.

The preacher was Mr. Li Hao Ching, a Christian of some years' standing, and a graduate of our summer evangelists' class, having taken the full five years' course.

He became interested in Christianity a number of years ago when quite a young man. His home was in a village about twelve miles from here.

A neighbor and friend was visiting the Weihwei hospital with a sick boy, and while the boy was being cured the father was listening to the Gospel message.

When the boy and his father returned home, Li Hao Ching heard of the new religion that had taken such a hold on his friend.

They decided to go back and hear more. For several Sundays they came to the services here, without telling their people where they were going.

At last it was found out that they were going to listen to the teaching of the suspected foreigners and so they had to promise not to go any more.

But Li Hao Ching was not at all satisfied and he felt he could not keep away, so one Sunday he told the people that he was going to see his wife's relations, several miles distant, who were good friends of his. But instead of going there he came in here to the service.

He did this for a number of times till his people became suspicious again, and so his wife went one day to see her relatives and found out that her husband had not been there at all. Upon further inquiry she learned that he had been attending the Christian services at Weihwei.

She went home in a great rage and stirred up the whole family. There was a terrible commotion. The good wife was going to jump into the well, the old mother threatened to hang herself, and Li's brother and father began to talk of dividing up the land and leaving him out.

The only way out of the difficulty was for Li to promise again to give up his bad habits. He stayed home and behaved himself for a while, and all went smoothly.

When the people learned some time later that he had not really given up the new religion, but was again attending the Christian services, they got together and decided that it was not worth while to have another row like the last one, and if he persisted in foolishness, why they might as well let him alone.

When the New Year came and it was time to paste up fresh pictures of the gods, Li Hao Ching said to his people, "You should not waste your money on these senseless images."

"Well, what shall we do?" they said, "we must have something to worship."

"Come with me," said the young man, "and we shall worship the true God."

So they went out in the yard, and he sang a hymn and read them a passage from the New Testament, then they all kneeled down and he led them in prayer.

He told them what he had learned about Christianity, and the whole family then and there embraced the new religion, and ever since they have attended the services faithfully and have been among our best Christians in that village.

"When Li Hao Ching began to preach he found it a very difficult job. For a long time he was quite discouraged with himself and would have gone home if the missionary he was with had let him. He persevered and now he has become one of our best preachers.

LETTER FROM KOREA.

Rev. A. H. Barker our missionary in far Northern Korea, writes to Dr. R. P. Mackay from an outstation, while on a recent tour:—

"I left our station, Yong Jung, at one p.m. Saturday, day before yesterday and arrived here at six p.m., coming about twenty miles.

My "boy" left two hours and a half earlier with food and bedding on a Korean horse. I overtook him near our destination.

About seven miles out, I stopped at a village where formerly there was a small group of Christians. Now there are only three. The rest have gone elsewhere.

We find the Koreans in our territory move about a great deal. When they come to this northern country they often settle down for a time on land owned by a Chinese landlord who lets them farm on the half shares.

If they find it difficult to live they move away to some other place and begin over again.

If they are able to make a little money they gather together what they can and then, usually in conjunction with others, buy land in some valley and settle down.

If the man is a Christian he usually buys with other Christians and thus a little church is started. In this way new churches are founded all over our territory.

In many cases there are enough people left in the old Chinese settlement to maintain the church there, too, but often the

Church is sadly weakened, and sometimes, as in the case above, practically disappears.

Down the valley about three miles from

here, is a large heathen village.

In this village there is one Christian house and an empty church building. Five years ago, in company with Mr. Ross, of Songchin, I visited this place. At that time there was a large and flourishing Church there. I believe it was the first to be started in Kando.

After a time many of the people moved away to take up land elsewhere, and to-day the village has but one house which acknowledges Christ, and the light even there is,

I am afraid, not very bright.

However, since usually the Christians move, either to some place where there is a Church or else a new Church is started, most of them are not lost to the Church.

Some, however, become discouraged on coming up here, through not being where there are other Christians, or not being looked after, and drift back into unbelief.

Day before yesterday, on my way to this village, I passed a man in the road who said he had been a Christian in Wonsan, but had fallen.

You ask why we do not hunt up these people and keep in touch with them and with the weak churches, and prevent the falling back into heathenism.

With the exception of one year when Mr. Foote was here there has been but one missionary in the whole of this district, in which there are now about one hundred groups, larger or smaller.

What with housebuilding in this new station, with the oversight and management of colporteurs and evangelists, with conduct of classes, and abundance of other work, there has been as much as three or four missionaries could do, and consequently there are many groups which have never seen a missionary as yet.

A staff of one minister, or two, if we had two, is utterly inadequate in this field. The harvest is ripe and waiting to be reaped.

But the reapers are few.

I know you are doing what you can but, if possible, send us some men. Every one of our stations is crying out for more workers. We want men and women, strong in body, with a personal knowledge of Christ, with lots of wisdom and knowledge and good common sense.

But we are not discouraged. "The future is as bright as the promises of God." The work is His not ours and He will care for His We limit the Holy One of Israel. He must often marvel at our unbelief.

Pray for us. We need special prayer just There are peculiar conditions at present which call for special prayer. More than men; more than money; we need a band at home who will plead at the throne for our workers, our churches, our church leaders, and ourselves.

LIKE AS IN CHRIST'S TIME.

Rev. J. G. G. Bompas, our missionary at

Weihwei, writes: days of such beautiful weather are bringing out scores of sick people to the hospital—the blind, the halt, the maimed and even some with evil spirits. They come with disease and pain and sorrow; the doctors treat their bodies; they hear of the Great Physician; and nearly all go away feeling

better both in body and in spirit.

THE WAITING HARVEST.

A good many of the missionaries are away in the country with their helpers these days, and every day hundreds of the people are hearing the Glad Tidings; but there are thousands yet who have never heard it.

May these days of great opportunity not be shortened, may the people still be willing to hear till all have learned of the Great Father's love and of Jesus the Saviour of Thus writes one of our missionaries.

A CHINESE EVANGELIST.

One of our Honan missionaries writes:-Last Wednesday evening we listened to a Chinese evangelist who has been preaching in Anhwei province for some time, and is now

on a trip through Honan.

He first became interested in Christianity at one of Dr. Goforth's meetings some time ago, and now he spends all his time going from place to place, preaching the Gospel which has brought such hope and joy into his life, and which he wants his fellow countrymen to share.

He is not an eloquent preacher, but his joyful manner and the confidence he feels in his message make the people listen to him.

DRIFTING.

A few years ago there lived in the coal regions of Pennsylvania a Scotchman, who had been raised in the Presbyterian faith. Under the influence of the teachings of the missionaries of the Seventh-Day Adventists, this man gave up his time-honored faith in the first day of the week as the Christian Sabbath.

Thus his drifting began, but it did not end there. Having once given up a tenet of his faith, it became easier to do so again. He became like a child, tossed to and fro with every wind of doctrine. One article of faith was abandoned after another, until to-day he has surrendered all, even his belief in God and a future life, and is living a worldly, churchless, godless life.

This incident shows the danger of the slightest deviation from our faith. One step rapidly leads to another, until, before we realize it, all is lost. Let us guard against the slightest tendency to surrender our faith, our form of worship, or our manner of life.

--Ex.

Young People's Societies

QUIET WAYS OF PROVIDENCE.

BY REV. S. G. BROWN, ALMONTE.

The story of Elijah has the heroic, drama-

tie, tragic, in almost every page.

He appears suddenly, to declare a judgment upon Israel because of her sins—a judgment of drought, famine and pestilence. Then, as suddenly, he disappears.

During his seclusion he is fed for a time by the ravens at the brook Cherith, and afterwards by the widow of Zarephath.

When he again appears it is to confront King Ahab, and charge him with having brought this trouble upon Israel by disobeying God and following Baal.

He challenges the prophets of Baal to meet him on Mount Carmel, and there to put to the test the claims of God and of

Baal.

After the triumph on Carmel he again disappears into the wilderness of Beersheba.

God had something to teach Elijah which he could learn only in the seclusion of the wilderness.

He was in danger of misunderstanding and misinterpreting God. He had been shown the terrors of the Almighty. God had revealed himself in the drought, and in the famine and death which followed; in the fires that came down from heaven to consume the sacrifice on Carmel; in the storm that had broken upon the land at the close of that eventful day. Elijah was in danger of concluding that it was only in the tragic that God's hand could be seen. He had to learn that God was also in the still, small voice.

This lesson is needed to-day. Many can see God only in the crises of life. They must learn with Elijah that God is present in the usual, the natural, the common-place and in these they must learn to hear His voice.

Some can see the divinity of Jesus only in His wonderful works. They must learn that by His unparalleled teaching, His holy and pure life, and His pervasive spirit down through the centuries, He has declared Himself to be the Son of God and Saviour of the world.

God does speak to us in world tragedies. He is speaking to us to-day in the greatest of them all, and His voice is a call to repentance, to righteousness and to a more devoted

service.

But fortunately these mighty upheavals with their suffering do not often come.

There are times of rest and peace.

God does not withdraw His presence during these quiet times. He still speaks to the Conscience. But too often the small voice is not heard, or if heard is not heeded.

1. God Speaks in Material Progress.

For nearly two decades Canada has had almost unparalleled prosperity. Mine and forest, hill and plain have contributed to her material welfare. Wealth has greatly increased.

Here was a call to a consecrated use of this new power. But many did not hear the call, or misinterpreted the message. They forgot God, worshipped gold, and sought selfish gratification.

2. God Speaks in Memory.

Many a soul has been saved from falling again by the memory of a past failure, or has been led to nobler effort by the memory of a past triumph.

These are God's quiet ways of warning or encouraging. If we heed the warning we will be saved from shame and defeat.

God speaks through the memory of faithful friends, sister, brother, father, mother.

A friend of mine told me how he was saved from becoming a partner in a shady business, by the memory of a saintly mother.

The opportunity had come to him through a "pull" in politics. He could make thousands of dollars out of it. Why not? If he didn't, someone else would. Why not? In a few years he would be independently

In a few years he would be independently wealthy and then he could devote the rest of his life to any good work he might choose. Why not?

His name would not appear in the public records as a partner in this business. For days he carried the unsigned contract in his pocket, fighting an awful battle with conscience.

Then suddenly the thought" What would my dear old mother think if she knew." That settled it. The contract was handed back, unsigned—rejected. God had spoken to him through the memory of a revered mother.

3. God Speaks to us Through the Scriptures.

Here are records of the aspirations of great and good men, of the power and beauty of holiness, and of the soul-destroying power of sin; records of the Life Incomparable with its example and inspiration and strength, of the assurance of immortality for the saints of God.

And as we read and study these records we are able by them to test the reality and worth of the things of life. Faith is anchored on the solid rock of the Eternal. Life is steadied and the passion-tossed heart finds a haven of rest and peace, for it is God's still small voice with a message for the needs of the soul.

(1 April. 1 Kings 19: 1-3, Catechism, Q. 66.).

THE SIGNIFICANCE OF EASTER.

By Rev. P. W. Anderson, M.A., B.D., OTTAWA.

1. Easter is Significant of a Glorious Exchange.

"Behold I show you a mystery. . . . we shall all be changed.

But some man will say, "How are the dead raised up and with what body do they

come?"

"That which thou sowest" (in thy garden or field) "thou sowest not that body that shall be, but" (thou sowest) "a bare grain it may chance of wheat or of some other

"But God giveth it a body as it hath pleased Him, and to every seed his own

"So also is the resurrection of the dead." "It is sown in corruption; it is raised in incorruption.

"It is sown in dishoner; it is raised in glory." "It is sown in weakness; it is raised in

power.'

"It is sown a natural body; it is raised a

spiritual body.' "As we have borne the image of the earthy;

we shall also bear the image of the heavenly. "For this corruptible must put on incorruption."

"This mortal must put on immortality."

John at Patmos saw Christ and could scarce believe the sight. Then he heard Him say, "Fear not! I am He that liveth and was dead; and behold I am alive forever more! He was the same, changed and glorified, yet recognizable. And he became the "first fruits of them that slept."—of us.

II. The Significance of Easter is "The Life" Conquering Death.

The Christian idea of death has, instead of "sting" and "victory" rapture and triumph

over it. "Thanks be to God, who giveth us the victory."

The victor has become the vanquished. Man's worst foes, sin and death, have been vanguished, and that by the might of the

Divine Conqueror, Christ.

Nature is full of this principle. Every spring, in forest, garden and field,—"Death is swallowed up in victory." In the spring comes the dawn of new life, the rivers burst their icy bonds, the trees put forth their buds. It is Nature's resurrection time, the

Easter of the world.

The old question, "If a man die will he live again?"—is answered at the empty tomb. He that was dead is alive and holds the keys of death and of hell, and we can say, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

Death is conquered, "absorbed" in victory.

III. The Significance of Easter is the Far Vision.

The oculists' advice to one with over-strained and wearied eyes—"look away to the mountains, this far look will rest your eyes"—has a lesson for our daily lives.

We grow weary with the care and worry, the conflict with evil, and the work of the Lord lags. Our vision of God and heaven grows

Then rest by getting the far-vision. The thought that this mortal shall put on immortality—will revive the spirit.

We tread our narrow circle. Life's struggle for bread keeps our backs bent and our faces to the earth. We need to lift our eyes and look! It is the glimpse we catch of immortality which alone will help and heal and cheer.

It is just such an outlook that Easter gives. It is here, what for? To tell us anew that we are immortal.

(8 April. 1 Cor. 15: 50-58. Catechism, Q. 67, 68.

THE LORD'S DAY THE BEST DAY.

By Rev. W. M. Rochester.

It is the best of days because it is set apart for highest things. The other days must not be regarded as ignoble or unholy, but this is specially set apart for certain high purposes; just as a church is set apart for worship though worship is not confined to the church.

This high purpose has been well stated by one who says,—"The Lord's Day stands unique and alone as a protest against material-

Like the church spire, it directs our gaze above from the things seen and temporal to the things unseen and eternal.

Nehemiah, the governor evidently held it in high esteem and spoke in no uncertain fashion of its worth. He pointed to the nation's history to prove the danger of

neglect.
"Did not your Fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

The name of Lincoln is cherished for many a great word, but nothing finer was ever written—for such a time as ours—than his message on the Sabbath—

"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service.

'The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labor in the Army and Navy be reduced to the measure

of strict necessity.
"The discipline and character of the National forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most

High."

All honor to the men with official responsibilities, who thus appreciate and pay open tribute to the Day of days.

That the day may serve its high ends, one condition is necessary, namely, leisure. Business must cease; the wheels of industry be still, else how can men have freedom to worship; how associate with their families?

how give themselves to the good works that are appropriate upon that day?

Certain kinds of business give much trouble in this respect. The smaller businesses, we may call them, such as this story defines: "In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusa-lem on the Sabbath day, and I testified against them in the day wherein they sold victuals.

"There dwelt men of Tyre also therein, who brought fish, and all manner of ware, and sold on the Sabbath unto the children

of Judah, and in Jerusalem.

In our day and in this country we are vexed with a like problem. Some farmers regard the day as lost, if ploughing, or threshing, or mending, or fruit-gathering, does not engage their attention.

Then in our cities ice-cream parlors and tobacco shops, and not a few drug stores, are kept open on Sunday, employing help or occupying the time of the owner, for the sale of "victuals"—confections, tobacco, etc.

So the quiet of the day for both seller and buyer is interrupted. If a man must worship, he must rest from his weekly labor.

Our rulers, small and great, local and national, may splendidly serve the people in this respect. Let them but be intelligent, bold, firm and energetic, as was Nehemiah in his day and place, and we shall have a better Sabbath in Canada and a still more prosperous and happy people. They are the defenders of our liberty to rest on this day. They should, therefore, quit themselves like men.

Their first duty is to enforce the Sunday law. There was a statute in Israel governing the day. Canada, too, has its Sunday law.

But however perfect this law may be, it is useless without a vigorous personality

to put it into effect.

As it is our charter of Sunday liberty, so our rulers should be the champions of that liberty in our behalf. Their duty is to put down Sunday business and their guide and instrument is the Lord's Day Act.

A mayor in a western city took the correct view of the case when he said, in answer to an appeal to stop certain Sunday business: "If this is contrary to law, whatever my personal opinion, I shall see that it is stopped.

When rulers are firm, they succeed. The offenders gave no further trouble when they saw Nehemiah was in earnest, and the people

had their quiet day restored to them.

The second duty is to set a good example of Sunday conduct. Law has to do merely with business. Our rulers cannot compel worship. They should, however, encourage

In refraining from Sunday work they do well; in commending the religious observance

of the Sabbath they do better.

The King has expressed himself as against social functions on Sunday. He thus points out to us all the better way, and he is a better king for so doing.

Admiral Beatty is a sailor bold, yet he publicly avows his Christian faith and calls the nation to prayer in this its hour of peril. Nehemiah commanded the Levites "to keep the gates and to sanctify the Sabbath."

Of the new Premier of British Columbia it is told that recently he had a'phone message on Sunday from a very eminent representa-tive of a "large" business in Canada asking him to call upon him at his hotel.

He consented. Shortly before the hour of public worship he left his home and made his way to the hotel, where he met the gentleman who wished to see him. After the exchange of greetings, business was introduced by the latter.

The Premier at once rose and taking his hat, said: "You must excuse me, I am on my way to church."

He left the man of business somewhat astonished, but doubtless none the less appreciative of his worth as expressed in his avowed loyalty to the Lord's Day. fine example that, and greatly needed in our times.

Our day may suffer much from the indifference of public men to its proper observance—and it has suffered. More than once the things that are not consistent with the sanctity of the Sabbath have paraded under the patronage of men prominent in public Their example should be on the other

Those are fine words of Daniel Webster: "The longer I live, the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.'

(15 April. Neh. 13: 15-22. Catechism, Q. 69).

I have been benefited by praying for others; for by making an errand to God for them, I have gotten something for myself.—Rutherford.

LYING INJURES CHARACTER.

By REV. A. J. W. MYERS, B.D.

By "lying" in this paper is meant any kind of false dealing, whether in thought,

in word, or in action.

It includes harboring the thought of gain by unfair or dishonest means,—the "white speech or attitude,—and by action such as the "scamping" of work, not doing it thoroughly and well, etc.

How does this injure the doer?

From this point of view the vital thing in lying is this, that one knows that he is

untrue to himself.

It matters not how impossible it may be for others to find him out, the consciousness remains that knowingly one chose the lower and had to make to himself some explanation or apology for what he did.

1. One inevitable result is that trust and

confidence in one's self is weakened.

Nothing destroys friendship or love more quickly than being deceived. If any one plays us false, our trust and faith is shaken.

It matters not how close the bond was before, lovers, husband and wife, mother and child, the dearest relationships are

sundered.

So when we are untrue to ourselves, we lose that wholehearted confidence in our trustworthiness which is so essential.

As in battle everything is lost if one soldier or company or army does not have full confidence in the other. So in personal battles, or temptation, our whole defence is shattered unless we have confidence in our own integrity.

The thought, "I gave way before," "I was not true to myself, did not do what I knew to be the honest thing," so weakens our resolution as to be nearly equal to sur-

rendering the citadel.

2. A second inevitable result is that anything thought or done once is easier to do again.

This is an inexorable law of the mind. It is the basis of all memory and of all habit.

If one deviates from what he knows is right in some little thing it is easier to step across the line next time.

A fine study of this is given in Genesis 3: 1-13, where the action moves on from indulging a thought, debating with the right, looking at it admiringly, giving reasons for taking, handling, the deed itself, the fear, suspicion and estrangement and the excuses.

The following from the record of a boy, under school age, in a Canadian city, tells the same story.

"February, 1909, played truant.
"March, 1909, again up for the same.
"October, 1909, tried for breach of the tobacco Act.

"April, 1910, for using cigarettes.
"November, 1911, disorderly.
"December, 1911, the same offence.

"May, 1912, theft.

"August, 1913, theft and prison." The crumbling of character cannot always be so clearly traced but the general process is always the same.

3. It must be remembered that nothing happens "suddenly," that is, without adequate cause in nature or in character.

The volcano that breaks out suddenly and unexpectedly has been in preparation

for perhaps centuries. The mine which explodes has its train of

powder or electric wire.

The respectable person who in a moment. of stress gives way to some weakness or crime, has been, through the 'years, laying a train of powder for that explosion, or building with weak material which led to the collapse.

So the one who in the crisis displays wonderful strength and courage has been laying firm foundations of implicit integrity and honesty with himself which are unshaken

in the storm.

Good examples of the almost imperceptible weakening of character, to its final collapse, are Tito in George Eliot's "Romola" (a fine study in character analysis) and Absalom the vain son of David.

The opposite process is shown in Paul, in the shipwreck and other tests, and in Abraham who did not fail even in the family

quarrel over cattle and pasture.

Here is a type case that is all too common. The boy has always been truthful to his mother.

A day comes when for some reason he shakes the truth a tiny bit or does his work poorly, that is, dishonestly. There is nothing much at stake.

Next 'time there are slightly larger issues. It may be the possibility of going to a pienic or the apportioning of blame for some acci-

dent or wrong.

Because of the previous tiny shading of truth, it is easier now, under greater stress, to shade it a little more deeply or neglect more of his work.

Next time it may be some money matter, or question of fact and honor, or the placing of poor material in his work, or adulterating what he is selling; and again because of the two previous evasions or misrepresentations

he deviates a little further.

Bigger issues, again, are at stake, it may be blame, or coveted promotion. There is no great harm involved. A slight pervarication.

Promotion is rapid. He is pointed to as a

successful young man.

Suddenly the exemplary lad is dismissed and refused a recommendation or is sent to the police court. In the big crisis his character, all undermined and honeycombed couldn't stand. People are astonished and say—how can it be?

It had not happened, as people thought, suddenly. It never does. The tiny varying

from the truth was the seed that bore fruit.

Or, it may be that an apparently clean living boy or girl is suddenly exposed to public censure because of immoral life. Too often the powder train was but too well laid by indulging and enjoying thoughts and perhaps actions that were perilously near the edge of the chasm, but having no easily detected outward result did not seem

to matter.

We should beware particularly of the thoughts and actions that others do not easily see and that bring no immediate out-

ward exposure or punishment.

The one who wishes in the great tests

of life to stand firm and strong, must practise in his every day life that allegiance to truth and honor that he pictures would charac-terize him if HE had been put to the test instead of some one else who failed.

What we would be in the great tests we must be in the littlest things of every day

And in Christ there is strength, whether, in the past, we have succeeded or have failed.

(22 April. Lev. 19: 11-12. Prov. 6: 16-19. Q. 70, 71).

OPENING KOREA BY THE LANCET.

BY DR. KATE MACMILLAN.

"And he sent them to preach the kingdom of God and to heal the sick."

Of the opening of mission work in Korea Mr. Gifford wrote the following:

"The first Protestant missionary to enter

the country with a view to permanent abode was Dr. H. N. Allen.
"Dr. Allen's judiciousness, together with the eclat given him by the royal favour, which was due to the successful surgical treatment of the sword cuts inflicted upon Min Yong Ik, a cousin of the queen, in the troubles of 1884, and which resulted in his appointment as royal physician and surgeon in charge of the government hospital, no doubt smoothed the way for the labours of his clerical brethren who shortly followed

"In a very material way it may be said that the gates which long had been shut against the missionary worker were opened

at the point of the lancet."

This story of the opening of missionary work in Korea reads like a romance; but what has been true of Seoul, that the physician leads the way, is true of many other places in Korea as well.

After Korea once allowed the Gospel an entrance it required less effort to persuade the people to listen to and study the Word than in any other mission field. But no people are so much affected by kindness, or are as grateful for help given them, as are the people of Chosen (Korea).

Sometimes when travelling, perhaps over a hundred miles from the mission station, a halt is made in a village for a short rest. A woman rushes into the inn, prostrates herself in Oriental fashion, expressing her profound thanks for the blessings she had previously received at the hands of the doctor.

Then she volubly recounts to the crowd, both men and women, who have gathered around, the wonders done and the kindness and affection shown at the mission hospital; while the doctor feels entirely unworthy such high praise, and remembers the many times when, tired and worried, patience and love for these warm hearted people were not very evident, and decides to do more in future to merit such gratitude.

After the woman has finished and the attention of the crowd has been gained, a helper sets forth the wonders of the Gospel and tells why the missionaries have left their homes and travelled thousands of miles over land and sea to teach such dark ignorant peoplé.

And in this dirty little room in this dirty little village some immortal soul may be born into that glorious Kingdom whose joys

pass not away.

Or the Medical Missionary, plodding up some steep mountain pass, seeing the men and women (the men with packs on their backs, and the women with loads on their heads) who with brisk step are passing in either direction, is solicited by some poor traveller, who is still miles from his destination, for relief of a pain he is suffering.

A halt is made and the remedy given.

And again a group has gathered around the lister and group the property tells the

to listen; and again the preacher tells the Wonderful Story, and we feel that God's love is fitly told here amid the beauties of His creation.

Or the doctor on a tour may have just returned to the Christian home where he is stopping, after having spent several hours teaching the Bible to a class at a country church.

He is seated on his camp bed, while on the floor, in front and beside him, in the room behind, and the adjoining kitchen, and filling the doors and windows, are the sick and their friends, and those who have come out of curiosity.

To some are given powders or pills. Some have their wounds dressed. Others are advised to come to the hospital. And some others must be gently told that they cannot be cured and are directed to the Great Phy.

sician.

In the meantime the Christians are busy, and many have promised and will come to the evangelistic meeting in the church in the evening, if only as a compliment to the

In this way the lancet is still opening Korea. Not as a nation, for Korea has long ago welcomed the Bible; but in the homes and in the individual hearts.

As time goes on it is found that instead of Medical Missions being dropped they must be made a greater means of carrying

the Gospel to the heathen.

What is Canada doing in this branch

of the mission work in Korea?

Dr. Grierson, our first medical missionary, was also an ordained minister, and when this wonderful country heard the Gospel, such numbers wanted instruction that the physician gave way to the pastor.

As the number of our missionaries has increased he is now devoting the greater part of his time to the medical work. With the assistance of Miss McKinnon and a native doctor, his work is a power for the spread of the Gospel in Song Chin (where he is building a well planned hospital), and in the large surrounding field.

In Wonsan, which is fast becoming the metropolis of Eastern Korea, no regular medical work was done by our mission until 1915, when Dr. Mansfield was transferred from Hoi Ryung, to start, with the Methodist Episcopal Church, South, a union hospital.

Two foreign doctors are attached to this institution; but as Dr. Ross is now in America on furlough, Dr. Mansfield, with the aid of his wife, who is a trained nurse, and native doctors, is doing the work alone this

The increasing numbers coming for treatment shows how much what he is doing for

them is appreciated.

In the meantime Hoi Ryung is left without a doctor, although one is most urgently

needed there.

Dr. Martin, who joined the mission a year ago, is stationed at Yong Chung. He has not only the Koreans, for whom our station was established in Manchuria, but a large Chinese population as well to work for.

The first hospital opened by our mission was in Ham Heung, the old capital of the North Eastern provinces, a conservative city, lying in the midst of fertile and populous

This is the only place where we have a mission hospital in the same district as with a government hospital carried on by Japanese for the Koreans.

In some ways this is an advantage, for the kindness and care received can be contrasted. In other ways it is a disadvantage, for the equipment and treatment can also be compared.

While Dr. McMillan is on furlough, Miss Kirk, a Canadian Hospital graduate nurse, with two Korean doctors, is taking full charge of this important work. A surgeon for this hospital is one of our crying needs

Let me mention one or two ways in which our work is suffering for lack of means.

Can any one picture the sad condition of the young mother and wife in her great trial; one whose family are either unable or unwilling to pay for proper treatment; or the poor little motherless child, half starved, and perhaps covered with sores; or the homeless sick old man or woman; and see them come to the hospital and hear-"There is no room"—without feeling that they must help to support more beds in those Christian institutions so that none of those for whom Christ died will be turned away.

Or can one imagine the doctor with his poor appliances trying to do this work as well as it is done in the well furnished heathen hospital, without wishing to help get better appliances for the operating and sterilizing room.

An X-ray apparatus would also enable

more sufferers to be relieved.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

"Freely ye have received. Freely give."
We are hoping that the Mission to Lepers will furnish us with a hospital for this unfortunate class of whom there are many in this district.

(29 April. Isaiah 60: 1-5. Catechism, Q. 72).

"NOT AFRAID."

By a Missionary.

A missionary's wife in Hangehow, China, had died just after the birth of a Hangchow, baby boy. It is not of the loneliness of that home that I wish to describe. I could not if I would. But I wish to tell of its meaning and message to Chinese hearts.

I conducted the funeral service in Chinese.

The chapel was crowded.

The thought of which I spoke was that to those who trust in Christ there is no such thing as death. Death comes only to those who are without God. What we call death is only sleep, and we should surely see and

speak with our sister again.

Amid our own grief it was a comfort to see how the Chinese reached out, laying hold on this truth for themselves.

At the close of service, after they had passed by the casket, some of the women made a remark to my wife that may seem very simple to you at home, but if you knew the terrible fear that the Chinese have of death and demons, you would understand

They said, "We were not a bit afraid to look at her." Not afraid—there is the transforming touch of Jesus!—In "Woman's Work.

Junior Y. P. Societies

STORIES ABOUT ELISHA.

MISS MABEL T. BROWN, TORONTO.

Read the story of Elisha in the second Book of Kings.

He was the pupil and friend of Elijah. He was like his great master in loyalty and obedience to God and readiness to help

his fellow men.

He was unlike him in disposition, gentle, and patient, fond of the city and the habitations of men,—as Elijah was fond of solitude and the desert.

One of the first stories about Elisha tells how he made "sweet the bitter waters of the City of Jericho." Read it in 2 Kings, chapter 2, verse 19.

The next story is not so pleasant. Rude, young fellows met him one day and mocked him, and as a punishment two bears came out of the woods and tore forty and two of those who insulted God's Prophet. 2 Kings 2: 23-25.

Another beautiful story is about his increasing the oil of the poor widow in such a way that she had enough to sell and pay a debt and so save her two boys, who were about to be taken for slaves by a cruel man to whom her dead husband was in debt. 2 Kings 4: 6-7.

We learn of his power with God in the

story that tells us how he brought back to life the little son of the woman of Shunem, who had a room built for him in which he used to stay as he journeyed to and fro in the country. 2 Kings 4: 18-37.

Perhaps the story about him that is best known by the boys and girls is that about his healing General Naaman of Syria, who came to him because the little Hebrew maid that was a slave girl in his home told her mistress, the wife of Naaman, of the great things that Elisha the Prophet of the Lord could do.

You remember how Naaman went to Samaria, and on the advice of Elisha bathed in Jordan seven times, and was healed from an awful disease called leprosy. 2 Kings 5: 1-14.

In all that Elisha did, he was simply acting as God's agent. He had power because he had faith. God used him because he was obedient to His will.

He lived a pure, holy and helpful life and God uses every person, boy and girl and man and woman, who obeys and loves Him.

The truer you are to God, the more God will use you. He will take you into part-nership with Him and you will have the honor of being a co-worker with God.

(1 April. 2 Kings 5: 1-4. Catechism Q. 66))

THE SIGNIFICANCE OF EASTER.

REV. A. MACGILLIVRAY, D.D., TORONTO.

Easter Sunday is the day that all Christians keep as the Anniversary of Christ's Resur-rection from the Grave. We read the wonderrection from the Grave.

ful story in Mark 16. 1-15.

From that story we learn that "very early in the morning at dawn" when it was between night and day, women who loved Jesus went to his grave bringing gifts to anoint His body, but when they looked into the grave, they found an angel there who said, "He is not here; He is risen."

Afterwards Jesus met them in the way and they knew beyond a doubt that he had indeed risen. They went on their way

So on Easter day, we should not be thinking of pretty dresses or of holiday from school and work, but rather of the Christ whose victory over the grave is to us a proof of His almighty power, a token that God the Father was pleased with His sacrifice in giving Himself to be a Saviour for all who will believe in His name.

We should remember too, that as Christ

rose from the grave, so our loved ones that died and have been buried out of our sight will live again. Even now their spirits are at home with God.

We learn from Easter time to thank God for the gift of Jesus who brought life and immortality to light through the Gospel.

At Easter time, we thank God that Christ rose from the dead and so became "the first fruits of them that slept."

We learn that "because He lives, we

shall live also.'

And so we are to go through life not looking for our happiness among things of this world, but finding our happiness in doing the will of Jesus; and in setting our affections not on things that in the end must perish, but upon Christ and the things that last forever.

The Easter season is a time for gratitude and hope and service.

"Christ the Lord is risen to-day, Sons of men, and angels, say, Raise your joys and triumphs high, Sing, ye heavens, and earth reply." (8 April. Mark 16: 1-15. Catechism. Q. 67, 68).

NEEMUCH HOSPITAL.

By Mrs. James Hamilton.

Neemuch is a mission station of our own Presbyterian Church in the northwest part of Central India.

Neemuch is important, The city of Neemuch is important, for in it are a fort, barracks and hospital

for European and native troops.

A dispensary for the treatment of native women was opened there in 1892 by Dr.

Margaret McKellar.

A few days afterwards the symbols of a curse—a basin containing blood and lemons cut in two-were found on the door-step. They thought this would frighten the missionary away.

Dr. McKellar asked a native woman to remove the basin, but she was horrified and said "Oh no! It would bring down a dread-

ful curse on both of us if I did."

Such was the beginning, and now, after a quarter of a century, Dr. McKellar can point to a modern, fairly-equipped hospital,

built of grey stone.

Day in, day out, week in, week out, all these years, she has laboured, ably assisted for the last six years by Miss McHarrie, who trains the native women to become compounders, nurses and Christian workers.

Miss McHarrie gives a glimpse of her work when she says that a missionary nurse should be a "Jack of all trades" and have the "petignes of Joh" the "patience of Job."

The doctor, nurse and native assistants care for the soul as well as the body. There

is daily teaching of the Bible and singing of hymns for all who enter the hospital.

As last year there were 332 in-patients, coming from fifty-five different villages, the influence of this teaching is far-reaching.

One week the number of patients was low, so the native assistants prayed that God would send the sick women to the hospital and in three days thirteen came.

In this hospital there is a children's ward. The doctor and nurse both say that the babies are a great joy and they are glad when one is given to them to keep, for then they know another little soul will grow up to know and love Jesus.

There is accommodation also for a few European women, and these are loud in their praises of the native assistant nurses.

One of these nurses, Huribai, is a great favorite with the European patients. One of them offered her some money, saying, "the Miss Sahib will never know."

Huri's answer was—"No, Miss will never know, but God knows." Sahib

Such testimonies give joy to the mission-

Dr. McKellar in her last report says:-"Spiritual results cannot be tabulated, reports are for time, the work is for eternity, but looking back twenty-five years there can be no note but of praise, 'Not unto us O Lord, not unto us, but unto Thy Name give glory.

(15 April. Mark 2: 1-12. Catechism, Q. 69).

THE SIN AND SHAME OF LYING.

REV. W. MYERS, B.D., TORONTO.

Everyone despises the deceiver.

In the Indian Mutiny this was the sin and shame of it, that trusted native friends were really traitors.

In a city in the U.S.A. is a monument to Benedict Arnold. On it in bold, cold, stone letters it is written that he was a traitor to

his country.
Lying is being untrue to what we know to be right. We may lie then not by words only but by our silence and by our work and actions.

The person who lies pretends to be what he is not.

The traitor pretends to be a friend but stabs in the back.

Some pretend to be doing good honest work, or to be very generous or good and

are not. That was the sin and shame of what Ananias and Sapphira did. They pretended to be giving all they had. Not that they had to give everything, or indeed anything. That was their own choice. But they wanted people to think them very good when they were not.

John and Mary thought it would be fun to put pepper on the school stove. Just before the teacher returned from dinner it was done.

John and Mary were innocently playing outside and were among the last to come in. Everybody sneezed. Some of the little ones

were in distress.

The teacher asked the boys who did it. All denied.

Tom was thought to be the worst boy in school. The paper in which the pepper had been brought to school was under his desk. He had been untruthful before. The teacher punished him severely. Tom knew who did it but he did not tell.

John sat there proud of his cleverness. Mary pretended to be very busy. She tried to excuse herself by saying, "I didn't

tell a lie. He never asked me.

Jim Harrow was quite a big boy. He worked in a machine shop. They were repairing the drum of a threshing machine. boss said he could knock off for the day when he finished setting in the teeth. There was a football match that evening.

When Jim was just through he noticed that one of the teeth was slightly bent. Looking more closely he saw it was cracked.

He knew he should take it out and fit another in but that would detain him a quarter of an hour. Besides the tooth might stand all right.

Of course if it didn't some one might be killed. He knew it would drive through like a bullet. But then Jim thought that is the way in all business, bad leather in boots, shoddy cloth, poor material in building. Let the buyer beware.

Jim went off to his supper having put in his first piece of lying work. "I am as good as new" his work said, and it lied. And

Jim knew it.

It doesn't much matter what happened at the threshing next day, but Frank Cotton, their football captain's leg was broken, and Jim Smith's escape was a miracle, for he

was stooping and the broken tooth grazed his head. And Jim Harrow learned that being sorry for doing wrong did not undo the harm.

There are many kinds of lies. John denied. Mary said nothing. Indian soldiers rebelled. Arnold led his soldiers into a trap. Ananias and Sapphira pretended. Jim Harrow did lying work.

In evey case they were dispised, traitors to themselves. In every case they knew that what they were doing was a shame. Are not these the kind of boys and girls, of men and women who are the real enemies of our church and country?

(22 April. Acts 5: 1-11. Catechism, Q. 70, 71).

THE LORD'S WAY THE BEST.

In the wonderful sermon of Jesus where we find our lesson to-day, He speaks about four things.

1. About Swearing.

Some people now, as did some people then, emphasize their statements by swear words, They swear by heaven, or by some other

place or person or thing.

Jesus' way is "Swear not at all." Tell the simple truth. There is nothing so convincing as a simple statement of fact by one who is

known to be honest and truthful.

2. About Revenge.

Boys and girls, as well as older folk, sometimes try to get even with others whom they think have wronged them.

It was the same in "old times." There were customs and laws which allowed the

injured one to retaliate to the extent of the injury "an eye for an eye, a tooth for a tooth."

Jesus' way, which He commands, is "Avenge not yourselves." Leave all that with God.

3. About The Second Mile.

In those old days, in the East, when travel was difficult and dangerous, there was a law which bade a citizen go with a stranger a definite distance when asked. No law

compelled him to go farther.

But Jesus' way is to go, not because of a law from without but from within, the law of love. The first mile one had to go, and it showed no good will, no love. The second mile one is free to go or not. It only can

show love.

4. About Loving and Hating.

The world says: "Love your friends and hate your enemies."

Jesus says: "Love your enemies, do good to them that hate you."

That is what He Himself did before He commanded it to us. "While we were yet sinners, Christ died for us." Now, "We love Him because He first loved us."

Jesus' way in all these things is the best way.

(April 29. Matt. 5: 33-48. Q. 72).

FOOT-BINDING STILL COMMON.

Because certain of the more advanced Chinese women have unbound their feet, there seems to be a wide-spread impression at home that foot-binding is a thing of the

A young woman missionary in Tsingtau

writes:-

"I have itinerated all these years, through hundreds of villages, and never yet have seen a heathen woman with unbound feet, and what is significant to me now, as a student of the social conditions in China, is to see everywhere no heathen little girls with unbound feet, that is, none who have come to the age of foot-binding.

Nor have I seen any Christian women as old as I am with feet unbound; though, of course, usually Christian school girls, rang-

ing below my age, have unbound feet. Of course, many Christian women older than I have unbound their feet as much as they dare."—Ex.

SNUBBING.

If you wish to be thoroughly hated, if you wish to be remembered for evil, if you wish to be a social blight, if you wish to drive from you all confidence, all affection, all sympathy, if you wish to lose the key of the hearts of others, then cultivate the art of snubbing.

If you wish to get confidence and to give confidence, if you desire that some few should affectionately remember you when you are gone, if you wish to be delivered from the curse of a solitary existence—Snub not.— Claudius Clear, in The British Weekly.

Life and Work

SADDER THAN BEREAVEMENT.

Let me come in where you sit weeping-ay, Let me, who have not any child to die, Weep with you for the little one whose love I have known nothing of.

The little arms that slowly, slowly loosed Their pressure round your neck, the hands you used

To kiss—such arms, such hands I never knew. May I not weep with you?

Fain would I be of service—say something Between the tears that would be comforting. But, oh! so sadder than yourself am I Who have no child to die

JAMES WHITCOMB RILEY

SAVING THE CHILDREN.

We must save waste. It takes less to train and mould a child and cause him to become a permanent element in society that it does to save and remake a life of a debauched, besotted, neglected adult, and then take care of his tainted posterity.

A lover of boys has said, "Build a strong fence at the top of the hill and there will be little need for the ambulance down in the

valley.'

If a Christian school were nothing more than a strong 'fence' it would be worth while, but a Christian school becomes the moral and spiritual dynamo of Christianization and en-during civilization. Every Christian school is a center of influence that will count for eternity.

A wise educator of children put the truth in a nutshell. "It is more business-like to form character than to try and reform it; and better to win a boy to the Christian life when he is in the formative period than to wait until he is hardened."—Ex.

SHE LED HIM TO JESUS.

A farmer lived near a road opposite a little brook. In one corner of the fence his little eight-year-old girl had built a playhouse, with broken plates and dishes, where she spent many happy hours by the side of the brook.

Her father was not a praying man, but he dearly loved his little daughter. She was taken sick, and when near the close of life, she felt a strong desire to see her play-house again, and asked her father to take her there.

"My dear, you are too sick to go there," but she insisted, and he finally took her carefully in his arms and carried her down to her play-house, and sat down with her. She gazed a long time at the place she had so

often visited, and then, turning toward her father, said:

"Pa, I wish you would pray."

"Why do you want me to pray, my dear?"

"I want to tell Jesus my pa prays.

He turned his face away for a moment to hide the tears, and when he turned again to look at her, the gentle spirit had flown.

He carefully lifted the loved form and carried her back to her bed, but those words, "I want to tell Jesus my pa prays," kept ringing in his ears, until he fell upon his knees and became a praying man. "A little child shall lead them."—Sel.

AN HONEST MINISTRY.

There is only one thing to do, when a young man finds himself out of harmony with the doctrines of his Church. He should never hesitate, but at once enter some other Church, where he can have freedom.

Sometimes doubts force themselves upon us, and we cannot control our belief, but we can be honest and truthful.

We pride ourselves upon our orthodoxy, and on the whole, our Church is strongly orthodox, but there are some dead flies in the ointment. It is especially incumbent upon our Church courts to examine men entering, and see that we take none of a doubtful mind. — Presbyterian Standard.

QUALITIES FOR "LEADERSHIP."

The last thing he must care for is leadership. The power to lead their fellows to any worthy end, the capacity to maintain a following until the end is attained, is only given to those who care least for popularity.

The man with the itch for praise, the ambition for fame, the passion for popularity, is the last person ever to win it. He may gather round a crowd for a while by clanging cymbals, but no one is sooner found out.

The true leader must not be afraid of the face of man; not of his enemies, not of his friends, not of his followers. He must not be afraid of being thought a fool, he must be careless of reputation, and not concerned for what men think of him.

Above all, he must not be afraid of failure. If he is, he will aim at the possible, only to find that no one cares for it; he will watch the clouds and never sow until it is too late. He will calculate the response he is likely to receive, and miss the tide altogether.

He must not mind, therefore, if he fail now. Indeed, he must not think of popularity but principle, not of success but of truth, not of man, not of self at all.—Ex.

"ADORNING THE DOCTRINE."

REV. F. A. ROBINSON, TORONTO.

For The Record.

We were recently crossing the continent. A young woman sat by herself, her eyes

reddened with weeping.

By and by she told her story of sorrow. A telegram had reached her telling of a terrible accident to an only and much-loved brother, and the continent was being crossed in the hope that she might reach him ere life ceased.

During a later conversation, she was asked some questions about her work in life. She was in a good position, and had usually

worked for Christian employers.

What did she think of the attitude of the

average employer?

"Oh, well, in the majority of cases, a girl is just a part of the machine, and absolutely

nothing more.

Sometimes there were notable exceptions. "For instance, the man I am with now, never talks religion like some I have had, but he is the best man I know. He is great!

'When the telegram came he was out, and in order to get any train that day I had to catch the electric car for L—— in an hour. It was a rush and I knew it was all I could do to make it in time. So I left word in the office telling him of the message.

"I had quite a distance to walk to my boarding house and then a considerable distance from there to the car. I had been in the house only a few minutes getting ready when my employer came along with his car to take me to the "Electric" but doing the very best I could we missed the connections by a few minutes.

"He does a lot of business with the Company and he rushed into the station and asked them to phone to a place fifteen miles away to hold the car five minutes or so and he would pay any cost of the delay. I knew how busy he was, but he took that trip and I caught the

With eyes bedimmed with gratitude, she continued, "He is always doing things like that, and that is what makes you feel that he

has the real thing."

There is a beautiful word in Paul's letter to Titus. He is addressing the slaves or servants of his day, and he exhorts them to do their work in such a way that they may "adorn the doctrine of God our Saviour, in all things."

To "adorn" is to "make lovely" or at-

tractive. The employer referred to made his

religion attractive to his employees.

AFRICAN CHRISTIANS.

An incident is told by a medical missionary of a native African soldier who captured several women and then cocking his gun said: "If there is a woman here who dares to say she is a Christian I will shoot her on the spot. Now who is a Christian?'

One woman held up her hand and said, "I am.

"Stand out here," said the soldier, and when the woman stepped out he said, "You may go free, for you must be the real thing.'

QUESTIONS FOR PARENTS.

Children learn better from example than from precept. Child-training can be successfully done only by parents who are willing themselves to be trained.

The following are some questions for

parents:

Am I what I want my child to be? moral and Christian character am I just what I desire my child to be? Can I expect him to be more than I am? Shall I be satisfied with my child if he grows to be just as I am? Have I any habits that I do not wish him to form? Is my life pure in every respect? Have I any ugly little habits that I do not wish him to learn? Do I use language that would not sound well on baby

Do I ever tell untruths to my children? Do I always keep my promises, or, if I cannot keep them, do I explain to the little ones

why it was unavoidable?

Do I ever pass by a promise of reward or punishment without fulfilling the same? Do I ever tell my children terrible tales in order to frighten them into quietness or obedience? Have they found that I always speak the truth? If I have not been faithful in my word to them, will they be true to me?

Where have my children learned to be deceitful? Do I ever pretend to be what I Do I ever talk about any one and am not? then in that one's presence act extremely friendly? Do I ever pretend to do a thing to quiet the curiosity of my children? Have they always found me just what I pretend

to be?

Am I always absolutely fair with my little ones, or do I take advantage of their ignorance and their faith in me to deceive them and so accomplish my end? Do I practice self-control before my children, or do I give way to all my worried and tired feelings? Do I ever throw down my sewing, bang the doors, slam the dishes around, talk harshly and act unkindly, or in any other way show that I am tired, angry, and provoked? If I do, my efforts to teach my children self-control will be in vain.

Am I always perfectly honest in all my business dealings before my children? Do I always take care to pay back all the extra change that might be given me, or, if the street car is crowded and the conductor does not get my fare, do I seek an opportunity to pay him, anyway? Children notice all these little things, and they learn to do as I do.

Am I regular in my service to God both in private and in public? Do my children sometimes find me in secret prayer? Children soon learn to know their parents and will know that I am what I tell them they ought to be.—Sel.

USING THE COUNTRY STORE.

I had never been able to maintain a midweek service. The men were hard working farmers or watermen. They worked late and were compelled to wear rough clothes at their work. If I announced a meeting only a few of the most pious, and some of the least industrious, would be present.

I found that the men would not put on their Sunday clothes during the week or come to the church wearing their every-day clothes. I could find the most of them around the stores for an hour each evening, but they would not go to the church.

I resolved that if the men would not come to the church I would go to the stores. proprietors of the two stores in the little village gladly gave me permission to come on Thursday nights and hold a Bible class. To make it perfectly fair I go to one store one week and the other store the next week in alternation.

For six months this weekly Bible class has had an average attendance of more than fifty men and boys in a village of less than two hundred people. I now look upon it as a most important part of my work.

The method of the Bible class is very sim-When I enter the store they are buying and selling, laughing and talking, in the usual way. A short prayer, asking God to give to each one something from His Word that will make life better, turns the store into the sanctuary.

I talk for about an hour, with occasional pauses for discussion. After the talk there is a time for open discussion on every kind of a question. I try to find an answer from the Book for all the problems that arise.

During the winter I have been telling the stories of the Old Testament. I take long passages of Scripture and try to make them vivid to my hearers. I center the truth around the life of some great character. The application of the lesson comes here and there in a single sentence.

The interest has been almost breathless. An astonishing unfamiliarity with the stories of the Bible that I had thought well known, has revealed itself. The men show an eager yearning for the simple Bible narrative. Men who never go to the village church come regularly. Boys who pay scant attention to the Sunday sermon are still with a lively interest.

It is a fine sight to see these men with faces all rapt in attention in this strange place for a religious service. They are in their rough working clothes, sitting on boxes, standing or lounging on the counter, for there is no accommodation for an audience, but they are reverent and eager in their search for the truth.

This pastoral use of the country store has seemed to me to be one of the large things

of my ministry during this year.

A neighbor pastor has tried the same plan in two stores on his charge, with the same interesting results.—Sel.

OLD THEOLOGY AND "NEW."

Many people looked forward to the "Billy" Sunday campaign in Boston as in some sense a tug-of-war between the old Gospel and the new theology of varied shades. It is now a matter of history that the old Gospel won.

A tribute to the evangelist's emphasis upon sin and its cure recently appeared in the Boston "Transcript," from the pen of a

Unitarian. It reads:-

"I am quite convinced that if Unitarianism ever sweeps the country, if it ever becomes evangelical, if ever it finds its Billy Sunday, the dynamic force of its sweep and the force that will animate the evangelist will be a recognition of the fact that men need to be 'saved' from sin, and that it is his business and the business of the Church to save them.

"I well remember the amusement felt by many Unitarians some time ago, when Dr. Crothers went to hear Billy Sunday, and came back and reported that he had heard one of the best sermons he ever listened to.

"'That's one of Sam Crothers' little jokes,' they said. They were inclined to think he was speaking as the whimsical essayist, rather than as one genuinely interested in things spiritual.

"But my own experience was very much the same. I did not believe a hundredth part of Billy's theology, and yet I was deeply moved.

"It's all very well to attribute this to 'personality,' but, just the same, the thing that impressed me was the conviction behind the personality. His unmistakable passion for righteousness and the all-embracing democracy of his religion-which recognized that the lowest drunkard in the gutter and the most sin-seared woman of the town are just as much worth saving, just as precious in the sight of God, as the most respectable member of society—made me wish that I could believe his theology."—E. Recorder.

That is the only kind of theology that

saves men and moves the world.—Ed.

POCKET-BOOK SOBBING.

An old negro "mammy" gives in her own way a great truth.

"Its a sad case, dat I has shed a barrel ob tears ober," says Car'line 'bout some

obo' fambly.

"Dat sho' is a lot ob tears' says I, but what is yo gib dat po' fambly, Car'line.

It wd sho' be more comfert'in to dem hungry chilluns if yo'd quit cryin' an' git busy cookin' dem up sumpthin to eat, an gitten a bundle ob cloes fer dem.

"But Car'line takes out all her symperthy in cryin' ober de afflicted; an' you ain't never heard her sob none wid her pocket-

"Naw'm, I 'specs dere ain't no cheaper way ob helpin' folks dan to cry ober dem. An' de funny part is, ef you do ery ober dem, ev'ybody says what a kind, symperthetic heart you'se got; an' dey don't take no count dat all you drops in de conterbution plate is a tear ob pity.

TAKING OUR JERICHO.

(Abridged from)

PROF. LAW, KNOX COLLEGE, TORONTO.

By faith the walls of Jericho fell down, after they were compassed about seven days—Heb. 11:30.

Certainly it was by faith, — The blowing of the sacred trumpets by the priests was a symbolic act by which Israel invoked the mercy and aid of Jehovah. Jericho, we may truly say, was captured by a week of prayer.

Whether we regard the narrative as prose or as poetry makes no real difference; what matters is the permanent spiritual truth it embodies.

"Providence," said Napoleon, in the famous maxim which expresses so cynically the materialist's view of life, "Providence is always on the side of the biggest battalions."

But Israel was to be the apostle to the world of the truth that God is God, and that no Jericho is ever overthrown except by faith, no true fight is ever fought or true victory won except by men who count upon an unseen Omnipotence.

It is only by the same faith, and the same test and triumph of faith, that the Church's warfare, which has its type in those wars of the Israelites, is to be carried on to victory.

Our Jericho.

What is our Jericho? It is the sin, the pride, the intrenched materialism of the world. To capture that Jericho is the work which the Church of Christ has to do for its King.

And what forces, asks calculating reason, what weapons do we possess for such an enterprise; what equipments of war adequate to the siege and to pulling down the battlements of such a Jericho?

Men who regard our efforts from the world's point of view, who listen to our trumpet-blowing or its echoes, without sharing our faith, are sometimes moved to ridicule, sometimes to irritation, asking, like Judas, "To what end is this waste?" Why build churches when money is needed for the better housing of the poor? This procession of trumpet-blowers, this torrent of talk, pouring itself out in pulpits, Sunday-schools, and mission-halls—what folly all this is!

And foreign missions! To entertain the hope that by sending out a handful of missionaries to do these same futile things abroad we shall change the ancestral beliefs, customs, and morals of whole nations.

Our Power.

My brethren, one thing alone can justify it to rational men, the faith by which the walls of Jericho fell, faith in the living God, in the transcendent power and activity of the living God, in the promise and working of the Spirit, along with and through—yet

above and beyond—all human effort, to make our message his power unto salvation. It is this that makes the preaching of the gospel a calling to be engaged in by men who seriously wish to make the most and best of their lives.

Without God, no means are adequate to this work. But with God, with the mightiest power in the universe at work, the Spirit, the quickening breath of the living God, what means can be too feeble to accomplish His will?

Consider well the significance of that wondrous siege of Jericho, and take fresh hold of the truth that our part is this, to keep marching around the walls ("Go ye into all the world") and to keep the trumpets sounding ("Preach the gospel to every creature"), and to keep our hearts lifted up to him who has said, "Lo, I am with you always."

After Seven Days.

But there is another great truth here. "By faith the walls of Jericho fell, after they were compassed about seven days." The victories of the kingdom are won by a power which transcends all human calculation and effort, but which works through human effort, and especially by the cumulative effect of persistent effort.

The first day's work seemed fruitless, and by itself would have been absolutely fruitless; and the second day's, and the third. Was the only effectual work, then, that of the seventh day? In a sense it was—without it all had been in vain.

But, note this, the efficacy of the seventh day's assault depended upon, and includes in itself, that of all the preceding days.

It was the seventh blow of the hammer that split the stone; but that blow did it, because it was the seventh.

And it is so in almost every good work and noble enterprise. All that is done for a long time may appear to be but lost labor. Yet it all tells on the final result, and is all indispensable to it.

Unsuccessful to all superficial estimation, it is laying the unseen substructures of a great and apparently sudden triumph, when almost in a moment God's harvesters reap the fruit of long dim years or decades or even centuries.

The Reformation.

Take, for example, an epoch like the reformation. It seemed to come on to the world like a thunderclap. A man called Martin Luther was sent from God—and the face of the world was changed.

But the result which seemed so sudden was not sudden. As we now see more clearly it was only a culmination; Luther only applied the igniting spark to a train which had been laid during a long period of obscure and silent preparation.

The whole history of the world is witness

to this truth. The whole spiritual movement of the world has gone forward by periods of preparation during which the forces of progress were silently gathering strength, accumulating even in times of apparent reaction and disaster, and which at last came to a head and burst forth in the sudden and glorious birth of a new era.

We set ourselves to the capture of some Jericho. We send out missionaries to India or China to convert the heathen. And after a little the voice of discontent and disparagement is heard, or a feeling of apathy and disappointment succeeds to the first enthusiasm.

The progress is slow; there are individual converts here and there, and persons with a head for figures calculate how much they cost apiece. But seemingly no impression is being made on the great systems of heathenism, and if missionary enterprise is ever to be successful on a grand scale, why should it not show now some promise of being so? So our impatience argues.

But what if all these our years of work in India, for example, are but the first day of our marching around Jericho, or the second, or what if it be already the sixth or the seventh? God does not publish his calendar Of these times and seasons knoweth no man'

A South Sea Incident.

I recall an incident in the early annals of the London Missionary Society. That society had sent out no fewer than twenty-five missionaries to begin work in Tahiti and the Friendly Islands. Sixteen years of labor were spent to all appearance in vain. There had been no promise ever of result; no streak of light, no presage of dawn had broken the night of heathenism. Not a single conversion; no manifestation of interest; no Spirit of inquiry.

Discouraged by the continued failure of the mission, and the unhopeful prospect, the directors of the Society had seriously contemplated its abandonment. But better counsels prevailed. A season of special prayer was determined upon, and a reenforcement of workers along with letters of encouragement was sent out.

Now mark this: the vessel carrying these recruits and these letters was passed in midocean by another homeward bound from Tahiti, carrying to England—not only the tidings of the entire overthrow of idolatry in that island, but the trophies of the victory the dethroned and rejected idols themselves'

So suddenly did the Lord of the vineyard in the South Seas pay to his laborers the arrears due to sixteen years of apparently unrewarded and fruitless toil, and with such interest as the most sanguine had never dreamed of.

God pays all such arrears. The seventh day will always come, and it will pay for the whole long week. We may ourselves be living on the eve of some great day of the Lord. We can not know but before any year ends we may see some great purpose of Providence fulfilled, the death-blow given to some long-lived evil, the sudden dawn of some new and brighter day in the world's and the Church's history. Whether it come sooner or later, it will always come.

But, let us remember, the way for every triumph is paved by the patient, plodding effort of every day and of all the years as they pass. Prepare ye the way of the Lord; when the way is prepared the Lord will come.

Why British Soldiers Win.

The Duke of Wellington always ascribed his victories to his men; but, when asked whether the British soldier was braver than the soldiers of other nations, he said: "No, the British soldier was no braver than others, but he could be depended on to be brave for just fifteen minutes longer than the others."

In all the great battles of life it is this that turns the scale. Soldiers of Christ, in the holy warfare of our own lives and in the warfare of the kingdom, we ought to be braver than others, and above all we must be brave longer than they. We must fulfil the seven days. We must win the reward of cumulative effort.

Let ours be the faith that rests upon the everlasting and doubts not; let ours be the zeal that works with both hands earnestly; let ours be the persistence which endures to the end. By faith our Jericho shall fall, being compassed about seven days.

MOTHER'S WORK IN THE HOME.

Rev. F. B. Meyer, who has become a great influence for good in the old world and the new, is himself the ripened fruit of the gracious spiritual nurture of a godly home.

In a tribute to that home, Mr. Meyer gives us a glimpse of the conditions under which his early life was being formed for the great career to which God called him.

"It is impossible," says Mr. Meyer, "to be thankful enough to my gentle, lovely mother for the careful drilling in Scripture which was her habit with us all. It was her regular practice to gather us around each Lord's Day morning for the searching of Bible references and for reading books bearing directly on Scripture.

"And how can we who shared them ever forget the happy hours each Sunday afternoon when we gathered round the piano and sang hymn after hymn, our childish voices gathering strength as they were led and supported by that noble bass voice of my father, which was like an organ in the richness of its tones?

"It was not what they said, for they spoke very little directly to us, but what they were, and what they expected us to be, that seemed insensibly to form our characters."—The Evangelical.

The Children's Record

THREE TRUE STORIES.

Dear Men and Women of to-morrow; please remember five things:—

- 1. These three stories all happened because the people there did not know about Jesus our Saviour.
- 2. The only way they can know of Him is for missionaries, to go and tell them.
- 3. Missionaries can only go, if we help, by our giving, to send them.
- 4. What a grand use of life it is to be a missionary.
- 5. Who among you will be missionaries? Now is the time to make up your mind.

It Happened in Japan.

Just fifteen years ago a little brown baby opened his eyes. The joyful news reached the missionaries, who went to the door of the little house to offer their felicitations.

They never expected to see the baby, but the proud father appeared at the door, his face wreathed in smiles, bearing his son, wrapped in a marvel of gorgeous colouring, in his arms.

The parents were Christians, and as the Book of Joshua was being expounded at morning prayers just at that time, they decided to name their first-born "Joshua."

Very soon there comes in the life of the small man-child of Japan the day when, arrayed in brave finery, he is taken to the shrines of the Ancestors to present an offering.

But when this great day arrived Joshua's Christian father carried him in his arms to the church to be dedicated to the true God.

Joshua smiled contentedly from morning until night, and slept from night till morning! He was so good that the missionaries were very proud of him.

Then something happened. Joshua, the sunny baby, the vigorous, healthy, growing child, began to cry at night. Not naughty crying, not frightened tears nor peevish ones, but long, piercing, suffering shrieks issued late every evening from that little Christian home.

It began with the advent of Joshua's heathen grandmother come on a visit. Have you ever heard a helpless little child shriek and sob and wail as if in mortal agony? Then you will know how it tore the hearts of those who heard.

After two or three evenings it could be borne no longer and an investigation was made.

What do you think Joshua's grandmother was doing, while his mother sat silently by, not daring to interfere? Applying the "makusa," that cruel little hot needle that burns the soft flesh, leaving ugly scars in its place.

Poor little Joshua, without even the excuse of illness or pain, was getting his baby back and tender little legs burned to ward off possible disease! And this happened in enlightened, civilized Japan.

* * * It Happened in China.

A doctor at the head of a missionary insti-

tution told the story.

In China there is a great deal of eye trouble, and quite often eyes that are supposed by the ignorant people to be nearly or quite blind can be cured by a simple operation for cataract.

One day a mother came to him. She brought her only son, whom she adored, and humbly, tremblingly, but with much faith, asked the kind missionary to cure him, for he was blind.

A quick examination, and the doctor saw what had happened. The little one had no eyes; he could never see again. He had been a seeing child, but had been blinded for life by the witch doctors treating those precious little eyes with red-hot instruments of torture.

The missionary could not convince that mother that he could not help her boy.

"But you can cure him—you cured another blind boy in our village! You have cured many! Oh, I pray you cure my child, too!"

many! Oh, I pray you cure my child, too!"
He explained and explained, he tried so hard to make her see; but she went away clasping her little son, her only son, quite uncomprehending. "The doctor could do those things—but he would not—for her."
And this happened in China. And it will

And this happened in China. And it will happen again and again, times without number, until we show them the better way.

It Happened in India.

A young lady missionary went to a mission hospital with her lady doctor friend.

They came to a bed with a small bed by its side. The doctor put her hand into the crib and brought out the two tiniest Bengali babies my friend had ever seen.

They were twins, wee as dolls, pretty as pictures. The visitor lady missionary gave expression to her interest and pleasure in the pretty sight.

Whereupon the young mother looked up from her pillow and said: "You may have them"

"Have them?" cried the missionary, doubting her ears. "Don't you want your own little babies?"

"Yes," said the mother wearily, "I want them—but my husband will beat me. I am frightened. We have six children, and I dare not take them home."

But, you see, these were girl-babies, and this happened in India.—In Medical Missions

CATCHING A PYTHON. A Sermon For Children.

(In The Continent.)

The python is an immense serpent found in some tropical countries, that kills its victims not by poisoning them, but by winding the great coils of its immense body around them and squeezing the life out of them.

When the natives see the smooth trail made by one of them near the river they know, of course, that he is in the neighborhood, and this is the way they go about eatching him.

They tie a pig near a wall through which they have made a hole. On the other side of the wall they fasten another pig.

During the night the python comes and finds pig number one and proceeds to swallow him down. Of course, the pig doesn't like being disposed of in this way, and he sets up a great squealing about it.

This starts pig number two to squealing also, and the python hearing it, after swallowing the first pig, gets enough of his body through the hole in the wall to swallow the second one, although one would be enough to last him for days.

But there he is, with his long body through the wall, and a pig within him on either side of it so that he can neither get forward nor back. And the next morning the natives come and cut off his head, and his killing days are forever at an end.

And now for the text of the sermon:—"So are the ways of every one that is greedy of gain; it taketh away the life of the owners thereof."

CANNIBALS CONQUERED

By a Kiss.

At the eastern end of the island of New Guinea, at Papua, there lived a missionary and his wife, to whom God had given a baby girl.

But a fever struck the little girl, and she died. Her mother missed her sorely, and her father began to worry lest his wife should herself fall ill.

They were in the little mission ship on a cruise among some islands where they had never been, preaching to all who would listen to their message.

At last they came to an island with a bay, where they cast anchor. When they had walked up the beach they found a path running right through the bush.

They had not gone far when they saw, creeping along among the trees on each side, naked savages—Papuan cannibals—with spears in their hands.

They knew that if they ran back these Papuan islanders would kill them at once. They knew that if they went on they would probably be killed, but that their only hope lay in keeping brave. At last they came to a village, and they found all the men standing in array against them, armed with spears and bows and arrows, with hate in their eyes.

All the women and children had been sent out of the village. When the women and children are sent out of the village in that way it meant death. They sat down together on the trunk of a tree, looking death in the face.

But Mrs. Abel, glancing to the left, saw in the doorway of a hut close by a woman lying. God had given her a baby girl. It was only a few hours old, and the mother was too weak to be moved from the village with the other women and children.

Mrs. Abel, forgetting all about the savages with their spears and bows and arrows, picked up the little baby and hugged her up to herself with mother-love, kissed her, and gave her back to the Papuan mother.

Every man in that village threw down his spear and his bow and arrows. They asked the missionaries what they could give them. They carried fruit down along the narrow path to the boat, loaded up the boat with it, and waved good-bye to the missionaries whom an hour before they had meant to kill.—Messenger for the Children.

HELP IN TEMPTATION.

An English naval officer told how he was helped and saved from dishonor in his first battle. He was a midshipman, fourteen years old. The volleys of the enemy's musketry so terrified him that he almost fainted.

The officer over him saw his state and came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying in a calm, quiet, affectionate way:

"Courage, my boy. You will recover in a minute or two. I was just so when I went into my first battle."

The young man said afterwards that it was as if an angel had come to him and put new strength into him. The whole burden of his agony of fear was gone, and from that moment he was as brave as the oldest of the

If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle.

It was thus that Christ is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says:

"I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish and you will be victorious."

Then he takes our hand, and the thrill of his sympathy and of his strength comes into our heart, dispelling all fear.—J. R. Miller.

THE HEROD OF SCOTLAND. A Tale of Covenanting Days.

Now when the soldiers came near to the huddled cluster of bairns, that same little heartbroken bleating which I have heard the lambs make, broke again from them. made my heart bleed, and the blood tingle in my palms. And this was King Charles Stuart making war! It had not been his father's way.

But the soldiers, though some few were smiling a little, as at an excellent play, were mostly black ashamed. Nevertheless, they took the bairns and made them kneel, for that was the order, and without mutiny they

could not better it.

"Sodger man, will ye let me tak' my wee brither by the hand and dee that way? I think he would thole it better!" said a little maid of eight, looking up. And the soldier let go a great oath, and looked at Westerha', as though he could have slain him.

"Bonny wark," he cried, "deil burn me gin I listed for this!"

But the little lass had already taken her brother by the hand. "Bend doon, bonny Alec, my man, doon on your knees!" said she.

The boy glanced up at her. He had long yellow hair. "Wull it be sair?" he asked, "think ye, Maggie? I houp it'll be no awfu' sair!"

Alec," his sister made answer, "Na,

"it'll no be either lang nor sair."

But the boy of ten, whose name was James Johnston, neither bent nor knelt. "I hae dune nae wrang. I'll ust dee this way," he said; and he stood up like one at drill.

Then Westerha' bid fire over the bairns' heads, which was cruel, cruel work and only some of the soldiers did it. But even the few pieces that went off made a great noise in that lonely place.

At the sound of the muskets some of the bairns fell forward on their faces, as if they had been really shot, some leaped into the air, but the most part knelt quietly and composedly

The little boy, Alec, whose sister had his hand clasped in hers, made as if he would

rise.
"Bide ye doon, Alec," she said, very quietly, "it's no oor turn yet!"

At this the heart within me gave way, and I roared out in my helpless pain a perfect

"growl" of anger and grief.
"Bonny Whigs ye are," cried Westerha',
"to dee without even a prayer. Put up a prayer this minute, for ye shall dee, every one of you."

And the boy, James Johnston, made answer to him, "Sir, we cannot pray, for we be too young to pray."

"You are not too young to rebel, nor yet to die for it!" was the brute-beast's answer.

Then, with that the little girl held up a hand as if she were answering a dominie in a class. "An' if it please ye, sir," she said, "me and Alec canna pray, but we can sing, 'The

Lord's my Shepherd,' gin that will dae. My mither learned it us afore she gaed awa.' And before anyone could stop her, she stood up like one that leads the singing in a kirk.

"Stand up, Alec, my wee mannie," she

said.

Then all the bairns stood up. I declare it minded me of Bethlehem, and the night when Herod's troopers rode down to look for Mary's bonny Bairn. Then from the lips of babes and sucklings arose the quavering strains:

"The Lord's my Shepherd, I'll not want, He makes me down to lie In pastures green; He leadeth me The quiet waters by."

As they sang, I gripped out my pistols and began to sort and prime them, hardly knowing what I did. For I was resolved to make a break for it, and, at the least, to blow a hole in James Johnston of Westerha' that would mar him for life, before I suffered any more of it.

"But as they sang, I saw trooper after trooper turn away his head, for being Scot's bairns, they had all learned that Psalm. The ranks shook. Man after man fell out, and I saw the tears dropping down their cheeks.

But it was Douglas of Morton, that stark

persecutor, who first broke down.

"Curse it, Westerha,' he cried, "I canna thole this langer. I'll war na mair wi' bairns for a' the earldoms i' the North."

And at last even Westerha' turned his bridle rein and rode away from off the bonny holms of Shield hill, for the victory was wi' the bairns. I wonder what his thoughts were, for he, too, had learned that Psalm at the knees of his mother.

And as the troopers rode loosely up hill and down brae, broken and ashamed, the sound of these bairns' singing followed after them, and soughin across the fells came the words:

"Yea, though I walk in Death's dark vale, Yet will I fear none ill:

For Thou art with me; and Thy rod And staff me comfort still.

Then Westerha' swore a great oath, and put the spurs in his horse to get clear of the sweet singing.—S. R. Crockett, in "Men of the Moss-Hags."

LINCOLN ON WAR.

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily

pass away

"Yet if God wills that it continue until all the wealth piled up by the bondmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword;—as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

Che Church Funds, West. Oneida. 100.00 Churchillss. 32. Port Carling. 49.52 Tor, Cooke ss. 20.44 Oro, Willis. 26.00 Tor, High Park. 737.00 Morewood. 315.55 Tor, High Park bc. 188.00 Morewood. 315.55 Tor, High Park bc. 188.00

SUMMARY OF RECEIPTS		Spencerville	100.00	N Mornington 269.00
		H traiton	0.61	The I M Duncon 6 05
During 3	Jan. 1, '16,	Thames Road	120.00	Prin Gandier 6.10
January.	to Jan 31	IUtta, Chal	500 00	Meaford 150 00
•	'17.	Glenmorris	. 36.25	Stirling 50.00
Home Miss., S. Service \$74,540.19	215 098 27	Lond, Knollwood ss	. 50.00	Stirling
Foreign Missions 32,535.37	96 098 58	Oro Esson	24.00	Beaverton ss 41.40
Widows' & Orphans' Fd. 2,243.00	2 215 50	Cannington	130.05	Sunderland 200.00
	3,313.30	Galt, 1st	340.00	Avr
Aged Ministers' Fund 3,002.40				
Assembly Fund 1,330.10	2,763.41	Owen Sd, St Paul	. 15.00	Cranbrook 64.00
Pteaux-Trembles Scl 6,081.50	9,462,25	Brooke	. 46.00	Cranbrook 64.00 Wiarton 209.66 E Adelaide ss
Deaconess Home 446.00	744 00	Hyde Park	. 57.00	E Adelaide ss
S.S. & Y.P. Societies 1,401.00				
	15,935.00	S Niccouri co	16.00	Huntsylle 134, 18 Londesboro' 69,00 Athens, Toledo 49,25 Rv J Burkholder 13,60 Rv J Malcolm 6,65
Montreal College 1,079.00	1,441.50	Whithy se	47.00	Ry I Rurkholder 12 60
Queen's College 539.00	768.00	Burnstown ss.	10.00	By J Malcolm 6.65
Knox College 1,593.00	2,034.00	Vaughan, ss	. 16.00	Rv H H Macpherson 5.80
Manitoba College 604.00	786.00	Dunwich	284.00	Rv D A Thomson 7.15
Saskatchewan College 1,898.00	2,668.00	Madoc Friend	5.00	Rv H H Macpherson 5.80 Rv D A Thomson 7.15 Rv Wm Wallis 10.00
Robertson College 1,475.50	3.686.50	Jas Macdonald	5.00	Tor, Old St A 2,000.00 Tor, N Broadview 455.75
Westminster Hall 164.00	203 00	Eldon Station	47.60	Fenelon Falls 112.00
104.00		Suusvine	-16.001	Winchester Springs30.00
RECEIVED DURING JANUAR	3.37	Moncrieff	192.67	Milliken
RECEIVED DORMING JAMOAN		Rv A H Drumm	6.10	Tor, Victoria ss 95.25
At the Presbyterian Offices, Tor	ronto.	RV F J Maxwell	8.00	Caledon E, yps 18.00
By Rev. John Somerville, D.	_ ′	Ry Goo Milno	6.95	Caledon E, ss 12.00 Norwood 6.50
and divided among the Fun		Rv H G Moves	11.85	Rv J W Cameron 6.95
		Ry L Perrin	. 12.20	Rv J G Greig7.00
as directed by the Donors.		Rv W G Rose	8.70	Rv J Pue-Gilchrist 6.55

us directed b	y the Donois.	Rv W G Rose	8.70	Rv J Pue-Gilchrist 6.55
		Rv H Ross	13.95	Tor, Parkdaless 28.89
Ontario.	Columbus 185.00	Preston	128.45	Bear Creek 42.00
	Eglinton 531.28	Cookstown	56.00	Rv N H McGillivray 770
Anon\$2.00	Fairbairn 111 00	Earlton	7.00	Wingham 383 00
Dunedin ss. 3 86	Appin 22.25	Ry Jas Buchanan	13 30	Ballyduff 2.00
Streetsville 50.00	Ofta Calvin 176 27	Elmyale Guild	9 90	Lond, St Geo 45.00
Ning Follo St A 150.00	Niggorani 60 00	Elmrele che	9.70	McKillop 136.15
M+ Dloog ag	S Nissouri 08.00	Elmvale, abc	3.72	Dickinop 130,15
Compie Ct A 400.00	Cargiii	Eimvaiess	. 11.26	Motherwell25.00
Sarma, St A 400.00	Allenford	RVJ P Falconer	5.60	Horning's Mills 34.07
Henry Hostetter 15.00	Hillsburg 235.20	Rv S H Moyer	7.45	Normanby ss 26.00
Kirkhill 195.00	Dutton	Rv F C Overend	8.60	Waldemar, Tarb 19.25
Fordwich ss 9.85	Eden Mills 71.00	Woodford	. 10.50	North Bay 800.00
Williamstown 50.00	Stratford, Kx 500.00	Sydenham, Knox ss.	3.48	Smith Falls, Chin 6.70
Crysler 27 72	Thedford 109 50	Nashville .	176 95	Craigwale ahe 38 00
Braeside 20.00	Guelph St And 200.00	Tor Dovercourt ss	223 64	Oro Guth 73.55
Linwood	Harrington W 151 00	Ry Ise Wilson	26.04	Oro, Guth as 79.94
Inverhuron ss5.00	Hamington W 101.00	Dry D Dottionorr	7.00	One Cath and
Holland 99 15	Normanhar Tor 54.50	Colodon E IZ	20.00	Oro, Guth yps 25.00
Holland	Mittalian, KX 54.50	Caledon E, Kx	. 32,00	Stouriville
Tor, Chaimers 1,629.14	Mittenell	Underwood	100.00	Cresswell 19.00
Nicolston 35.00	Carleton Pl, Zion 215.00	Rockwood	. 57.00	Ashton ss 5.00
Cobourg 50.00	Carleton Pl, Zion yps 23.00	Dr A J Murray	. 80.00	Eldon 92.00
Talt's Corners ss 8.001	Temple Hill 102.85	Arnprior, mbc	-35.001	Port Colborne 100 00
Bancroft ss 2.00	Temple Hill ss 6.00	Cromarty	. 75.00	McGillivrav 128.70
Onieda ss 24.00	Beaverton ss 10.00	St Thos. Kx ss	100 001	Corbett 15.00
Wallaceburg ss 40.00	Ham. Laidlaw 25.00	Mrs M Elliott	300 00	Corbetton 22.00
Whitechurch 86.84	Arnprior 330 00	Dunbarss	4.00	Mimico 150.00
Ham, Wmstr Chin 15.00	A F Campbell 60.00	Carleton Pl Ziss	65.00	Formus St And 215.00
SS No 1, Stanley 24.00	Zorra 112.00	Vanklook Hill co	00.00	Wanwielz 11.00
Nashville ss 12.00	S Pontinels of	Manlo Waller	50.00	Due colonidate 199.00
Arnprior	Ton Cowan as he	Corlotor Dlago	. 50.00	Abanandan 70.50
Pr W H Coddog 12 05	Poorrouten 220 00	Hama Ct Cilea?	20.00	Aperarder
Rv W H Geddes 13.95	Deaverton	nam, St Glies	899.00	Vaugnan, Knox 113.00
Ry Alex Hamilton 13.00	r v Jas Binnie 9.60	Bury's Green	. 25.00	Kilsyth
Rv T M Wesley 8.70	Rv D Curne	Strathroy ss	.21.51	Wales 55.00
Est. Thos Kinnear . 1,000.00	Rv N Lindsay 6.35	Blyth	257.00	Warkworth 275.50
Tor, Deer Park 1,674.43 Rv W L H Rowand 12.20	Rv J M Macgillivray 8.20	Hillsburg	. 99.70	Claremont ss 5.00
Rv W L H Rowand 12.20	Rv D M Macleod 8.00	St Helen's	147.00	Franktown 97.00
KV Kobt Herbison 24 2011	1 vn ss 50 001	Priceville	50.00	Runk's Folks 149 00
Rv Dr Strachan 8.25 Doon	Rv R C H Sinclair 6.95	Brantford, Balf	36.15	Dundas
Doon	Ry J U Tanner 13.60	Tait's Corners	185 00	Ry J B Hamilton 8 00
The Misses Wills 8.00	Rv.I H Turnbull 7 70	Kinnen	52.00	Ry P W Currie 9.60
Peterborough Eriend 20 0011	Rathuretee 9 AA	Ry I Cumborland	7 7011	Pril F Cooling 15 50
Rothsay 70.00	Asndin 5.00	Thames Road ss	75.00 1	Ry A McD Hair 745
Uxbridge ss 50.00 1 Tor, Davenport 211.75 1	Melhourness 11 00	Ry Colin Fletcher	7 15	Ry M A Lindson 10.45
Tor Davennort 211 75	Drogdon 217.07	Par D F Footon	7.10	Dry D A McCusia 777
Sonya	Now Classes 77.00	D- T C Clf1	7.10	RV D A McCuaig 7.75
Ton Know 25 00 1	Des W. Cassassian 22.00	RV I S Glassiora	7,15	Rv T D McCullough 6.10
Tor, Knox	RV W Cannon 26.30	KV K MacNabb	8.00	Rv J A MacDonald 6.65
Eugenia	KV T H MITCHELL 28.60	Ry Donald Stewart	6.65	Rv D G Macphail 6.65
Eramosa, 1st 147.00	inwood ss 58.00	Cobden	106.00[]	RvJC Robertson7.15
Chatham, New St A., 90,0018	Staff, Cec. Jeffrey Scl., 72.00	Ry And Laing	-14.7311	London 1st 500.00
Barron	For Wmstr . 1 045 090	Soumour	168 8011	Dunnvillo 49.50
Barton ss 13.00H	Ham Central 2 000 001	Inwood	66 4017	Mandaumin 16.50
Exerer 233 SOF	For Cowan 991 891	Lalt Knovec	40.000	Drontford Dolfgo . 975
St Mary's, Kx wms 51.00/1	Port Credit 97.001	S Ste Marie, St Pa	195.7113	Valetta Fletcher 142.00
VICINIVIE 16 001	Vielbourne 41 00	A wonhank was	18 000	Valetta ee 1995
Hensau	Vloore, Burns' 74 00	Ashburn -	-52.0011	Minesing ss 10.00
Hastings 34 2011	Selmore 167 001	Matawatchan	4.000	Llam Calvin 90 50
Moorefield ss 22.78	Vew Lowell abc 6.00	Alton Guild	5.00	Greenhank 265.00
2201011		ritori Conta	. 0.00	O100110dHK

Dunsford Stewart Mem. Lon, Chal St Helen's bc. Tor, Cooke's ce. Markham, bc. Ry H S Graham	. 24.00	Woodville ss	72.00	Rydal Bank yps	1.20	Powassan	32.00
Stewart Mem	170.00	Margaret Craig	$\frac{10.00}{50.00}$	Ry Jas Rattray	7.00	Otta Chal'ss	90.00
St Helen's bc	. 35.00	Glenarm	, 118.00	Bradford	. 162.00	Elphin	11.15
Tor, Cooke's ce	. 25.00	Sprucedale	4.00	Rv F W Anderson	8.00	Ry Jno Fletcher	67.20 5.00
Markham, bc	8.00	Stewartville	44.00	Rv I A Moir	9.60	Crawford	90.00
Dr W G Wallace	. 5.80	Corunna	9.75	Desboro	80.20	Brighton	. 128.50
Ry J H Edmison	7.15	Markham	49.19	London, King	318.12	Merivale	109.90
Wellesley, Zion	. 51.00	Midland gbc	50.00	Rv J I MacKay	6.20	Rv Orr Bennett	5.80
Markham, bc. Rv H S Graham Dr W G Wallace Rv J H Edmison Kinlough. Wellesley, Zion Moorefield.	138.06	Carlisle	39.00	Rv N B Robson	6.55	Kirkhill, St Col	10.00
Annan	260.00	Edwards	80.00	Sundridge	4.55	Ry J H Woodside	8.00
Tor, St Jas Sq	. 50.00	Bathurst, S Sherbr	49.00	Seaforth	. 287.13	Rockland	32.50
New Glasgow	. 10.00	Chesterville	$\frac{28.70}{1.285.00}$	Wingham	3.50	Tor Dovercourt	1.428.02
Flos	. 42.30	Mansville	50.20	Tilbury W	58.50	Wallaceburg ss	10.00
Beckwith	120.60	Rv A M Little	15.50	Brussels	. 394.40	Sarnia, St Paul	70.00
Westminster, 1st	351.00	Grand Bend ce	$\frac{12.00}{20.00}$	Barrie	. 248.80	Southwold	. 177.00
Westminster, 1st ss	107.00	Marvelville ss	15.00	Markham	76.00	W Adelaide	18.00
Norwich	19.00	Harwich	10.10	Prt Arthur St Pa	400.00	Seaforth ss	20.00
Midland	356.00	West Lorne	. 120.30	Watford	. 112.00	Carlyle	10.60
St Mary's, Kx	275.93	West Lorne ss	$\frac{11.23}{7.00}$	Minesing	90.00	Ry W A Beecroit Ry D L Campbell	7.70
Brantford, Fargdn	5.00	Kintyre	. 452.00	Dalhousie	43.56	Rv T J Jewitt	11.10
Margaret McTav sh.	5.00	Rv J P McQuarrie	11.25	St Ann's	115.00	Ry Dr D M Gordon.	7.45
Collingwood	300.00	Tor. Grosvenor	796.00	Alice, Petawa	. 400.00	Rv P M McEachern.	20.00
English Setmt	.\$13.00	Chatham, Chal	73.65	Moose Creek	32.00	Rv E R McLean	7.30
Ailsa Craig	29.00	Schomberg Bervie	54.00	Proofline	81.00	Ry T J Thompson	8.00
Belmont, ss	. 18.00	Sudbury	. 250.35	Ham, St Paul's	1,000.00	Rv W T Pearcy	6.55
Wellesley, Zion Moorefield. Annan. Otta, Winstr Tor, St Jas Sq. New Glasgow Strabane Flos. Beckwith. Campbellville. Westminster, 1st westminster, 1st ss. Norwich. Cromarty Midland. St Mary's, Kx Kingston, Chal Brantford, Fargdin Margaret McTav sh. Scarboro', St And. Collingwood. English Setmt. Ailsa Craig ss. Belmont, ss. Brucefield, Un. Tor, Dale ss. Balderson ss. Otta, St Paul.	. 71.00	Cargill	$\frac{123.97}{123.99}$	Rv E H Lockhart	9.80	Apple Hill	16.75
Balderson ss	. 5.00	Langside	52.00	Ry K MacLennan	5.80	Whitby yps	20.00
Otta, St Paul	369.00	Crinan	168.00	Rv D N MacRae	6.65	Tor, Victoria bbc	50.00
Oxford Mills	. 25.00	Leith	77.00	Ry John Radford	8.90	W Zorra, 8 Line ss	9.50
Jarvis, Knox	. 25.00	Rv J H Barnett	9.15	Ry L W Thom.,	20.00	Victoria Harbor	$\frac{141.47}{357.33}$
Ry D C MacGregor	10.00	Springheid Lancaster Ky	442.75	Summerstown	. 75.54	Balderson, Drum	. 244.00
Rv C T Tough	. 16.90	Tor, Cowan ss	10.00	North Gower	. 144.00	Braeside	15.00
Belmont, ss Brucefield, Un Tor, Dale ss Balderson ss Otta, St Paul Braeside Oxford Mills Jarvis, Knox Rv R J Craig Rv D C MacGregor Rv C T Tough Rv J M Whitelaw Mosa, Burns Mrs J J Steele Vankleek Hill Rv Dr Talling Pickering ss Ernestown Bolton, guild Mt Brydges ss Mimosa. Mt Forest, Wmstr Caledon N Lunenburg ss Brown's Corners Unionville yps Brown's Corners Unionville yps Brown's Cockers Tor, Evangel Tor, Fonar ss St Mary's, 1st Duart Rv Hugh McFarlane Rv R G McKay Rv W W Craw Nashville	367.00	Wilton	$\frac{4.00}{239.00}$	North Gower ss	100.15	Normanby, Kx	28.00
Mrs J J Steele	25.00	Simcoe	1,001.87	Grand Bend	2.00	Chatham, 1st	. 822.90
Vankleek Hill	408.00	Brooklin	167.00	McGillivray	95.50	Malton	5.00
Pickering ss	6.71	Dundas ss	. 63.00	Holstein	. 239.00	Tillsonburg	67.00
Ernestown	10.00	Fergus, Mel	. 300.00	Burnbrae, guild	8.00	Sunnidale	24.00
Mt Brydges ss	4.79	Nestleton	. 16.60	Eganville	. 192.07	Molesworth	. 250.00
Mimosa	100.50	Belleville, St A	170.00	Winterbourne	49.00	Ry Arch Thompson.	11.25
Caledon	83.60	Thamesford	50.00	Walton ss	26.00	Burgoyne	. 150.00
N Lunenburg	42.00	Nairn ce	$\frac{10.00}{270.01}$	Tor, Davenport	419.71	Perth. Kx	, 336.55
Brown's Corners	54.00	Campbellford	. 587.29	S Plympton	. 119.90	Perth, Kx ss, & hor	me 10 50
Unionville yps	2.00	Clinton	. 277.25	Rv Wm Mackintosh	14.45	Perth Kymb	2.95
St John's vps	1.50	Scotland, Micksburg	15.00 3,	Petrolia	. 264.00	Alton ss	$\dots 5.00$
Tor, Evangel	22.86	Osceola	. 136.00	Petrolia ypg	100.00	Enniskillen ss	7.30
Whithy ss	0.000	Ry Thos Davidson	12.75	Baxter	86.26	Dunblane	. 37.00
Fort William, Kx	14.00	Rv J R Mann	28.60	Port Arthur, Kx ss	5.00	Glenallan	345.00
Lond. New St.Jas	28,43	Ry Alex Wilson	9.15	Greenbank ss	50.00	New Glasgow	5.00
Bethel	19.25	Rv JJL Gourlay	19.77	Beeton	45.00	Kingston, Cook	. 300.00
St Mary's 1st	. 354 78	Ry Robt Gamble	14.60	Lynedoch	28.00	Ham, St Jno ss	25.00
Duart	60.00	Rv Robt Harkness	13.30	Gorrie	. 120.13	Esquesing	19.00
Ry Hugh McFarlane Ry R G McKay	7.15	Manotick	44.00	Owen Sd. Div	. 347.50	Leaskdale	69.60
Rv W W Craw	5.60	Winchester	. 487.09	Hespeler	20.00	Aurora	7.00
Ry W I Booth	$\frac{15.00}{7.70}$	Williamstown	. 215.00	Sunderland	72.00	Mt Pleasant	. 334.82
Rv W H Burgess	8.20	Elphin	23.00	Caradoc	. 150.00	Mt Pleasant'ss	93.00
Rv A W Shepherd	212.36	Ham, St Jas	118.34	Clifford	384.20	Brussels ss	62.49
Dr Appelbe	. 250.00	Hagersville bc	40.00	Innerkip	. 225.00	Elsinore	2.00
Eadies	$\frac{73.55}{196.00}$	Drumbo	. 130.00	Brucefield ss. bc	25.00	Washago, la	25.00
Palmerston	. 157.00	Rv W McKinley	6.95	Edenvale	20.00	Arthur	70.00
Chesterfield	. 335.50	Chatsworth abo	5.00	Ry T A Bell	142.85	Mandaumin ss	5.00
Friend	1.00	Chatsworth ypg	3.50	Rv J R Conn	9.15	Morrisburg ss	162 21
Thamesford	. 308.00	Scarboro, Kx	255.00	Ry Jas Taylor	10.00	Cardinal	132.00
Latona	. 100.00	Nairn	. 168.00	Rv N Waddell	14.65	Ottawa, Knox	2,142.00
Tavistock	. 108.45	Richmond	$\frac{15.00}{66.00}$	Torbolton	12.50	Cornwall, Kx cems.	60.00
Scarboro, Kx ss	29.00	Rydal Bank	10.80	Carleton Pl, St A	.1,373.00	Metcalfe	56.00
Ham, Calvin ss	1.66	Rydal Bank ss	3.94	Gorrie Vernonville Owen Sd, Div Hespeler Merritton Sunderland Caradoc Bobcaygeon Clifford Innerkip Port Elgin ss Brucefield ss, bc Edenvale Braside Rv T A Bell Rv J R Conn Rv A J W Myers Rv Jas Taylor Rv W S Wright Torbolton Carleton Pl, St A	31.00	metcaness	

Description	do A							42200
	Belmore	8.00	Rv Donald Tait	6.95	Sonya	6.00	Parkhill	175.00
Bolton ss. 100 Ready ss. 1.50 Keyron 0.70 11.70 11.70 12.70	Ingersoll	, 487.00	Ry T Wilson	50.90	Stouffville	10.00	Riverside	62.00
	Hoothoote	23.00	walkerton, Knox	. 373.27	N Brant	101.00	Bowmanvine	7 15
Pesware S. 00 R. PA Ferguson 13.60 Rw Walter Moffat 11.77 Waltaceburg 175.00	Polton ga	66.90	Neady	39.50	Rockland	5.50	Wells goth was	90.00
Ablenes, Tolecho.	Toogweter as	10.00	De DA Formusan	12.60	Kenyon	800.00	Wallachung	175.00
Prieswills	Athens Tolodo	50.00	Cogtleford	50.00	Rv waiter Monat.	145 11	Dunwich	200.00
Southampton 96, 55 Octa, Newarton 1044,78 Stewart Mem 3000 Tor. Runnymede 311,57	Priceville	50.00	Franzille zne		Controville	502.11	Turin	194.82
Calenalian ss	Southampton	96.50	Otta Stewarton 1	044 78	Stawart Mem	30.00	Tor Runnymede	311.37
Whithy yps	Glenallan ss	8.00	St Cath Haynes bc	12.00	Rallinafad	41.00	Meaford SS	20.00
Bondheid	Whithy vps	5.00	Dungannon	14.00	Woodstock Ky	927.00	Darling	5.00
Ry Hugh Cameron 6.05 White Lakes 2500 Armpriors 80.00 Otta, Knox 8s. 125.00 W M I Dudwidson 6.05 White Lakes 2500 M Armpriors 81.00 New Control 10.00 New AM Hamilton 1.30 M M Hamilton 1.30 M	Bondhead	134 30	Glencoe	423.00	Ry Geo Gilmore	10.00	Mayfield	126.21
Ry M B Davidson	Rv Hugh Cameron	6.95	White Lake	5.00	Amprior	30.00	Otta, Knox ss	125.00
Rv J H Graham	Rv M B Davidson	6.55	White Lake ss	25.00	Arnprior ss	80.00	Nelson	99.00
Ry A M Hamilton	RvJH Graham	7.15	Tor, Cooke's	. 478.00	Otta, Bethany ss	38.00	Tor, Wychwood	250.00
Ay Judication 13.00 Bintprook 100.00 Rentpath 17.00 Newtonville: 4.40	Rv A M Hamilton'	8.30	Ry Jas McCrea	25.00	Tor, Alhambra	318.26	Brigden ss	25.10
No. September 10,00 Leanington 39,00 Ridgetown 435,00 Newtonyuless 15,00	Ry D Johnston	13.95	Binbrook	100.00	Bentpath	17.00	Newtonville	44.00
RV R J ROCKOMAGNER 16.06 Crimar yppg. 93.00 Norwood est 116.58 Claremen. 15.00 RV W R J Formal	Rv F H Larkin	10.00	Leamington	. 430.00	Ridgetown	435.00	Newtonville ss	116.00
N. P. J. Brisson 1. S. 60 Fr. Fr. 18 18 18 18 18 18 18 1	RV A H McConnach	ie. 16.60	Crinan yppg	53.00	Norwood	116.58	Claremont	156.00
No.	Py P I Page	8.60	Prt Artnur, St Pa	SS .	English Sett	143,88	Stirling	155.00
Ny F C Harper	Ry W W Shooner	7.45	Ottown Clobo	521.54	English Sett ss	3.53	Claritan	65.00
Magnetawan 5.46 Gordonville 56.36 Kirkton 5.00 Farewell 12.40 Croft Amagnetawan 5.46 Gordonville 56.36 Kirkton 5.00 Farewell 12.40 Croft 5.00 Croft 5.00 Kirkton 5.0	Ry II. Small	2.00	Flmysla	75.05	Bort Maniaull	2.00	Norwood ss	10.00
Magnetawan	Ry F C Harner	11 10	Woodland	45 15	Winkton	100.00	Walkerton	14.96
Croft 2,55 Markham 5,00 Sarria, St. A Chin 44.08 Kingston, Zion 35.00 Dunchurch 5,50 Kr J D Ellision 7.15 Rv C S Lord 5.80 Kr L B Gibson 7.15 Ahmie Harbor 2,75 Port Stanley 45.00 Bayfield 182.00 Kr L S Vals Hamilton 14.20 Ahmie Harbor 2,75 Port Stanley 45.00 Bayfield 182.00 Kr L C Vals Hamilton 14.20 Close 10.00 Claude 17.500 Fergus, St. And 28.75 Kr L C Vals Hamilton 14.20 Close 2.80 Kr L C Vals Hamilton 18.20 Close 18.00 Cloude 17.500 Fergus, St. And 28.75 Clinton, With B Weatherall 8.20 Cloborne 18.00 Motherwell yps 31.33 Waibhanhen 46.55 Clinton, With B Weatherall 8.20 Cloborne 18.00 Close	Magnetawan	5.40	Gordonville	56.30	Wirkton ss	42.00	Farewell	12:40
Dumehurch 5.50 N. D. I. Ellison 7.15 R. V. S. I. Col Bayfield 5.50 R. V. B. Gibson 7.15 Ahmic Harbor 2.75 Port Stanley 4.50 Bayfield 1.50 R. V. B. 20 Roy Field 1.50 Roy W. J. W. W. J. W. W. J. W. R. J. R. V. R.	Croft	2.55	Markham	5 00	Sarnia St A Chin	44.00	Kingston, Zion	35.00
Abmic Harbor 12.76 Port Stanley 45.00 Bayfield 152.00 Rv Jas Hamilton 14.20	Dunchurch	5 50	Rv D I Ellison	7.15	Ry C S Lord	5.80	Ry L B Gibson	7.15
Leftony	Ahmic Harbor	2.75	Port Stanley	45.00	Bayfield	152.00	Rv Jas Hamilton	14.20
Hotstein abe	Lefroy	. 106,20	Port Stanley ss	10.50	Rv W J Watt	9.80	Leeburn, Union	48.30
Colbornes	Holstein abc	10.00	Otta, McKay yps	5.00	Harriston, Guth	250.05	Rv H C Sutherland	6.65
Colborne 188, 00 Motherwell yps 31,33 Waubaushene 46,52 Clinton, Wills 8,50 Clinton Clin	Lond, St Geo	10.00	Claude	. 175.00	Fergus, St And	28.75	Rv B B Weatherall.	8.20
Manusches 10,00 Harrigton 210,00 Eastview 100,00 Arkona 13,00 Note 10,00 Harrigton 10,00 Marcington 10,00 Marcington 12,00 Note 10,00	Colborne	. 188.00	Notherwell yps	31.33	Waubaushene	46.52	Clinton, Willis Ss	5.69
Lonstable Company Lonstable Lonsta	Walkowrille 1st	10.00	Burnstown	$\frac{216.00}{17.00}$	Eastview	100.00	Arkona	118.00
Beaverton ss	Longdalo	. 100,00	Paldorgon Drumnd	52.00	Mosa	29,00	Streetsville	13.00
Waterdown	Beaverton ce	0,00	Kintore	93,63 171 70	Valetta, Fletcher	101.59	Streetsville ss	73.00
Picton 200 00 North Derby ss 15.00 Aventon 123 10 Motherwell 163.00	Waterdown	152.00	North Derby	40.00	Due con	70.00	Ottown Calvin	5.00
Picton ylbe	Picton	200.00	North Derby ss	15.00	Arrenten	123 10	Motherwell	163.00
Williamsburg 190 00 Straftexa 129 00 St Vincent 26 25 East Seneca sp 7.00 Milliamsburg 190 00 Strabanes 13 32 Pleas Valley 110 61 East Seneca sp 5.00 Fam. Gospel Tab 25 00 Parls 350,00 Chatham, St And 350,00 Perth. Knox 14.30 Belmont 20 50 00 Rv Ja Barber 7.45 Aylmer, Knox 35.98 Stratford, Kx ss 1.00 Chatham, St And 350,00 Perth. Knox 14.30 Belmont 25 00 Chatham, St And 350,00 Perth. Knox 14.30 Belmont 25 00 Chatham, St And 25 00 Chatham, S	Picton vlbc	5.00	Beamsville, sbc	60.00	N Easthone St A vr	ns 32.10	East Seneca	23.00
Williamsburg	. Avonmore	. 450 00	Garafraxa	129.00	St Vincent	26 25	East Seneca ss	7.00
Belmont	Williamsburg	. 190.00	Strabaness	. 13.32	Pleas Valley	110.61	East Seneca yps	5.00
Belmont	Ham, Gospel Tab	25.00	Paris	350,00	Chatham, St And	350.00	Perth, Knox	14.30
Eelmont yps	Belmont	. 205,00	Rv Jas Barber	7.45	Avlmer, Knox	52.98	Stratford, Kx ss	10.00
Yarmouth 152,00 Rv C D Farquharson 9,25 Acton ss 100,00 Rlytheswood 225,00 Xarmouth ss 10,00 Rv R A Lundy 7,70 Acton yps 225,00 San Joe Knox 1,141,20 Plum Creek ss 5,00 Rv Jno Currie 7,70 Rv D Rivchie 8,30 Tor, Knox 1,141,20 Plum Creek ss 5,00 Tor, Chinese 97,87 Lowry 54,00 Ingersolis s 10,00 Catherine Sout 190 Tor, Runnynede ss 57,87 Bradford ybc 500 Clambs 500 Clambs 10,00 Catherine Sout 40,80 Tor, Runnynede ss 57,58 Bradford ybc 500 Clambs 16,75 Oneida yps 8.00 New Lowell 24,00 Sydenham, st Pa 72,00 Clambs 30,00 Hyde Park ss 9.00 Rv Baul 16,32 Tara 353,00 Dalhouse 30,00 Hyde Park ss 9.00 Rv A G Rondeau 7,70 Guelph, Chal 1,609 Don 11,80 Lanark 280,15 Ezmondylle 227,00 Rv E F McL Smith 16,60 Doon 11,80 Lanark 280,15 Ezmondylle 227,00 Ring 75,00 S Ste Marie, St A 734,41 London, St And 4,03,200 Orr, Kew Beach 70,38 <t< td=""><td>Belmont yps</td><td> 10.00</td><td>Rv J J Brown</td><td>28.60</td><td>Acton</td><td> 369.00</td><td>Rv J A Cranston</td><td> 9.15</td></t<>	Belmont yps	10.00	Rv J J Brown	28.60	Acton	369.00	Rv J A Cranston	9.15
R. 10.00 R. R. Lundy 7.70 Acton yps 25.00 Sarrial, St. And. 225.00 Tor, Chinese 97.87 Lowry 54.00 Ingersolls 10.00 Catherine Scott 150.00 Epiphemia 50.00 Mardoc 400.95 Grimsby 560.00 Collingwood 40.80 10.00 Catherine Scott 150.00 Collingwood 40.80 10.00 Catherine Scott 40.80 Collingwood 40.80 Catherine Scott 40	Yarmouth	. 152.00	Rv C D Farquharson	9.25	Acton ss	100.00	Blytheswood	20.00
Avg.	Yarmouth ss	10.00	Rv R A Lundy	7.70	Acton yps	25.00	Sarnia, St And	225.00
Harwin	KV Jno Currie	7.70	RV D Ritchie	8,30	Tor, Knox	1,141.20	Plum Creek ss	150.00
Harwitch	Funhamia	97.87	LOWIY	400.00	Ingersoll ss	10.00.	Callingue Scott	437.00
Top: Runnymede ss	Harwich	50.00	Mrs K W Brown	69.50	Grimsby	500,00	Ton Oakwood	40.80
New Lowell. 24.06 Sydenham, St. Pa. 72.00 Snow Road. 17.0 October 18.00 Lon, St. Paul. 16.32 Tara. Ss. 35.00 Dalhousie. 3.00 Hyde Park Ss. 9.00 Rv W L. Nichol. 9.27 Tara. Ss. 27.00 Kenora. 36.48 Collsprings. 322.85 Rv A G Rondeau. 7.70 Gleelph, Chal. 16.09 St. Lanark. 22.15 Emondrille. 227.00 Rv E F McL. Smith. 16.60 Doon. 11.80 Lanark Ss. 20.15 Emondrille. 227.00 Rv E F McL. Smith. 16.60 Doon. 11.80 Lanark Ss. 30.00 Tor, Kew Beach. 707.38 King. 75.00 Stee Marie, St. A. 734.41 London, St. And. 4053.00 Oct. 716. Kew Beach. 707.38 King. 75.00 Stee Marie, St. A. 734.41 London, St. And. 4053.00 Oct. 716. Kew Beach. 707. 38 King. 75.00 Stee Marie, St. A. 734.41 London, St. And. 4053.00 Oct. 716. Kew Beach. 707. 38 King. 75.00 Durham Ss. 10.00 Reid's Mills. 22.00 Death Oct. 85.00 Oct. 85	Tor Runnymedess	57.54	Bradford vibe	5:00	Clamia	150.10	Rosmeville "	26.43
Lon, St Paul. 16,32 Tara, 353,00 Dalhousie. 3,00 Hyde Park ss. 9,00 Rv W L Nichol. 9,25 Tara ss. 27,00 Kenore. 33,36,48 Coldsprings. 322,85 Rv A G Rondeau. 7,70 Guelph, Chal. 1,609,95 Lanark. 280,15 Egmondville. 227,00 Hensall. 1,00 Queensville. 12,00 Erin. 300,00 Tor, Kew Beach. 707,38 King. 75,00 S Ste Marie, St A. 734,41 London, St And. 4053,00 Oakville. 29,00 Durham ss. 10,00 Reid's Mills. 282,00 East Oxford. 87,00 St Cath. 1st. 275,27 Dundalk. 63,00 Dawn Centre. 43,50 Appleton. 284,00 Mrs W F Henderson. 10,00 Ventry. 89,00 S Plympton. 10,00 Hanover. 167,00 N Pelham. 88,00 Vaughan, Kx. 4,00 Silver Water. 4,50 Brigden. 188,35 Listowel. 136,13 Rylstone. 46,00 Ilderton. 37,10 Windsor. 650,00 Winthrop. 146,10 Stayner. 117,00 Chatham, 1st. 53,81 N Easthope. 86,26 Craigvale ss. 5,00 Nairn. 129,00 Tor, Bloor. 423,00 N Easthope. 8,250 Mt Dennis ss. 8,00 Pelhil. 49,20 Beamsville. 145,00 Sir Wm M Clark. 650,00 Wardsville. 119,00 Hawkesville. 30,00 Whitby. 342,46 Richmond Hill. 25,00 Wardsville. 119,00 Bownanville. 30,00 Whitby. 342,46 Richmond Hill. 25,00 Lancaster, St A. 303,54 Palmerston, abc. 25,00 Oakville. 323,00 Elmvale. 45,00 Erange bs. 62,65 Newbury. 100,00 Bownanville. 30,00 Whitby. 342,46 Richmond Hill. 25,00 Lancaster, St A. 303,54 Palmerston, abc. 25,00 Oakville. 323,00 Elmvale. 45,00 Erange bs. 68,00 W Ard B Winthrop. 446,60 Tor, Greenwood. 43,00 H N Boosey. 30,00 Westmeath. 89,80 W Huntingdon. 448,00 Vasey. 13,50 Carp. 109,16 Woodstock, Chail 13,00 Niagara. 118,90 Egilnton ss. 68,00 Vershoyle. 109,16 Nonya. 52,00 Watford. 28,00 Dayton. 170,00 Wm Jackson. 400,00 Parks ss. 90,00 Watford. 28,00 Dayton. 170,00 Wm Jackson. 400,00 Parks ss. 90,00 Watford. 28,00 Dayton. 170,00 Wm Jackson. 400,00 Parks ss. 90,00 Watford. 28,00 Dayton. 170,00 Wm Jackson. 400,00 Parks ss. 90,00 Watford. 28,00 Dayton. 170,00 Wm Jackson. 400,00 Parks ss. 90,00 Watford. 28,00 Dayton. 170,00 Wm Jackson. 400,00 Parks ss. 90,00 Watford. 28,00 Dayton. 170,00 Martintown. 354,00 Parks ss. 90,00 Watford. 28,00 Parkson. 400,00 Guelph, Knox.	New Lowell	24.00	Sydenham St Pa	72.00	Snow Pood	16.75	Oneida yns	8.00
Rv M J. Nichol 9.25 Tarass 27.00 (Suelph, Chal 1.609.95 (Janark 236, 18 (Sutsprings) 322.85 Rv E F McL Smith 1.60 (Doon 1.180 (Janark ss. 29, 15 (Riversdale ss. 10.00 Hensall 1.00 (Queensville. 12.00 (Doon of the Challes) 29, 16 (Riversdale ss. 10.00 King 7.500 (S Ste Marie, St A. 734.41 (Door of the Challes) 300.00 (Door of the Challes) 29.00 (Door of the Challes) Mills 282.00 (David Challes) 282.00 (Door of the Challes) 87.00 (S t Cath. 1st. 275.27 (Dundalk 63.00 (David Centre. 43.50 (Appleton. 284.00 (No. 1st.) 287.00 (S t Cath. 1st. 2275.27 (Dundalk. 46.00 (Door of Challes) 28.00 (S t Cath. 1st. 275.27 (Dundalk. 46.00 (Door of Challes) 28.00 (S t Cath. 1st. 275.27 (Dundalk. 46.00 (Door of Challes) 28.00 (Door of C	Lon. St Paul	16.32	Tara	353.00	Dalhousia:	3.00	Hyde Park ss	9.00
Rv E F McL Smith. 16.60 Doon 11.80 Lanark 280.15 Ezmondville 227.00 Rv E F McL Smith. 16.60 Doon 11.80 Lanark ss 29.15 Riversdale ss 10.00 Hensall 1.00 Queensville 12.00 Erin 300.00 Tor, Kew Beach 707.38 King 75.00 S Ste Marie, St A. 734.41 London, St And 4.053.00 Oakville 29.00 Durham ss 10.00 Reid's Mills 282.00 East Oxford 87.00 St Cath. 1st 275.27 Dundalk 6.30.01 Dawn Centre 43.50 Appletor 284.00 Ventry 89.00 S Plympton 10.00 Henover 284.00 Ventry 89.00 S Plympton 10.00 Henover 186.00 Ventry 89.00 S Plympton 10.00 Henover 186.00 Ventry 89.00 S Plympton 10.00 Henover 188.35 Listowel 136.13 Rylstone 46.00 Ilderton 37.10 Windsor 650.00 Nierw Water 4.50 Begien 188.35 Listowel 136.13 Rylstone 46.00 Ilderton 37.10 Windsor 650.00 Nierm 117.00 Chatham, 1st 53.81 N Easthope 36.26 Charles 188.35 Listowel 136.13 Rylstone 129.00 Tor, Bloor 423.00 E Hawkesburg 36.26 Charles 189.00 Nierw 19.00 Tor, Bloor 423.00 E Hawkesburg 36.20 Mt Dennis ss 5.00 Delhi 49.20 Beamsville 145.00 St Hawkesburg 36.00 Wordsville 119.00 Delhi 49.20 Beamsville 145.00 St Hawkesburg 50.00 Wardsville 119.00 Bowmanville ss 30.00 Whitby 342.46 Richmond Hill 25.00 Lancaster, St A. 303.54 Palmerston, abc 25.00 Oakville 323.00 Elmvale 54.90 Rv A B Winchester 6.65 London, Hamilton Rd 44.00 Durham 245.00 Tor, Greenwood 43.00 H N Boosey 30.00 Westmeath 89.80 W Huntingdon 48.00 Vasey 13.50 Capt. 109.01 Noon 19.00 Nagara 119.00 Nagara 119.00 Elmyale 52.00 New Darks Ss 90.00 Watford 28.00 Drayton Ss 11.00 Guelph, Knox S. 133.00 Apris Ss 90.00 Watford 28.00 Drayton Ss 11.00 Guelph, Knox Ss 133.00 Apris Ss 90.00 Watford 28.00 Drayton Ss 11.00 Guelph, Knox Ss 133.00 Apris Ss 90.00 Watford 28.00 Drayton Ss 11.00 Guelph, Knox Ss 133.00 Apris Ss 90.00 Watford 28.00 Drayton Ss 11.00 Guelph, Knox Ss 133.00 Apris Ss 90.00 Watford 28.00 Drayton Ss 11.00 Guelph, Knox Ss 133.00 Apris Ss 90.00 Rv Halberthreh 245.37 Armow 89.00 Rv C A Ferguson 80.00 Princeton 7.00 Rv A Woraw 5.80 Carluke 93.00 Wanghan, St Pa 87.00 Nonitorial ss 14.00 Abnorwille 30.77 Tor, Riverdale 244.90	Rv W L Nichol	9.25	Tara ss	. 27.00	Kenora	336.48	Coldsprings	322.85
Ry E F McL Smith	Rv A G Rondeau	7.70	Guelph, Chal1	,609,95	Lanark	280.15	Egmondville	227.00
Hensall	Rv E F McL Smith.	.: 16.60	Doon	. 11.80	Lanark ss	29.15	Riversdale ss	10.00
Ring	Hensall	1.00	Queensville	. 12.00	Erin	300.00	Tor, Kew Beach	707.38
Durham ss	King	75.00	S Ste Marie, St A	734.41	London, St And	4,053.00	Oakville	29.00
Dundalk	Durham ss	10.00	Reid's Mills	282.00	East Oxford	87.00	St Cath, 1st	., 275.27
Vaughan, Kx	Dundalk	63.00	Dawn Centre	43.50	Appleton	284.00	Mrs W F Henderson	110.00
Rylstone	Ventry	89.00	S Plympton	. 10.00	Hanover	. 167.00	N Pelham	126.19
Stayner	Rylstone	4.00	Ildorton	27.10	Brigden	188.35	Listowel	146 10
Nafrn 129.00	Stavner	117.00	Chatham 1st	53.81	Windsor	26.00	Craigvaless	5.00
Streetsville	Nairn	129.00	Tor Bloor	423.00	N Fasthoness	25.00	Mt. Dennis ss	8.00
Delhi	Streetsville	25.00	N Bruce, St And.	212.00	E Hawkeshury	34.00	Morrisburg	. 455.00
Hawkesville	Delhi	49,20	Beamsville	145.00	Sir Wm M Clark	. 650.00	Wardsville	119.00
Bowmanville ss	Hawkesville	6.00	Rv A E Armstrong	9.25	Tor, Evangel bs.	26.50	Newbury	106.00
Falmerston, abc.	Bowmanville ss	30.00	Whitby	342.46	Richmond Hill	25.00	Lancaster, St A	303.54
Dondon	Palmerston, abc	25.00	Oakville	323.00	Elmvale	54.90	Rv A B Winchester.	6.65
Westheath 89.80 W Huttingdon 48.00 Vasey 13.50 Carp 109.10 Woodstock, Chal 113.00 Niagara 118.90 Eglinton ss 68.00 Vershoyle 109.00 Sonya 52.00 Whitechurch 245.37 Armow 89.00 Rv C A Ferguson 8.30 Paris ss 90.00 Watford 28.00 Drayton 170.00 Wm Jackson 400.00 Baden 25.00 Keene ss 67.00 Drayton ss 11.00 Guelph, Knox 1.046.10 Ayr ss 131.00 Unionville 17.55 Tor, Queen 400.00 Guelph, Knox ss 133.30 N Kinloss 14.00 Unionville ss 25.00 Bryanston 40.50 Jasper 35.00 Simcoe ss 60.00 Rv H E Abraham 6.35 Hills Green 100.10 Priceville 30.00 Princeton 7.00 Rv A W Craw 5.80 Carluke 93.00 Vaughan, St Pa 87.00 Ospringe 108.00 Keenptville 390.77 Tor, Riverdale 244.90 Vaughan, St And 75.00 Kincardine 470.11 E Gloucester 180.00 Tor, Winstress 248.73 Carlisle, ss 14.10 Smitiville ss	London, Hamilton R	d. 44.00	Durham	245.60	Tor, Greenwood	43.00	H N Boosey	30.00
Sonya 52.00 Whitechurch 245.37 Armow 89.00 Rv C A Ferguson 8.30 Paris ss 90.00 Watford 28.00 Drayton 170.00 Wm Jackson 400.00 Baden 25.00 Keene ss 67.00 Drayton ss 11.00 Guelph, Knox 1.046.10 Ayr ss 131.00 Unionville 17.55 Tor, Queen 400.00 Guelph, Knox 133.30 N Kinloss 14.00 Unionville 25.00 Bryanston 40.50 Jasper 35.00 Simcoe ss 60.00 Rv H E Abraham 6.35 Hils Green 100.10 Priceville 30.00 Princeton 7.00 Rv A W Craw 5.80 Carluke 93.00 Vaughan, St Pa 37.00 Carluke 470.11 E Gloucester 180.00 Tor, Wmstr ss 244.73 Carlisle, ss 14.10 Smithville ss 14.00 Ashton 77.00 Dr A Malloch 300.00 Michurstyps 6.00 Monkton 120.93 Rv D G MacPhail 8.00 Oro, Guthrie 50.00 Martintown 354.00 Forest, St Jas Club 45.00 Rv J D Byrnes 13.60 Melntosh 102.15 Puslinch 384.00 Sunbury 100.00 Control Frace 43.85 Rv Robt Laird 5.60 Rv J D Fraser 5.60 Brooksdale 122.00 Carluke 43.85 Rv Robt Laird 5.60 Rv J M Fraser 5.60 Brooksdale 122.00 Carluke 43.85 Rv Robt Laird 5.60 Rv J M Fraser 5.60 Brooksdale 122.00 Carluke 43.85 Rv Robt Laird 5.60 Rv J M Fraser 5.60 Brooksdale 7.20 Rv J B Hardie 18.90 Amos 13.00 Maxville 34.00 Carluke 34.30 Carluke 35.40	Westmeath	89.80	W. Huntingdon	. 48.00	Vasey	13.50	Carp	109,15
Solidary	Woodstock, Chai	. 113.00	Nlagara	118.90	Eglintonss	68.00	Vershoyle	. 109.00
Baden 25.00 Keene ss. 67.00 Drayton ss. 11.00 Guelph, Knox 1.046.10 Ayr ss. 131.00 Uninoville 17.55 Tor, Queen 400.00 Guelph, Knox 133.30 N Kinloss 14.00 Uninoville 25.00 Bryanston 40.50 Jasper 35.00 Simcoe ss. 60.00 Rv H E Abraham 6.35 Hills Green 100.10 Priceville 30.00 Princeton 7.00 Rv A W Craw 5.80 Carluke 93.00 Vaughan, St Pa. 87.00 Ospringe 108.00 Kemptville 390.77 Tor, Riverdale 244.90 Vaughan, St Pa. 87.00 Kincardine 470.11 E Gloucester 180.00 Tor, Wmstr ss. 248.73 Carlisle, ss. 14.10 Smithville ss. 14.00 Ashton 77.00 Dr A Malloch 300.00 Midhurstyps 6.00 Monkton 120.93 Rv D G MacPhail 8.00 Tor, Guthrie 50.00 Martintown 354.00 Forest, St Jas Club 45.00 Rv J D Byrnes 13.60 Pleasant Valley 14.50 Martintown ss. 6.50 Limehouse 81.00 Owen Sd. Div ss. 131.00 McIntosh 102.15 Puslinch 384.00 Sunbury 100.00 Tor, St John 900.74 Rv R D Fraser 5.60 Brooksdale 122.00 Centre Bruce 43.85 Rv Robt Laird 5.60 Rv J D McKinnon 12.75 Chesley 500.00 Ashfield 73.40 Swmstr, St A 320.00 Rv J B Hardie 18.90 Amos yps. 33.00 Maxville 340.01 Tor, Ave Rd 394.00 Rv J S Hardie 18.90 Amos yps. 33.00 Maxville 340.15 Tor, Ave Rd 394.00 Rv D Grand Valley 14.60 Simcoe, B.C. 75.00 Rv E Bitch 6.10 Lansdowne 36.90 Rv B Grand Valley 312.11 Brooke 33.50 Rv E Bitch 6.10 Lansdowne 36.90 Maxville 340.15 Tor, Ave Rd 394.00 Rv L McKerroll 9.60 Hagersville 2.00 Rv L Grand Valley 312.11 Brooke 33.50 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Paris ss	52.00	Wetford	245.37	Armow	89.00	RV C A Ferguson	400.00
Ayr ss 131.00 Unionville 17.55 Tor, Queen 400.00 Guelph, Knox ss 133.30 N Kinloss 14.00 Unionville ss 25.00 Bryanston 40.50 Jasper 35.00 Simcoe ss 60.00 Rv H E Abraham 6.35 Hills Green 100.10 Princeton 7.00 Rv A W Craw 5.80 Carluke 93.00 Vaughan, St Pa 87.00 Ospringe 108.00 Kemptville 390.77 Tor, Riverdale 244.90 Vaughan, St And 75.00 Kincardine 470.11 E Gloucester 180.00 Tor, Wmstr ss 248.73 Carlisle, ss 14.10 Smithville ss 14.00 Ashton 7.700 Dr A Malloch 300.00 Midhurst yps 6.00 Monkton 120.93 Rv D G MacPhail 8.00 Oro, Guthrie 50.00 Martintown 354.00 Forest, St Jas Club 45.00 Rv J D Byrnes 13.60 Pleasant Valley 14.50 Martintown ss 6.50 Limehouse 81.00 <td>Baden</td> <td>25.00</td> <td>Keene ss</td> <td>67.00</td> <td>Drayton</td> <td>11.00</td> <td>Guelph Knov</td> <td>1 046 10</td>	Baden	25.00	Keene ss	67.00	Drayton	11.00	Guelph Knov	1 046 10
N Kinloss 14.00 Unionville ss. 25.00 Bryanston. 40.50 Jasper. 35.00 Sincoess. 60.00 Frinceton. 7.00 Rv A W HE Abraham. 6.35 Hills Green. 100.10 Priceville. 30.00 Priceville. 30.00 Priceville. 30.00 Priceville. 30.00 Priceville. 30.00 Vaughan, 8t Pa. 87.00 Sryonge. 108.00 Kemptville. 390.77 Tor, Riverdale. 244.90 Vaughan, 8t And. 75.00 Vaughan, 18t And. <td< td=""><td>Avrss</td><td>131.00</td><td>Unionville</td><td>17.55</td><td>Ton Outon</td><td>400.00</td><td>Guelph Knoyss</td><td>133.30</td></td<>	Avrss	131.00	Unionville	17.55	Ton Outon	400.00	Guelph Knoyss	133.30
Simcoess	N Kinloss	. 14.00	Unionville ss	. 25.00	Revenston	40.50	Jasner	35.00
Princeton	Simcoess	60.00	Rv H E Abraham	6.35	Hills Green	. 100.10	Priceville	30.00
Ospringe 108,00 Kemptville 390.77 Tor, Riverdale 244,90 Vaughan, St And 75.00 Kincardine 470.11 E Gloucester 180.00 Tor, Wmstrss 248.73 Carlisle, ss. 14.10 Smithville ss. 14.00 Ashton 77.00 Dr A Malloch 300.00 Midhurst yps 6.00 Monkton 120.93 Rv D G MacPhail 8.00 Oro, Guthrie 50.00 Martintown 354.00 Forest, St Jas Club 45.00 Rv J D Byrnes 13.60 Pleasant Valley 14.50 Martintown ss 6.50 Limehouse 81.00 Owen Sd, Divs 131.00 McIntosh 102.15 Puslinch 384.00 Sunbury 100.00 Tor, St John 90.74 Rv R D Fraser 5.60 Brooksdale 122.00 Centre Bruce 43.85 Rv Robt Laird 5.60 Rv J McKinnon 12.75 Chesley 500.00 Ashfield 73.40 Swmstr, St A 320.00 Rv A A Smith 8.00 Gore Bay 72.00 Rv J Bravie 16.10 Tor, Bloor 4,469.39 Pakenham 246.00 Haileybury 232.00 Dr Henry Dickle 10.00 Amos 132.00 Caintown 244.39 Wyevale 78.00 Rv J G Miller 11.10 Amo	Princeton	7.00	Rv A W Craw	5.80	Carluke	93.00	Vaughan, St Pa	87.00
Rincardine	Ospringe	108.00	Kemptville	390.77	Tor, Riverdale	. 244.90	Vaughan, St And	75.00
Monkton	Kincardine	. 470.11	E Gloucester	180.00	Tor, Wmstr ss	. 248.73	Carlisle, ss	14.10
120.93 100 1	Monkton	. 14.00	Ashton	. 77.00	Dr A Malloch	. 300.00	Midhurst yps	6.00
13.00 Pleasant Valley 14.50 Martintown ss 6.50 Limehouse 81.00 Owen Sd. Divs ss 131.00 McIntosh 102.15 Puslinch 384.00 Sunbury 100.00 Tor, St John 900.74 Rv R D Fraser 5.60 Brooksdale 122.00 Centre Bruce 43.85 Rv Robt Laird 5.60 Rv J McKinnon 12.75 Chesley 500.00 Ashfield 73.40 S Wmstr, St A 320.00 Rv A S Smith 8.00 Gore Bay 72.00 Rv H Brown 16.10 Tor, Bloor 4.469.39 Pakenham 246.00 Haileybury 232.00 Pakenham 246.00 Haileybury 232.00 Rv J S Hardie 18.90 Amos 132.00 Caintown 244.39 Wyevale 78.00 Rv J G Miller 11.10 Amos ss 11.00 Grand Valley 312.11 Brooke 33.50 Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Forest St Tea Chil	. 120.93	Rv D G MacPhail	8.00	Oro, Guthrie	50.00	Martintown	. 354.00
Sunbury 100,00 Tor, St. John 900.74 Rv R D Fraser 5.60 Brooksdale 122.00 Centre Bruce 43.85 Rv Robt Laird 5.60 Rv J McKinnon 12.75 Chesley 500.00 Rv H Brown 16.10 Tor, Bloor 4.469.39 Pakenham 246.00 Haileybury 232.00 Centre Bruce 10.00 Amos 132.00 Caintown 244.39 Wysvale 78.00 Rv J S Hardie 18.90 Amos yps 33.00 Maxville 340.15 Tor, Ave Rd 394.00 Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00 Rv D Brampton 629.00 Mrs J Gillespie 5.00 Color	Limphouse	45.00	Owon Sd Division	13.60	Pleasant Valley	14.50	Martintown ss	284.00
Centre Bruce 43.85 Rv Robt Laird 5.60 Rv J McKinnon 12.75 Chesley 500.00 Ashfield 73.40 S Wnstr, St A 320.00 Rv A Smith 8.00 Gore Bay 72.00 Rv H Brown 16.10 Tor; Bloor 4,469.39 Pakenham 246.00 Haileybury 232.00 Dr Henry Dickie 10.00 Amos 132.00 Caintown 244.39 Wyevale 78.00 Rv J S Hardie 18.90 Amos yps 33.00 Maxville 340.15 Tor, Ave. Rd 394.00 Rv J G Miller 11.10 Amos s 11.00 Grand Valley 312.11 Brooke 33.50 Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Sunbury	100.00	Tor St. John	000.74	McIntosh	. 102.15	Prookadale	122.00
Ashfield 73.40 S Wmstr, St A 320.00 Rv A A Smith 12.75 Gore Bay 72.00 Rv H Brown 16.10 Tor; Bloor 4.469.39 Pakenham 246.00 Haileybury 232.00 Dr Henry Dickie 10.00 Amos 132.00 Caintown 244.39 Wyevale 78.00 Rv J S Hardie 18.90 Amos yps 33.00 Maxville 340.15 Tor, Ave. Rd 394.00 Rv J G Miller 11.10 Amos ss 11.00 Grand Valley 312.11 Brooke 33.50 Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Centre Bruce	43 85	Ry Roht Laird	5.60	Dy I Makingan	10.75	Chocley	500.00
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$	Ashfield	73 40	S Wmstr. St. A	320.00	Ry A A Smith	2.75	Gore Bay	72.00
Dr Henry Dickie 10.00 Amos 132.00 Caintown 244.39 Wyevale 78.00 Rv J S Hardie 18.90 Amos yps 33.00 Maxville 340.15 Tor, Ave. Rd 394.00 Rv J G Miller 11.10 Amos ss 11.00 Grand Valley 312.11 Brooke 33.50 Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Rv H Brown	. 16.10	Tor: Bloor	469 30	Pakenham	246.00	Hailevbury	232.00
Rv J S Hardie 18.90 Amos yps 33.00 Maxville 340.15 Tor, Ave. Rd 394.00 Rv J G Miller Rv J G Miller 11.10 Amos ss 11.00 Grand Valley 312.11 Brooke 33.50 Rv D T L McKerroll Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Dr Henry Dickie	. 10.00	Amos	132.00	Caintown	244 30	Wyevale	78.00
Rv J G Miller 11.10 Amos ss 11.00 Grand Valley 312.11 Brooke 33.50 Rv D T L McKerroll 9.60 Hagersville 2.00 Rv J G McIvor 14.60 Simcoe, B.C 75.00 Rv E Smith 6.10 Lansdowne 36.90 Brampton 629.00 Mrs J Gillespie 5.00	Rv J S Hardie	18.90	Amos yps	. 33.00	Maxville	. 340.15	Tor, Ave. Rd	. 394.00
Rv D T L McKerroll. 9.60 Hagersville. 2.00 Rv J G McIvor. 14.60 Simcoe, B,C 75.00 Rv E Smith. 6.10 Lansdowne. 36.90 Brampton. 629.00 Mrs J Gillespie. 5.00	Rv J G Miller	11.10	Amos ss	. 11.00	Grand Valley	. 312.11	Brooke	33.50
Kv E Smith	Rv D T L McKerroll	9.60	Hagersville	2.00	Rv J G McIvor	14.60	Simcoe, B.C	75.00
	LV E Smith	6.10]	Lansdowne	. 36.90	Brampton	. 629.00	Mrs J Gillespie	5.00

kv A Macgillivray vitchener arvis, Knox inkerton varvis, Knox vinkerton varvis, Knox vinkerton varvis, Knox vinkerton varvis, Knox vinkerton vars, Navan villbank vinstr, 1st ypg ved							
Rv A Macgillivray	17.85	Keldon	14.00	Lion's Head	. 11.65 V	Velland	. 640.00 . 350.00
Kitchener	50.00	Newboro	5.001	Embro	553.00	otta, Calvin ss	. 50.00
Pinkerton	66.60	Ham, Knox	. 693.58	Belleville, St And	517.84 C	laledoniaI	40.00
Rodney, ss, ybmc	$\begin{array}{c} 21.75 \\ 41.00 \end{array}$	Port Colborness	39.70	Sydenham, Kx	3.00	Thippawa	37.15
Millbank	361.00	Hullett	. 143.00	Wiarton yps	8.00	hippawass	245.90
Wmstr, 1st ypg	52.00	Hespeler, ghbc	$\begin{array}{c} 25.00 \\ 25.00 \end{array}$	W Flamboro'	521.00 E	Peterboro, St And	924.45
New Glasgow, yphms	. 61.00	Walpole	53.75	Mono Centre	. 11.25 I	Brockville, St Jno	. 277.11
Orono	. 27.50	Ancaster	6.65	Windham Centre	. 94.26	linton	17.60
Est Ellen Forgie 2,	000.00	Mt Pleasant	34.25	Tor, St Jas Sq 5,	065.00	N Bruce, St And	. 265.00
Keene	223.00	Pine River	319,00	Beechwood	346.00 I	Sunedin, \dots	50.00
Williamstown ss	5.00	Cayuga	70.50	Forest abc	. 10.00	Georgetown	. 804.72 680.51
Smith's Falls	853.07	Princeton	21.00	Wroxeter ss	. 22.92	London, 1st	. 175.00
Lindsay ss	. 68.17	Cedar Grove	65.00	Wroxeter bc	. 29.60 H	Eversley	. 127.00
Mallorytown	101.76	Cedar Grovess	74.00	St Ann s Brantford, Balf ss	. 30.00 I	askay	70.00
Hollin ss	2.50	W Puslinch ss	41.00	Port Colborne	. 50.00	Ham, Laidlaw ss	20.00
Stratford, Kx	514.04	Roslin	159.00	Moore ss	. 38.69	olborne	10.00
Cheltenham	61.10	Merivale	54.00	Blenheim	416.56	Oro, Central	51.00
Swansea	. 36.00	Apple Hill	1.563.75	Botany	198.81	Oro abc	. 63.00
Harris	. 10.00	Lyn	66.00	Hudson	. 10.00	Ayton, Knox	10.16
Depot Harbor ss	81.40	Port Colborne	108.00	Town Line	. 84.00	Sand Point	11.00
Atwood	490.31	Hyde Park	80.00	Brantford, Zion3	,184.00	Grassie	238 12
Dunbarton	. 34.00	Rocky Saugeen	38.40	Swansea, yps Byng Inlet	. 4.00	Esplin	10.00
Relgrave	173.00	Oneida	117.00	Coniston	3.80	\lvinston	. 144.00
E Wawanosh	123.00	Belmont	26.00	New Liskeard	125.00	Rond Headss	11.12
For, Bonar Burlington	. 53.67	Yarmouth ss	15.00	The Ridge	100.00	Kinpen	51.89
Brantford, Farr yps	175.00	Tor, St John ss	79.00	Wmstr St And ss	239.00	Dobbinton	35.00
Ham, St Jasss Hagersville	188.55	Quaker Hill	25.00	Minemoya	. 24.00	Fergusonville	22.70
Port Elgin	500.00	Orangeville	175.75	Campbell	$\frac{.21.00}{.73.00}$	Ashfield Rv A MacMillan	10.00
Lynedoch ss Ottawa, West ss	3.35	Riverdale yps	15.00	Baxter	. 16.00	Ham, St John's	725.00
Paisley ss	. 16.00	Alma ypg	45.00	Mansfield	. 50.00	Perth	21.50
Alexandria	. 30.00	Belwood ss	25.00	Elmsley, St And	. 45.85	Camden VIII	20.90
Alexandria mb	. 10.00	St Thos, Alma	419.00	Elmsley, Bethel	192.00	Tor Parkdale	1,256.00
Kars	394.55	Caledon	67.00	Stratford, St And ss	. 77.00	Otta, St Paul	. 445.79
Lynden ss	. 22.19	Tarbert	$\dots 2.00$	Tor, Victoria	95.00	Kirkhill	18.65
Norwood	0.00	Lucan, Fraser	21.25	Thornhill	103.00	Kenyon	. 180.00
S Luther	101.00	Hensall	504.00	R. Waddell	69.00	Indian Lands	. 203.72
St George	. 20.00	Rv P A MacLeod	6.35	Hornby	21.00	Keewatin	45.59
Kingston, Cooke's	241.38	Alberton	85.00	Simcoe	39.74	Mattawa Peterboro St Pa	1.960.28
Ry Robt Martin	. 10.80	Ottawa, Chal	.1,610.39	Quaker Hill	112.50	Owen Sd, Kx	350.00
Rv W H Smith	8.70	Binbrook	41.00	Port Perry	135.00	Tor, St Paul	. 480.00
Tor, Old St And 1 Gravel Hill Monklds.	70.00	Kinburn	146.87	St. Cath, Kx	300.00	Centre Rd	54.75
Dunbar	. 40.00	Douglas	1 340 00	W Huntingdon, guild	$\frac{.26.00}{225.00}$	Perth ss	18.00
Sand Bay	. 10.50	Orono	130.50	Rv D D McDonald	7.70	New Liskeard	. 108.00
Oshawa	850.57	Queensville ss	7.00	Louth	1.570.00	New Liskeard ss	33.55
Tor, College2	. 68.00	Metz ss	2.25	Brooklin	. 14.00	Carlisle ypg	25.00
Angus ss	134.00	Metz yps	883.70	Scarboro, St. And	60.00	Otta, Erskine	. 768.98
Clinton	134.20	Crosshill	54.00	Springville	. 267.42	Tilbury	132.80
Brantford, Alex	855.00	Culloden	212.00	Streetsville, yps	0.0000	Mrs Hancock	5.00
Schreiber mc	97,50	Galt, Central	.1,176.00	Stirling	12.00	Tor, Cooke's	20.00
Miss E V Johnson	6.25	Galt, Central ss	$\frac{122.00}{2016.00}$	Sand Hill	13.00	Meaford, Erskiness	
A Friend	5.00	N Luther	211.50	Demorestville	5.00	Thessalon	135.00
Carnarvon	27.00	Jarvis	25.00 83.50	Quaker Hill	. 669.90	Pefferlaw	100.00
Providence Bay ss	2.00	Harrowsmith	2.20	Omemee	45.70	Mono Mills	85.00
Amherstburg	. 107.00	Guelph, St And	0.0014.08	Scarboro', Melville	. 532.00	Adjala	12.00
Daywood, Johnson.	5.00	S Mountain	196.93	Bradford	. 178.00	Tor, Dovercourt	126.00
Niagara	. 639.0	Westboro	26.37	St. John's	94.00	Dewars	22.00
W Williams	59.0	Trenton	391.92	Renfrew	1,630.05	North Brant	137.14
Scotch Bush	54.0	O Iroquois	139,00	Renfrew bc	10.00	Caledonia	2.00
Cobalt	. 400.0	0 Heckston	130.51	Carp	73.00	Bishop's Mills	20.00
Mayfield	6.1	0 Merrickville	358.00	Kingston, St And Fitzroy Harbour ss	1,400.48 10.00	Mt Pleasant	6.00
Ft William, St And	84.8	5 Wyoming	83.00	Kingston, Chalmers'	68.00	Duntroon	10.50
Ft William, St And s	s . 76.5	O Claude	75.37	Brockville, 1st	2,035.75	Pittsburgh	52.40
Preston ss	22.0	O Comber	243.00	Shakespeare	. 325.00	Rv E G Walker	. 1.393.00
Elora, Knoxss	19.4	/ Churchill	200.00	Jeminio	20.00	1101, 50 min	,

Ton Comme	0.4						
Ry W A Browner	91.1	12 F K Robertson	45.0	ORV W J Fowler	7.70	Lachute	. 137.00
Ry G Graham	8.5	O Ry A L. Frasor	28.6	ORVEW Mahaffy	9.15	Montreal, Erskine	. 519.00
Rv G Munro	11.8	85 Brockville 1st	100.00	O Allen's Comment	11.25	Rv J R MacLeod	6.95
Rv W A MacKay	10.4	Fort Colborne	. 200.0	Lachute	3.12	Rv J J Wright	50.90
Rv D MacOdrum	8.3	80 Kingston, Chal	400.0	Bristol Corners	37.00	Montreel 1st	601.00
Ry Jas Robinson.	11.2	20 S Plympton ss	5.50	Mr, Mrs H Young	62.50	Ry M McLeod	11.95
Harrow Harrow	16.0	00 Gibraltar	11.13	Westmount, 1st ss	21.00	Lower Windsor	10.00
Norval	171 6	Ry I G Stuarts	15.60	Rv W D Turner	14.45	RvSSBurns	10.00
Clinton	1.0	OStoney Creek	109.66	Montreal, Erskine.	. 902.00	Montreal, McVicar.	32.00
Blenheim	46.5	Caledon E	30.00	Westmount Mol	72.20	Flodden	36.29
Everett	11.6	Belleville, John	. 580.30	Westmount Melss	7.65	Loods Village	. 146,78
Pont Anthron St Da	64.0	0 Mattawa	22.10	St Louis de Gonzagu	e . 68.00	Gore	40.00
Conn vns	14.0	O Welland ss	30.00	Montreal, St Giles	1,575.00	Hunter's Pt vps	12.50
Puce	6.0	O Tarvie	12.75	Stark's Corners	4.50	Bristol, Brick, Kx	. 247.85
Renaud Line	10.0	0 W T Philip	12.50	Mumples Bay	15.00	Summerlea	14.17
Varna	86.2	5 2nd W Gwillimbry ss	. 60 25	Bryson	10.00	Quebec, Chalss	50.00
Kearney	31.0	0 Tor, Cooke's yps	. 25.00	Riverfield ss	50.00	Northfold	17.25
Vernon	3.2	0 Markdale	37.00	Riverfield Ch	. 172.00	Shawville	9.99
Manotick	0.0	5 NIt Albert	90,30	Ormstown Village ss	5.00	Buckingham	. 375.00
Havelock	48.0	O Hanover)8,1	RVSA Woods	8.30	Westmt, St And	1,860.00
Chatham, St And	1,350.0	0 Tor, Rosedale 1	.415 44	Ormstown	1 245 50	Montreal, La Croix.	42.00
Kent Bridge	10.0	0 Bethesda yps	. 26.54	Stoney Creek ss	7 20	Westmt Stanlow	10.00
Lynden ss	6.2	9 Blakeney	. 50.95	Bristol Corners	25.00	Rv W D Reid	. 38.30
Woodlands	125.0	9 Tor, Deer Park	25.00	Bristol, Kx ss	5.00	Sherbrooke	. 408.16
Granton	81.9	0 Wick	489.00	Montreal, Kensngtn	47.72	Mont, American 4	1,950.00
Belleville, St And	6.8	0 Milverton	277 99	Aylmer Fast St And	108.60	Westmt, St And ss	475.00
Kingston, Cooke	78.0	0 Rv H D McCuaig	. 18 31	Westmt Cal-Wmstr	. 108.0()	Vaicartier	30.00
Gravenhurst	60.0	Rv H Carmichael	. 17.85	Montreal, Erskine	. 500.00	Tetreaultville ss	5.00
Tiverton	105.0	OKVSF Sharp	8.60	Verdun ss	43.46	E Templeton	23.00
Otta. St And	2 750 0	Ventner	6.10	Verdun, Mr Barbou	r's	Rv W T Morison	. 15.35
Guelph, St Paul	. 130.4	1 Port Hopess	25.00	Coto dos Noissa	5.00	Grand'Mere	. 30.00
Blake	96.00	Cochrane	. 11 10	Cantley	1.95	Angers	20.75
Egypt	27.4	Tilbury ss	5.57	Montreal, Livngstn	100.00	Mont St Mark's	88 10
Sutton be	11.00	Rv W I McLean	. 10.00	Poltimore	25.00	Dal. Mills. Cote S Geo.	. 218.00
Galt 1st	103.00	Mrs Alex Burgess	2.00	Richmond	45.00	Monteal, Bethany	. 25.00
Hallville	. 671.26	Stouffville	. 25,00	Montreal, Calvin ss.	32.00	Montreal, Bethany ss	2.00
Sarawak	31.00	Kingston, Chal	70.00	Ry A G Mackinson	51.00	Montreal, St Luke	. 12.00
Tor, Grosvenor	. 100.00	St Mary's, Kx ss	. 25.00	Inverness	44 157	Montreal, Kx1	,355.00
Long Proposition	22.68	Rv H W Cliff	7.75	Inverness ss	17.00	Shawyl Bristl Stark	, : 0.00 's
Long Branch ss	23.00	RV C A Malcolm	$\frac{7.30}{10.30}$	Montreal, Cres Chin	32.00	Cor	. 28.00
Sulphide	10.50	OL M Wood	150.00	Montreal, Erskine	. 700.00	Montreal, St Paul ss .	. 70.00
Rv T J S Ferguson	18.28	Lancaster, St And	. 13 10	W S Lesile	. 800.00	Norwood	200.00
Tor, Wmstr bc	. 125.00	Rv W G Hanna	7.15	Wakefield	10.70	Westmt, Stanley	510.00
Py Dr Strochen	5.00	Tor, Knox bc	476.93	Namur	. 15 00	Montreal Crescent 4	130.00
E Adelaide	46.20	Tor, St Paul's	. 17.00	Rv A S Ross	7.15	Rockfield	100.00
Campbellville ss	56.50	A herarder	9,95.	Rv S J Taylor	5.80 I	Rockfield ss	. 40.00
Meaford	50,00	Drummond Hill	188.00	Et Coulongo	20.67 1	Huntingdon	472.95
Copper Cliff	18.30	Otta, Chalss	. 16.00	Athelstan ss /	2.60	Jungee	164,00
Prov dence Bay	9.50	Fenwick	. 76,74	Athelstan	. 303 90 0	Duebec St And	700.00
Campbell	1.00	Elora, Kx	458.84	Lachine	. 150.00 I	Rv H S Lee	9.80
London, 1st ss	310.68	Kingston Chal	198,57	Rv C R Lapointe	13.60	V Georgetown	345.00
Tor, Emmanuel	. 645.00	Spencerville	82.00	Mont St Luko's ss	10.00	New Carlisle ss	. 18.00
Ham, McNabss	. 120.00	Rv A McVicar	8.60	Rv A D McKenzie	6.05	Ingwick	. 75.00
Wellandport	12.00	Roxboro	255.00	Rv E H Brandt	8 30 T	Inner Melhourne	200,00
Weston, Wmstrahe	5.00	Spencerville guild	13.00	Rv A S Reid	. 13.60 [Jpper Melbourne, la	. 25.00
Demorestville	3.50	St Catharines 1st	02.00	Howick	. 49.00 V	Windsor Mills	. 69.00
Rv J A Stewart	11.53	Silverwater ss	. 1.45	Ormstown se	7.00	Quebec, St And	100.00
Beachburg	346.67	Queensboro	9.00	Beauharnois	560 12 1	Hochelaga Basin	20.00
Duart	. 76.25	Eldorado	. 10.50	Joliette	. 50.00 F	Reid's Ch	39 97
Sturgeon Falls.	9 60	Otta McKay	584.24	Athelstan	1.75 N	Iontreal, Chinese	. 50.00
Black Creek	12.00	Otta, McKay ss	70.56	KVJ B Maclean	. 5.60 N	Iasham, Quyon	4.00
Williamsford	43.00	Midhurst	25.00	Montreal West	210.00 E	untingdon ss	. 18.00
Chippawa yps	10.21	Miss M Dickson	125.00	Montreal, 1st ss.	70.00	lovey Hill	127,69
Newington	60.00	Miss C Dickson	125.00	Montreal, Taylor	253.95 R	usselltown	43.20
Port Dalhousie	45.00	Mrs Ellen Walsh	125.00	Mt Royal Vale	. 12.93 S	herbrooke	8.60
Ham, McNab	945.00	Ingersoll, eghc	5.00	Snawville	. 22.15 R	v J B Sincennes	37.50
Uxbridge	205.00	Woodford	30.00	Ry I D Anderson	,000.00 N	lontreal, St Mark	42.00
Ry R O Tibb	100.00	Woodford ss	15.00	Buckingham	400.00 N	Laisonneuve	80.10
Sarnia St. Pa vne	25.00	Thamesville	333.00	Kingsbury	. 58.02 S	te Anne de Bellevue	80.10
Woodford	20,00	Newburgh	29.04	St Lambert	461.96 S	cotstown	122,63
Sandringham ss	. 6.00	Kintail ss.	3.00	Richmond, ss	. 11.00 D	anville	107.20
Edwards	1.30	Proton Station	19.55	Ry G Ballantyno	3.00 R	V J R Dobson	26.50
Chatham St.	. 50.00	_		Bristol yps	4 35 P	v I. I King	7.05
London Ky	260.00	Quebec	1	Verdun	124.00 R	v G W Thom	29.60
Farran's Pt	54.65	Winglow	60.00	Valleyfield	174.00 A	thelstan, la	32,00
Aultsville	. 79.35	Leggatt's Point	34.00	Quebec, Chal1,	,897.76 N	Iont, St Paul4,	389.65
Whitechurch	5.30	Lingwick.	200.00	Wakefield Macham	. 82.87 M	Iontreal, St Paul ss	25.00
Missas Forgio	. 89.00	Rv C Haughton	. 7.70	Maisonneuve ss.	. 8.00 L	ongueun ,	32.00
Waterloo	250.26	2. F K Robertson 60 Rv J H Stewart 70 Rv A L Fraser 55 Brockville, 1st 55 Prort Colborne 60 Kingston, Chal 60 S Plympton ss 60 Gibraltar 60 Gibraltar 60 Rv P W Anderson 61 Rv P W Anderson 62 Rv P W Anderson 63 Rv P W Anderson 64 Rv P W Anderson 65 Roslin 60 Mattawa 60 Roslin 60 Welland ss 60 Roslin 61 Jarvis 60 Tor, Cooke's yps 60 Markdale 65 Mt Albert 60 Rv J U Stewart 60 Hanover 60 Tor, Rosedale 61 Belleville, John 60 Milverton 61 Rv J U Stewart 60 Hanover 60 Tor, Rosedale 60 Wick 60 Milverton 61 Rv H D McCuaig 61 Wr H Carmichael 61 Rv H Carmichael 62 Rv H Carmichael 63 Rv H Carmichael 64 Rv H O McCuaig 65 Rv H Carmichael 65 Rv W I McLean 66 New S Sharp 67 Levendale 67 Ventnor 68 Rv W I McLean 67 Hope ss 68 Rv W I McLean 68 Rv W I McLean 69 Rv S Horrane 67 Hibury ss 68 Rv W I McLean 69 Rv H Chall 60 Rv S Sharp 60 Levendale 60 Ventnor 61 Port Hope ss 61 Rv S Alax Burgess 61 Rv A M Cornett 62 Stouffville 63 Kingston, Chal 63 St Mary's, Kx ss 64 Rv H W Cliff 68 Rv A Malcolm 69 Rv A Galancolm 60 Rv B Galancolm 61 Rv A J Mann 61 Lancaster, St And 62 Rv C Hanna 63 Rv C Hanna 64 Rv W G Hanna 65 Rv W G Hanna 66 Rv W G Hanna 67 Rv C Haughton 67 Rv S Paul's 68 Rv C Haughton 68 Rv C Haughton 69 Rv F W Murray 69 Rv F W Murray 60 Rv	. 5.80	Montreal, Victoria	. 15.00 L	achine ss	56.00
	-00,00	zer or rrinnear	00.00	Hemngird, Robsn	228.90 M	Iont, Cal Wmstr	468 00 -

Mont, Taylor. Mont, Inspector Manitoha Weston Holland yps Strathclair Gilbert Plains Plumas Selkirk Crystal City Roseisle la Chas Martin La Riviere ce Chater Mrs E O Dyer Bessic Archibald JA, Mrs Archibald Jauphin Pettapiece Holland, Camille Treherne ss Olive Rv G E Lougheed Rv D D Millar Rv T R Scott Emerson ss Emerson ss Emerson ss Winpg, King Mem Berton Hazeldean yps Rv G Watt Smith Huntingdon ss Westbourne Winnipeg, Home St Austin wbe E Kildonan Wpg, Riverview ss Wpg, Knox I Wpg, King ss Wpg, Knox I Wpg, King ss Wpg, Riverview ss Wpg, Riverview ss Swan Lake Wellwood Dr J W Macmillan Foxwarren Norwood Shaw District Isabella Oak Lake Arden Transscona Wpg, King Mem McConnell Reston Swan River Norwood ss Wpg, King Mem McConnell Reston Swan River Norwood ss Wpg, Augustine I Rv J D Fleming Rv C C Whiting Gourlay ss Dauphin, Jr yps Strathclair abc Gilbert Plains N Antler Rv S C Murray Nesbitt Rv Walter Nichol Stewartville Stonewall, Grasmere Humesville E Kildonan Carberry Wps, St Jno Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair Summerville High Bluff Grandview Miami Crystal City Eton Strathclair	50.00	N A I 7					
Mont, Inspector	10.00	Bethany Mission	0.00084.00	Birtle Margaret	85.00	Pioneer ss	27.00
	,	Blaris	45.00	Kenville	45.00	Caron	32.00
Manitoba		Weston	13.00	Killarney	153.00 180.00	Ry J A Macfarlane	10.00
Weston	. \$22.00	Balmoral	$\frac{28.00}{24.00}$	Kildonan	318.00	Moosomin	. 300.00
Holland yps	3.65	Isabella	184.00	Dauphin, Jr yps	12.00	Rv J G Stephens	35.45
Gilbert Plains	75.00	Wpg. Augustine s	50.70	Minto las	50.00	Rv R H Gilmour	6.35
Plumas	. 18.00	Fishing River	2.00	Belmont	63.00	Rv D MacVicar	15.15
Crystal City	80.00	Venlaw	8 no	BeulahBurnside	106.00	Rv D M Robertson.	20.70
Chas Martin	10.00	Sifton	4.00	Oakland	50.00	Kelso	50.00
La Riviere ce	9.00	Westmount	10.00	Eden	0.00500	Prince Albert	. 100.00
Mrs E O Dver	78.00 5.00	Wpg, King Mem.	437.04	Rosedale	25.50	McKay ss	3.00
Bessie Archibald	10.00	Emerson	63.55	Wpg, Knox	2,220.00	Invergordon ss	5.20
Dauphin	250.00	Rv J S Watson	7.45	Plumas	116.00	Rv D J Scott	8.90
Pettapiece	12.00	Wpg, St And ss	13.00	Binscarth	132.00	Luseland	17.00
Treherne ss	7.00	Wpg, Robertson	52 45	Wpg, St Paul	0.0000	Elrose	44.00
Ry G E Lougheed	5.70	Hartney, M.B	54.90	Lenore	. 100.00	Assiniboia	. 45.95
Rv D D Millar	8.30	Creeford	2.85	Carman	1.214.00	St Clair la	39.50
Emerson ss	$\frac{8.60}{10.00}$	Newdale, Knox Newdale, St. And	449.25	Gladstone	75.00	Lumsden	. 172.60
Emerson ss	. 10.00	Virden	433.00	Gladstone yps	35.00	Kisbev	. 261.75
Berton	15.00	Wpg, St Giles'	177.00	Birtle	25.00	Reg, Kx, & ylbc	. 385.34
Ry G Watt Smith	$\frac{22.00}{24.00}$	Wpg, Chalmers'	163.19	Bayfield	24.00	Asquith ss	2.50
Huntingdon ss	24.20 2.50	Oakner	20.00	Gilbert Plains	193.95	Perley	12.00
Westbourne Winnipeg Home St	100.00	Ev Robt Aylward.	14.60	Clearview	12.00	Robsart	23.10
Austin wbc	4.00	Rv E W Johnson.	8.90	Cartright	95,00	Rv Alex MacGregor Wilkie	91.00
Wpg, Riverview ss	. 399.50	Umatilla.	7.00	Miniota	43.30	Rv A Henderson	10.00
Wpg, Knox1	,000.00	Morden	202.00	Marney	80.00	Bredenbury	10.65
Wpg, Riverview	. 14.45	Clegg	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	Foxwarren	325.80	Rv R G Scott	. 100.00
Wpg, Riverview ss	. 50.00	St Vital	12.75	Wpg, Home ss	85.81	Drinkwater	84.55
Wellwood.	163.00	Sifton	14.00 18.80	Ry Hector MacKay.	. 530.00	Delisle	28.00
Foxwarren	20.00	Fairville Wellwood	15.60	Rockwood ss	10.00	Grand Plains	41.00
Norwood	247.50	Elkhorn	23.00	Wpg, St Stess	122.00	High View Fernley	6.00
Jsabella	. 7.20	wpg, wmstr Sperling ss0	$\begin{array}{c}2,551.20 \\25.00 \end{array}$	Wpg, St And	. 467.00	Rv T W Pritchard	20.00
Oak Lake	175.45	Cloverdale	6.00	Palmerston	. 44.50	Tuxford ss	4.45
Transcona	. 11.95	Wpg, Knox ss	[200.00]	Glendale Miniska ladies	37.00	Rv B Glover	8.00
Wpg, King Mem McConnell	. 20.00	Sperling	262.00	Miniota ss	18.00	Macoun	10.00
Reston	208.00	Silver Creek	266.00	Well-wisher	2.00	Scott	65.00
Norwood ss	$\frac{31.00}{72.00}$	Belmont ss	$\frac{19.75}{33.00}$	Oak Lake	. 251.25	Wapella	172.00
Wpg, Augustine1	,201.80	Manitou	287.50	Wpg, St Jas ss	25.00	Macoun	8.00
Rv C C Whiting	8.00	Lyleton	19.00	Arrow River Shoal Lake	187 55	Francis	150.00
Dauphin Jr vps	13.00	Jarvisdell Verona ss	68.00	Alexander ss	38.00	Buffalo Lake	368.00
Strathclair abc	8.72	Franklin	43.00	Brandon, St.A	4.00	Rv F A Clare Orknev	70.00
N Antler	. 32.00	Minnedosa St David's ce	25.00	Ssskatchewa	n	Mr, Mrs C L Strachan	15.00
Rv S C Murray	. 14.60	Kemnay	16.60	Hurricane Hills	. \$30.00	Reg, Kx, Miss Alln cl.	55.00
Rv Walter Nichol	. 11.10	w pg, st stepn Cadurcis	2,000.00	Rv M MacKinnon Regina, Chal ss	6.00	Percy	269.95 34.50
Stewartville	. 22.50	Ethelbert	8.00	Lanigan ss	. 14.00	Arcola	134.30
Brant	193.00	Humesville yps	45.00	Saskatoon, St Thos	. 100.00	Gilroy	. 35.00
Treherne	593.40 127.00	Gourlay Kenton	36.80	Sonningdale	10.00	Davidson ss	. 60.55
Humesville	9.50	Harding	100.00	Buffalo Lake	. 210.20	Ashgrove	. 20.00
Carberry	246.00	w pg, St Jno Rapid City	53.00	Kamsack yps Ruthilda Daisy Hill	15.00	Davidson	. 28.95
Wpg, St Jno	180.00	Elm Creek	114.00	Readlyn	7.90	Swift Current	350.90
Summerville	112.00	Minto	100,00	Brownlea	3.80 J	Rv H R Read	8.00
Grandview	. 20.40	Margaret Moore Park	20.00	Regina, Knox	1,551.00	Guernsey	. 33.85
Miami	. 27.75	Breadalbane	62.00	Asquith	0.0000	Wilkiess	. 14.00
Eton	. 50.00	Hunterville Rv F O Gilbert	4.00	Canora	17.67	Weyburn	229.00
Strathclair	. 75.00	Vista	15.25	Pr J A Allan	. 100.00 F	aynton ss	5.00
Brandon, St Pa ss	. 38.90	Scotia	238.30	Forest Leslie	. 360.55 V	Westhazel	. 18.30
Rv H G Crozier Rv J L King	10.00	Morris	50.00	Sunny Hill	290.00	Furtleford ss	5.00
Rv C Moore	. 13.30	West Hal, Regent.	82.85	Rv C B Ross	$10.00 \mathrm{V}$	Varmley ss	5.00
W'bourne, Longburn.	. 40.00 C	Macdonald	30.00	Campbellville	8.00 I	Dewar Lake	. 45.00
E Kildonan ss	. 40.00 I	Russell	370.00	Swift Current	. 34.50 E	Battleford ss	. 79.53
						A	

			004.000	014-1	E 001]	Roddington	12.00
J A Morrison	. 10.00	Moose Jaw, St. A1	334.37	Monnyillo	25.00	Didsbury	54.20
Mrs J D McKercher.	. 10.00	Moose Jaw, St A Chin	275 00	Ry W C Brown	6.05	Carstairs	20.00
Davyroyd	. 12.50	Moose Jaw, St A ss	97.50	Ry G R Lang	5.60]	Lamont	153.15
Baildon	. 28.60	Daysoton	110.00	Ry Wm McNichol	6.65	Rv P K McRae	. 9.60
Vonda	66 15	Rrycoton ss	10.00	Ry Jas Wheeler	7.70	Willowdaless	. 6.00
Vondage	17.50	Broadview	66.00	Ry H Young	8.90	Dundonald <u>.</u>	35.35
Eastand	9.00	Richlea	. 14.00	Milton	. 80,00	Great West Mine	, 4.35
Manorss	16.00	Colgate	260.00	Clearwater ce	. 17.50	Camrose	20.00
Kamsack	117 40	Lockwood	. 40,00	Milk Riv North	. 20.00	Nanton	75.00
Parkbeg la	4.00	Saskatoon, Wmstr	954.59	Dr D G McQueen	7.70 9	rassy Lake	14.40
Mevronne	. 85.00	Regina, St And ss	175.00	Edmonton, Wmstr	481.87	Olds	80.00
Ethelton	. 15.00	Grenfell	. 38.00	Rv A H Denoon	5.80	Dinghor Crook	119.70
Avonmore	. 80.00	S Chipperfield	.25.00	Cayley	. 46.00	Pulor	5.00
Rv D M Buchanan	. 12.50	Kipling	112.00	Rv A C Bryan	8.20	Ovville	29.00
Sintaluta	. 25.00	Welwyn	. 51,00	RVJE DUCIOS	7 45	New Dayton	108.00
Wolse!ey	100.00	Redvers ss	. 40.00	D- A O Wichort	9 20 1	Calgary St. Pa	284.41
Mervin ss	1.40.00	RV H McCunoch	206 40	Constains	30 30	Cayley	11.00
Birch Hills	140.00	T engly m	50.40	Nobleford	12.20	Grassy Lake	10.00
Wallsack	15.00	Poppio View	125.00	Wataskiwin	34 55	Calgary, St Pa ce	25.00
Dr. I.W. Pobincon	10.45	Former	30.00	Edmonton Beverley	5.55	Lacombe	97.00
Gull I akage	10.40	Anglia thhe	15.00	Ry J A Clayton	. 16.90	Great West Miness	. 22.00
Tantallon	97.00	Battleford	262.15	Edmonton, Highld Pr	k. 6.75	W Edmonton, Chal	. 55.00
Kelfield	136.45	Moffat. Westfield	1.00	Dr J T Ferguson	. 17.00	Whitla	15.00
Springwater	. 76.00	Saskatoon, Kxss	. 75.00	Three Hills	. 22.27	Seven Persons	, 13.00
Kinley	269.25	Rouleau	. 20.00	Ogden	. 12.15	Calgary, Bankview	93.00
Avonhurst	. 18.50	Lashburn	. 62.00	Rev Alex Forbes	. 12.75	Macleod bc	70.00
Wapella	. 36.00	Denholm	. 17.00	Prairie Park	1.30	Mad Hot Whoy	41.75
Ravine Bank	. 12.00	Rose Plain	118.00	Vegreville	. 40.60	Androssan	10.00
J A Morrison Mrs J D McKercher Davyroyd. Baildon St Clair ss Vonda s. Vonda s. Vonda s. Eastend. Manor ss. Kamsack. Parkbeg la Meyronne Ethelton. Avonmore Rv D M Buchanan Sintaluta. Wolseley Mervin ss. Birch Hills. Kamsack Kamanatha, Wakefld Rv J W Robinson Gull Lake ss. Tantallon Kelfield. Springwater Kinley Avonlurst. Wapella Ravine Bank Ogema Assiniboia ss Stoughton Tyner Rosetown Foam Lake Kelvin Grovè Tuffnell. Ashdown	. 97.55	Balgonie	116.00	Edmonton, Kx	859.00	Edmonton 1st ss	200.00
Assiniboia ss	. 33.00	Balcarres	. 37.00	Burnonton, KX SS	6.05	Islay ss	7.37
Stoughton	. 90.00	Lipton	2.00	Warmilian ag	4.75	Tofield	5.90
Tyner	. 15,15	Pengartn	100.00	Poddington se	21.00	Rv.I.G.Meek	. 10.45
Rosetown	. 30.00	Southcote	199,00	Clarocholm	14 30	Round Up	. 11.23
Volvin Crowb	15.50	Imposiol	70.00	Edmintn, Westmt ss	10.00	110000000	
Tuffnoll	37.50	I lordmingtor	5.00	Duhamel ss	. 8.75	British Colum	bia
Achdown	6.00	Ry G A Sutherland	15.30	Milk River N	. 13.70	251101011	01.00
Ewebrow	268.00	Vanguard	126.00	Rv C B Kerr	. 31.34	Rv M H Wilson	. 31.20
Broderick Glenside	200.70	Ry A D Menzies	. 39.00	Ry Alex Stewart	9,60	Greenwood ss	9.00
Pense	150.00	Mrs McClelland's cl .	5.00	Tofield	1.00	Ry David James	. 10.00
Flett's Springs	3.00	W E McClelland	5.00	Delaware	8.00	N Vanc, St Stepn	6.65
Khedive	. 30.00	Elbow	. 45.00	Twining	3.75	Rv J R Munro	18 75
South Biggar	. 13.50	Rv W P Adam	. 17.30	Curlew	2.60	Phoenix	33 25
Saskatoon, St Thos	150.00	Smithville	. 22.00	Sunny Ridge	4.80	Greenwood	3.50
Consul	5.00	Dewar Lakela	25.00	Hunterville	6.35	Clayburn ss	40.20
Cote Reserve, Ind	145.00	Saskatoon, Kx ss	25,00	Willowdale	9.15	Typohoad	6.00
Rathmullenss	4.00	Prince Albert	37.30	Hillena	4.90	Milnes' Landing	. 15.00
Wild Rose Valss	3.00	Maymont	14.75	Ponhold	6.00	Ry I S Henderson	. 10.00
Noremac ss	1.00	D- D M Buchanan	25	Pidrowood	3.40	Vanc. Robertson ss	. 50.00
Poodle ag	2.00	Abomothy	316.00	Carbon	8.00	Vanc Heights	. 20.90
Pogine Commished	176.00	Poloomos	204.00	Gamble	7.00	Vanc. Robertson	, 63.00
Pogina Carmichael s	54.42	Forl Grey	134 00	Swalwell	4.00	Vanc. Robertson mb.	. 35.00
Manor	25.00	Esterhazy	87.00	Parr	. 11.00	Hollywood ss	. 24.00
Tisdale	40.35	Govan	. 282.00	Lethbridge, Kx	447.10	Langley Prairie	. 19.25
Glen Ewen	. 10.00	Kelliher	. 180.00	Banff	. 15.25	Jaffray	. 23.50
Gap Viewss	6.00	Lemberg	. 177.00	Rv W A Cunningham	7.15	Rv W H Smith	0.00
Handsworth	6,00	Longlaketon	. 373.00	Prairie Park	. 15.00	Rv Thos Oswaid	94.00
Outlook	. 29.75	Nokomis	93.00	Vegreville ss	8.75	Vanc, S Hill, SS, Ce	273 06
Heward	. 40.00	Rocanville	. 419.00	Rv John McInnis	7.15	Victoria	15.00
Pense, Cottonwood	. 99.00	Strassburg	85.00	Lamont ss	9.35	W Rurnahy	. 12.10
Kindersley	. 35.00	Welwyn	58.00	Ry F D Roxburgh	440.00	Nolson	50.00
Dubuc	90,00	welwyn ss	14.00	Granum ss	27.00	Nelson ss.	4.46
Dy Doton Strong	25.00	Cupan	430.00	Mod Hat St Inc	104.85	Riverview	. 25.00
Moffet	116.00	Crosswoods	7.00	Grande Prairie	. 20.00	Rv Rod McKay	. 16.10
Edam	76.00	Gravson	17.00	Sturgeon	134.00	Burnaby ss	. 25.00
Alameda	250.00	Hubbard.	. 133.00	Rowley	. 40.00	Vanc, St And	643.25
Cevlon ss	3.00	Indian Colony	28.00	Langdon	. 50,00	Rv J L Campbell	7.15
Hawkeye	. 20.85	Lipton	. 184.00	Leduc	. 50.00	Rv Jas Carruthers	5.60
Mistawasis, Ind	6.00	Neudorf	. 134.00	Killam	. 27.75	Rv W L Macrae	6.00
		Raymore ss	8.00	Granum	121.00	Sapperton wms	7.00
Dummer	36.00						
Dummer	36.00 82.83	Luseland ss	5.00	Willowdale ss	. 26.50	Creston	6.35
Dummer	. 36.00 . 82.83 . 25.00	Luseland ss Kelfield ss	5.00	Willowdale ss Stanger	. 26.50	Pender Island ss	6.35
Dummer Bladworth Redvers Oxbow	36.00 82.83 25.00 70.00	Luseland ss Kelfield ss Stony Beach	5.00 4.80 . 186.00	Willowdale ss Stanger Cherhill	$\begin{array}{c} .26.50 \\ .15.35 \\ .6.50 \\ \end{array}$	Pender Islandss Rv P Henderson	6.35 9.80 . 11.70
Dummer Bladworth Redvers Oxbow Gorefield	36.00 82.83 25.00 70.00	Luseland ss. Kelfield ss. Stony Beach. Rocky Lake	5.00 4.80 . 186.00 89.00	Willowdale ss	. 26.50 . 15.35 6.50 . 35.00	Pender Island ss Rv P Henderson Rv A E Mitchell	6.35 9.80 . 11.70 . 10.00
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce	. 36.00 . 82.83 . 25.00 . 70.00 . 15.00 . 250.00	Luseland ss. Kelfield ss. Stony Beach. Rocky Lake. Fairville	5.00 4.80 . 186.00 89.00 75.00	Willowdale ss	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00	Pender Island ss Rv P Henderson Rv A E Mitchell Princeton	6.35 9.80 .11.70 . 10.00 . 22.65
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove	36.00 82.83 25.00 70.00 15.00 250.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales	5.00 4.80 . 186.00 . 89.00 . 75.00 . 21.00	Willowdale ss. Stanger. Cherhill. Little Red Deer. Innisfail. Ry R H MacPherson	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00	Creston Pender Island ss Rv P Henderson Rv A E Mitchell Princeton Colling wood Rv J A Dow	6.35 9.80 . 11.70 . 10.00 . 22.65 . 10.00
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carduff	. 36.00 . 82.83 . 25.00 . 70.00 . 15.00 . 250.00 . 15.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb	5.00 4.80 . 186.00 . 89.00 . 75.00 . 21.00 . 59.00	Willowdale ss. Stanger. Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45	Creston Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton Collingwood Rv J A Dow Enderby	6.35 9.80 11.70 10.00 22.65 10.00 66.66
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carnduff Calvin	36.00 82.83 25.00 70.00 15.00 250.00 15.00 215.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb	5.00 4.80 . 186.00 . 89.00 . 75.00 . 21.00 . 59.00	Willowdale ss Stanger Cherhill Little Red Deer Innisfall Rv R H MacPherson Islay High River Partridge Hills wms	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 87.25	Creston Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton Collingwood Rv J A Dow Enderby Hulcar	. 6.35 . 9.80 . 11.70 . 10.00 . 22.65 . 10.00 . 66.66 . 7.60
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Gordon Plain Carnduff Calvin Carlyle	36.00 82.83 25.00 70.00 15.00 250.00 15.00 215.00 212.30	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb	5,00 4.80 . 186.00 . 89.00 . 75.00 . 21.00 . 59.00	Willowdale ss Stanger Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 87.25 . 10.00	Creston Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton Collingwood Rv J A Dow Enderby Hulcar. Cranbrook ss.	. 6.35 . 9.80 . 11.70 . 10.00 . 22.65 . 10.00 . 66.66 . 7.60 . 22.00
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carnduff Calvin Carlyle Kinistino	36.00 82.83 25.00 70.00 15.00 250.00 15.00 215.00 215.00 212.30 100.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury	5.00 4.80 . 186.00 . 89.00 . 75.00 . 21.00 . 59.00	Willowdale ss Stanger. Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer.	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 87.25 . 10.00 . 10.00	Creston Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton Collingwood Rv J A Dow Enderby Hulcar Cranbrook ss. Cranbrook	6.35 9.80 .11.70 .10.00 .22.65 .10.00 .66.66 7.60 .22.00 .92.96
Rosetown Foam Lake Kelvin Grovè Tuffnell Ashdown Eyebrow Broderick, Glenside Pense Flett's Springs Khedive South Biggar Saskatoon, St Thos Consul Cote Reserve, Ind Rathmullen ss Wild Rose Val ss Noremac ss Clover Hill ss Beadle ss Regina, Carmichael segina, Ca	36.00 . 82.83 . 25.00 . 15.00 . 250.00 . 15.00 . 15.00 . 215.00 . 212.30 . 100.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury Carbon	5.00 4.80 . 186.00 . 89.00 . 75.00 . 21.00 . 59.00	Willowdale ss Stanger Cherhill Little Red Deer Innisfail Ry R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer ss	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 87.25 . 10.00 . 10.00 . 153.00	Creston. Pender Island ss. Rv P Henderson. Rv A E Mitchell. Princeton. Collingwood. Rv J A Dow. Enderby. Hulcar. Cranbrook ss. Cranbrook. Rv M D McKee.	6.35 9.80 11.70 10.00 22.65 10.00 66.66 7.60 22.00 92.96 13.30
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carnduff Calvin Carlyle Kinistino Welwyn Moose Jaw, Minto	36.00 82.83 25.00 15.00 250.00 15.00 215.00 30.00 212.30 100.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek	5.00 4.80 186.00 89.00 21.00 59.00 \$2.85 5.00 31.00	Willowdale ss Stanger Chernill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer ss Colaresholm ss	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 87.25 . 10.00 . 10.00 . 153.00 . 50.00 . 38.05	Creston Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton Collingwood Rv J A Dow Enderby Hulcar Cranbrook ss. Cranbrook Rv M A McKenzie	6.35 9.80 11.70 10.00 22.65 10.00 66.66 7.60 22.00 92.96 13.30 7.70
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carnduff Calvin Carlyle Kinistino Welwyn Moose Jaw, Minto Wilkie	36.00 82.83 25.00 70.00 15.00 250.00 215.00 215.00 212.30 100.00 35.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek Pine Creek ss	5,00 4,80 186,00 89,00 75,00 59,00 \$2,85 5,00 31,00	Willowdale ss Stanger. Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer ss Claresholm ss Claresholm abc	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 7.25 . 10.00 . 10.00 . 153.00 . 38.05 . 87.00	Creston. Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton. Collingwood Rv J A Dow Enderby Hulcar. Cranbrook ss. Cranbrook Rv M D McKee. Rv M A McKenzie. Dr E D McLaren	6.35 9.80 11.70 10.00 22.65 10.00 66.66 7.60 22.00 92.96 13.30 7.70 16.90 56.23
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carlyin Carlyie Kinistino Welwyn Moose Jaw, Minto Wilkie Yorkton	. 36.00 . 82.83 . 25.00 . 70.00 . 250.00 . 25.00 . 30.00 . 212.30 . 100.00 . 166.00 . 35.00 . 37.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek Pine Creek ss Grierson	5,00 4,80 186,00 89,00 75,00 21,00 59,00 \$2,85 5,00 31,00 3,00	Willowdale ss Stanger Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer ss Claresholm ss Claresholm abc Calgary N	26,50 15,35 6,50 35,00 44,00 15,00 10,00 10,00 10,00 153,00 .50,00 .87,05 .87,00 .87,00	Creston. Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton. Collingwood Rv J A Dow Enderby Hulcar. Cranbrook ss. Cranbrook Rv M D McKee. Rv M D McKee. Rv M D McKenzie. Dr E D McLaren. Vanc, St Pa	6.35 9.80 170 10.00 22.65 10.00 66.66 7.60 22.00 92.96 13.30 7.70 16.90 56.33
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carlyle Calvin Carlyle Kinistino Welwyn Moose Jaw, Minto Wilkie Yorkton Perdue	. 36.00 . 82.83 . 25.00 . 70.00 . 15.00 . 250.00 . 25.00 . 215.00 . 212.30 . 100.00 . 166.00 . 35.00 . 37.00 . 250.00	Luseland ss Kelfield ss Stony Beach Rocky Lake Pair ville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek Pine Creek Grierson Rv W A Mason	5,00 4,80 186,00 89,00 75,00 21,00 59,00 \$2,85 5,00 31,00 3,00 7,00	Willowdale ss Stanger Chernill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer Sc Claresholm sb Claresholm ab Claresholm ab Claresholm ss, prim cl	. 26.50 . 15.35 . 6.50 . 35.00 . 41.00 . 30.45 . 87.25 . 10.00 . 153.00 . 50.00 	Creston Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton Collingwood Rv J A Dow Enderby Hulcar Cranbrook ss Cranbrook Rv M A McKenzie Dr E D McLaren Vanc, St Pa Quesnel ss Part Hammond la	. 6.35 . 9.80 . 11.70 . 10.00 . 22.65 . 10.00 . 66.66 . 7.60 . 22.00 . 92.96 . 13.30 7.70 . 56.33 . 1.55
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carnduff Calvin Carlyle Kinistino Welwyn Moose Jaw, Minto Wilkie Yorkton Perdue Davidson	. 36,00 . 82,83 . 25,00 . 70,00 . 15,00 . 25,00 . 15,00 . 215,00 . 215,00 . 212,30 . 100,00 . 35,00 . 37,00 . 37,00 . 30,00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek Pine Creek s Grierson Ry W A Mason Rev J M Kellock	5.00 4.80 186.00 75.00 21.00 59.00 \$2.85 5.00 31.00 7.00 6.10	Willowdale ss Stanger Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer ss Claresholm ss Claresholm sb Calgary N Dunvegan ss, prim cl Calgary, Grace	. 26.50 . 15.35 . 6.50 . 35.00 . 44.00 . 15.00 . 30.45 . 87.25 . 10.00 . 10.00 . 50.00 . 38.05 . 8.70 . 27.00 . 4.00	Creston. Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton. Collingwood Rv J A Dow Enderby Hulcar. Cranbrook ss. Cranbrook Rv M D McKee Rv M A McKenzie Dr E D McLaren. Vanc, St Pa Quesnel ss. Port Hammond la Port Hammond la ss.	. 6.35 . 9.80 . 11.70 . 10.00 . 22.65 . 10.00 . 66.66 . 7.60 . 22.00 . 92.96 . 13.30 . 7.70 . 16.90 . 56.33 . 1.55 . 5.00
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carlyle Kinistino Welwyn Moose Jaw, Minto Wilkie Yorkton Perdue Davidson Ellisboro	. 36,00 . 82,83 . 25,00 . 15,00 . 15,00 . 15,00 . 25,00 . 15,00 . 215,00 . 212,30 . 100,00 . 30,00 . 37,00 . 35,00 . 35,00 . 30,00 . 30,00 . 30,00 . 30,00 . 30,00 . 30,00 . 30,00	Luseland ss Kelfield ss Stony Beach Rocky Lake Fairville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek Pine Creek s Grierson Rv W A Mason Rev J M Kellock Rv N D Keith		Willowdale ss Stanger Cherhill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer s Red Deer s Claresholm ss Claresholm sb Claresholm abc Calgary N Dunvegan ss, prim cl Calgary, Grace ss Calgary, Grace ss Calgary, Grace ss	26.50 15.35 6.50 35.00 44.00 15.00 10.00 10.00 153.00 153.00 87.00 87.00 4.00 654.00 654.00	Creston. Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton. Collingwood Rv J A Dow Enderby Hulcar. Cranbrook ss. Cranbrook Rv M D McKee. Rv M D McKee. Rv M D McKenzie. Dr E D McLaren. Vanc, St Pa Quesnel ss. Port Hammond la Port Hammond la ss.	6.35 . 9.80 11.70 10.00 22.65 10.00 . 66.66 . 7.60 22.00 . 92.96 13.30 . 7.70 . 16.90 . 56.33 . 1.55 . 5.00 . 35.00
Dummer Bladworth Redvers Oxbow Gorefield Mrs W H Bryce Poplar Grove Gordon Plain Carlyle Kinistino Welwyn Moose Jaw, Minto Wilkie Yorkton Perdue Davidson Ellisboro' Anglia Milestone	. 36,00 . 82,83 . 25,00 . 70,00 . 250,00 . 25,00 . 30,00 . 212,30 . 100,00 . 166,00 . 37,00 . 250,00 . 30,00 . 212,30 . 30,00 . 46,00 . 46,10 . 60,00 . 60,00 . 60,00 . 70,00 . 70,0	Luseland ss Kelfield ss Stony Beach Rocky Lake Pairville Prince of Wales Webb Alberta Didsbury Carbon Pine Creek Pine Creek Offierson Rv W A Mason Rev J M Kellock Rv N D Keith Edmonton, Westmt Collingwood	. 5.00 . 4.80 . 186.00 . 89.00 . 75.00 . 21.00 . 59.00 . \$2.85 . 5.00 . 3.00 . 7.00 . 6.10 . 8.00 . 7.45 . 40.00	Willowdale ss Stanger Chernill Little Red Deer Innisfail Rv R H MacPherson Islay High River Partridge Hills wms Ardrossan ss Red Deer Red Deer Sc Claresholm sb Claresholm abc Calgary N Dunvegan ss, prim cl Calgary, Grace Calgary, Grace ss Calgary, Grace ss Calgary, Grace yps N Calgary N Calgary N Calgary N Calgary N Grace yps N Calgary	26.50 15.35 6.50 35.00 15.00 15.00 10.00 10.00 153.00 153.00 153.00 153.00 150.00 150.00 10.0	Creston. Pender Island ss. Rv P Henderson Rv A E Mitchell Princeton. Collingwood Rv J A Dow Enderby Hulcar. Cranbrook ss. Cranbrook Rv M D McKee. Rv M A McKenzie Dr E D McLaren. Vanc, St Pa Quesnel ss. Port Hammond la Port Hammond la ss. Penticton. Okanagan Landg &c	6.35 9.80 11.70 10.00 22.65 10.00 66.66 7.60 22.00 92.96 13.30 7.70 16.90 56.33 1.55 5.00 5.00 5.00 15.00

10.00

Duncan	Rv D J Nicholson 5.18 Rv Wm McLeod \$7.70 Rv A H Foster 5.80 Rv Wm Dawson 8.00 Rv C Munro 8.00 Rv D MacDonald 8.70 Rv D MacDonald 8.70 Rv Both Murray 9.15 Rv Wm Sweet 12.65 Rv A D Archibald 6.65 Rv J A McLellan 13.60 Rv D McD Clarke 12.20 Rv F C Simpson 7.15 Rv L W Parker 6.65 Rv C MacIntosh 8.30 Rv M D McLeod 18.80 Rv L W Parker 6.65 Rv C MacIntosh 8.30 Rv M McMillan 8.00 Rv D McLeod 13.30 Rv Wm Girdwood 8.20 Rv D McLeod 13.30 Rv Wm Girdwood 8.20 Rv J F Polley 9.15 Est Jno Macnab 1,000 15 Est Jno Macnab 1,000 Rv J A Ramsay 8.00 Rv J A Miller 14.45 New Brunswick Rv A J W Back \$17.85 Rv M W H Intita 9.56 Rv G W Miller 14.45 New Brunswick Rv A J W Back \$17.85 Rv J S MacKay 23.50 Rv W K Read 19.80 Rv J S MacKay 23.50 Rv
Cbe Church Funds, East. SUMMARY OF RECEIPTS. During Feb. 1 to Jan. 31. Foreign Missions	Rv Jacob Layton

Proughton 7	1 001	Waverley	5.00	Derby ss	3.001	Cavendish
Georgetown ss	4 00	Orangedale	70.00	McKinlevville	. 12.00	West Bay
Hampton N B	4.00	Hy Et Massey 3.	.835.00	Hx. St Matt2	,665.35	Lowr Musqdbt 151.00
Kincardine 9	5 25	Strathlorne	165.50	Glace Bay, St Pa	600.00	Mid Musqdbt 541.50 Riverside 446.66
Glace Bay, St. Pa Chin, 1:	3.00	Bridgetown	. 45,00	Sydney, Falmouth	828.17	Bloomfield 33.00
St Jas and Union	7.00	St Croix, Ellershs	119.55	Caledonia, P E 1	168.00	Dartmouth, Stairs 172.98
St John, St Steph 43	1.00	Kempt, Walton	. 15.00	Harvey, Acton	. 18.15	Mary McKay 50.00
Bradalbane 8.	3.85	Pt Hstgs, Hawksbry.	145.00	Mahone Bay	. 23.00	J Stanley Ross 75.00 Cane North ss 13.00
Shubenacadie, bc	4.00	Beq, D McPherson : .	405.00	Un Centre, Lochabr.	350.00	Mr, Mrs W J Seaman . 25.00 Shuebenacadiess 50.00
For. Miss Bequests . 4,50						
For. Miss Bequests 4,50	00.00	Hx, Fort Massey ss	100.00	Murray, Hror S	140.00	sington
McLellan's Brk Mt 13	3.00	Redbank	2.00	Honowell St Col wms	60.00	Valleyfield 3.84
Westville Cormel 11	1.00	Morrenetle	427.07	Kempt Walton	. 45.00	Campbellton 395.40
Glon Edon es	6.00	Oxford	224 00	Milford Gays River .	616.45	Cape John
Westville, St Phil 69	6.82	North Sydney	. 41.00	North Sydney	263.41	Thorburn
Pugwash	78.00	Inverness	. 88.61	Canard	254.33	Middleton
Picton, St And 51	0.00	New Waterford	315,00	New Bandon, Caraq	160.28	Harmond River 21 00
Orwell 18	30.00	Pugwash	22.00	Musquot Hrbr	109.38	Hammond River 21.00
Montrose 44	12.45	New Glasg, St And . 1	,300.62	Dartmouth, St Jas 2	152 50	Wentworth
Lake Ainslie 9	32.00	Halliax, Grove	. 586,00	Carleton	06.661	Onslow, Belmont 619.00
Trenton	30.00	Up Musquodobt	20.00	Condigon	914.00	Escuminac 93.99
Harvey, Acton2	21.37	Otallastan Chanan I	005.00	St Deters Pay	365.00	Paspebiac
Mahou 19	21.50	Chatham St And	555.70	Hartsville	45.45	Northport, Linden 48.00
Picton. Prince 67	72.30	Woodstock	122.98	Dundas	7.00	
Thankfulness 10	00.00	Blue Rocks	60.00	Kensington ss	50.00	\$157,220.48
Little Narrows 13	37.00	Millerton	19.00	Cavendish	75.00	
Lyons Brook	50.00	Millerton ss	3.00	West, Clyde Riv	.154.25	, ·
2702027002777777777		Derby	13.00	Lewis Cove ss	2.00)
-						

THIS IS A PRESENT.

A little girl at Christmas time had ten

bright new pennies given her.
"This, she said, laying aside one, "is one for Jesus; and this is for you mother; and this for father," and so on to the last one. "And this is for Jesus," she said.

"But," said her mother, "you have already given one to Jesus." "Yes," said the child, "but that belonged to Him; this is a

present."

The Preshuterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.

Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.

In parcels of six or more, 30 cents each.

Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each RECORD in a parcel. The Records for a congregation are not sent to different addresses at the same Post Office.

All the Records for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the Assembly to all.

There is no other way in which
so much Home Mission work can be done for 30 cents.

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par. Do not send stamps.

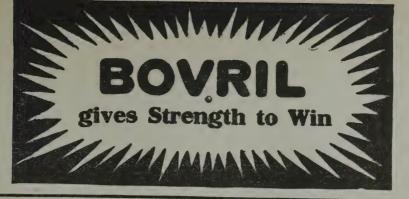
Samples sent free to any who will distribute them

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.



THE BIBLE IN PUBLIC SCHOOLS.

New York City is at once the greatest Jewish city in the world and the strongest Roman Catholic city in America. Yet the Roman Cathonic city in America. Yet the Bible is read in all the public schools under a mandatory rule of the local Board.

The same has been true for many years of the States of Massachusetts and Penn.

Only a year ago, Tennessee and New Jersey made Bible-reading a part of compulsory

education.

The same is true of all other States in the Union except Missouri, Minnesota, Washington, California, and Arizona, in all of which daily Bible-reading is prohibited by State legislation.

There are about one hundred thousand Japanese in the U. S. A., but only ten thousand of them are affiliated with Buddhist organizations. In four of the Pacific States there are twenty-four Buddhist temples. There are sixty-one Japanese Christian churches in the West, with a total membership of thirty-five hundred.—Ex. ship of thirty-five hundred.—Ex.



MADE IN CANADA

GOOD



SNOW

WABASSO

HAVE YOU USED-WABASSO SHEETINGS WABASSO SHEETS WABASSO CIRCULAR PILLOW COTTON WABASSO SLIPS

THE BEST ON THE MARKET ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

The flowers of true pleasure flourish not in the stony soil of selfishness.

Contentment does not depend on what we have but on what we are.

Fellowship with God on earth must precede fellowship with him in heaven.

There may be times when you cannot find help, but there is no time when you cannot give help.

Duty's path always opens for us as we go on—not before we start, but as we obey and move forward.

The Lord loves a decided Christian. The halfway is of no account. Jesus wants the whole heart and life.

Great occasions do not make heroes or cowards; they simply unveil them, showing what they have become.

Reserve is power. He is wise who lives a good part of his life inside of himself. Too much speech is weakness.

How hard it is to die, and not be able to leave the world any better for one's little life in it!—Abraham Lincoln.

Money is not everything. But character is everything, and no man can gamble without losing his character and debasing his manhood.—G. C. Heine.

The soul that does not indulge in the luxury of giving is sure to become sordid and small. To save our own lives we should be systematic and proportionate givers.

God forbid that any of us should pass through suffering and come out of it with no tenderer feeling for the whole of suffering humanity.—T. T. Munger, D.D.

The balances of God never lose their adjustment. With them, a pound is a pound, and right is right, and wrong is wrong, and a soul is a soul, and eternity is eternity.—

Talmage.

Cultivate two habits and let them grow side by side—the habit of economy and of charity. If economy grows alone, it will tend to dry up charity; if charity grows it will dry up means, unless balanced by economy.

The best comfort in our afflictions is found in rendering service to others. There is a selfishness in sorrow as well as in joy. When we forget ourselves in endeavoring to comfort some other sufferer, we find comfort ourselves.

WHERE WE LIVE AND WORK.

Climate is important. If we live in a malarial region we need not be surprised if we have malaria. It steals into our heart and poisons our blood. If we move to a place where there is pure, sweet, wholesome air, we may expect to be well and strong.

There are spiritual climates, too, some wholesome, some unwholesome, and we should choose our living and working place where the influences will promote goodness and gladness.

PERSONAL WORK.

A Christian man walked along the street a short distance with a boy of his acquaintance. There was time for only a few words, but the man used the moments to say:

"Well, Frank, what are you doing with your life? What do you mean to make of yourself?"

Years afterwards the boy, now a noble, purposeful young man, declared to this friend, who, of course, had forgotten the incident: "Those words altered my entire life. I was drifting. I gave no thought to my future, but what you said set me to thinking, and it has made a man of me."

THE SCEPTIC CONVERTED.

A young physician seemed to be a confirmed sceptic. At last, to the surprise of all he presented himself as a candidate for church-membership.

When asked what called his attention to the personal claims of Christ, he answered, "For years I have sat by my office window, and each Friday evening in storm and fair weather, I have seen good Deacons G—and P—walk past to the church prayer-meeting, and their constant 'going' made me think."

It was not what they said, for he had not heard them say anything, but it was their 'keeping at it' which shattered his infidelity.

THE MINISTER'S WORK.

Any minister who allows himself to be drawn into personal differences is sure to have his own troubles. No pastor ever settled a dispute to the satisfaction of both parties and usually to neither.

Jesus refused to interfere in the division of an inheritance. He reproved covetousness but declined being an orphan's court.

Parishioners have no right to drag the clergyman into their individual disagreements. He is not installed as a judge, but

as a pastor.

It may be difficult to steer the congregational craft successfully between the two clashing rocks of a personal dispute, but the pilot who attempts anything else will need his life preserver not many days hence.

The

Presbyterian Record



H

H

, CONTENTED			
"THE LORD REIGNETH"	~		97
THE CHURCH FUNDS	1 460	- 4	98
THE CHURCH CALENDAR	-	-	99
THE BUDGET STATEMENT	10	-	100
OUR FOREIGN MISSIONS			
Our India Mission	_		101
Our India Mission Medical Work at Rutlam Forward Movement in India -	-		102
Forward Movement in India -	-	-	103
Incidents from India Hwaikingfu, Honan, for 1916 -	-		103 105
YOUNG PEOPLE'S SOCIETIES			
Love Fellowship with God A Doctor Among the Bhils	~	-	106
Fellowship with God	-	~	106
A Doctor Among the Bhils		_	107
Young People's Share of Budget -	-		110
JUNIOR Y. P. SOCIETIES			
Love—Making and Keeping Friends	ş ===	· 🔍 🖦	111
The Hamheung Hospital Doing Your Bit	200 200	. =	112 112
LIFE AND WORK			
The Gentleman in Blue	-	-	113
Influence of a Mother	**	-	114
A Busy Man and His Bible - Eleventh Hour Conversion	-	104	114
An Honest Man			116
An Honest Man = Cultivating Your Best = What a S. S. Teacher Did Lord Robert's Letter =	_		116
What a S. S. Teacher Did	-	-	117
Lord Robert's Letter		- '	117
A Prodigal's Purpose	-	-	118
THE CHILDREN'S RECORD			
The Scotch Laddie, Livingstone -	-	-	119
Famous Boys Cleansing a Well in Korea		*	120
On the Fence			
My Missionary Calf	-		123
WORLD WIDE WORK			
Infidel Missions in New York -	-	-	124
A Sacred City in Thibet	-	-	125
Bible Burning In Brazil Lynching in the South	100	-	126 126
China Needs the Gospel	_	ms.	

Eternity cannot straighten a crooked day.

It matters not how long we live, but how

No poverty is unendurable except poverty of the soul.

No cloud can o'ershadow the Christian in which his faith may not discern a rainbow.

The Christian's troubles are like those of other people, but his refuge is unlike theirs.

In this dark world where sorrow so abounds. there is no substitute for trust and hope in

It is better to build a life than to make a fortune. Character is a greater thing than riches.

True nobility is shown by gentle consideration and courtesy to all, no matter what their place in life.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

There is only one real failure in life possible, and that is, not to be true to the best one knows.-Canon Farrar.

Moral distances are never local. The younger brother absent may be nearer his father's house than the elder brother at

The law is eternal and ever-working. If a man loves his life he shall lose it, Selfishness is death. "The liberal soul shall be made fat:" The selfish soul shall be made thin. When unselfishness ends, death begins. The self-centered person has within himself the germ of decay.

Ottawa Cadjes' College

Owned and Controlled by the Presbyterian Church

Reopened Sept. 8th

In new building erected at a cost of \$140.000
The Building is COMPLETE IN EVERY RESPECT
and is ABSOLUTELY FIREPROOF.
All Departments fully equipped. For full information
write for Calender.

Rev. J. W. H. MILNE, L.A., D.D.

President

1916 has been the most successful year in the business of The Great-West Life Assurance The following are the essential figures for the year:-

Business issued 1916	\$25,575,373
Increase for the year -	-1,117,444
Business in Force, December 31st, 1916	133,016,448
Increase for the year -	13,550,381
Income for 1916	5,594,041
Increase for the year -	814,551
Total Assets, December 31st, 1916 -	21,702,570
increase for the year -	2,498,024
·	

The year's business is yet another argument in favor of insuring with-

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE-WINNIPEG



The Old Meneely Foundry

WATERVLIET (West Troy), N.Y.

Chimes, Peals, Church, School and other Bells Memorials Unequalled Musical Quality.

90 Years' Experience Highest Grade Genuine Bell Metal.

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soapsthus made. It is truly said:

IT IS NATURE'S SOAP.
McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.



BUY IN CANADA

FROM YOUR OWN PUBLISHING HOUSE ALL CHURCH, SUNDAY SCHOOL & Y.P.S. PUBLICATIONS AND SUPPLIES

FREE :- USEFUL & INTERESTING CATALOGUE FREE ON REQUEST

Presbyterian Publications

The Publications Committee of the Presbyterian Church in Canada CHURCH AND GERRARD STREETS, TORONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.



THE TRAGEDY OF QUEBEC.

Is Canada to be Ruled by Rome? There is only one book that deals with the aggressions of the Papacy on the liberties of Canadians. That book is "The Tragedy of Quebec."

The Fourth Edition has just come out and contains a mass of entirely new matter.

If you cannot get it at the bookstores remit direct to The Ontario Press, 37 McCaul St., Toronto. Cloth binding, \$1.25. Paper, 50c. Postage prepaid.

BOYS WHO ARE BORN LEADERS

"He is the worst boy in town" exclaimed a caller who wanted information about sending a boy to a Reformatory. "Why," he continued, "although he is only between nine and ten years of age, he is the recognized leader of a gang of lads much older than himself and he can invent more ways of doing wrong than a trained and experienced criminal!

What splendid qualities of leadership such a boy possesses! The same power and influence harnessed up to a useful object would make of him a real public benefactor. He is just the type of lad the country needs and is at the critical point in his career where this special gift may be either destroyed altogether, or thwarted and twisted to bad ends.

Trained people endowed with both brains and a heart should be selected to deal with this class of boy, and the right people will earn any salary that can be paid them. Wrong treatment at this critical juncture injures not only the boy but the State-J. J. Kelso.

The Presbyterian Record

VOL. XLII.

APRIL, 1917

No. 4

"THE LORD REIGNETH LET THE EARTH REJOICE."

God reigns? And cruelty and wrong and suffering on a scale never known before!?

Yes, God reigns, and yet there is a hell upon earth. But the hell is not of God's making.

There is the fact of God, and of wrong. But the wrong is only the work of another great fact, a spirit of evil; not an influence, but a person, who is called in Scripture, the "Adversary,"—the "Enemy,"—the "Devil" and a host of other titles of dishonor, all of them befitting and deserved.

He is not only badness itself, without any mixture of good, but he is represented in Scripture as the fountain and source of evil in all others.

Paul, in Romans, tells of men "filled with all unrighteousness, wickedness, covetousness, maliciousness,"—"full of envy, murder, deceit, malignity, despiteful, proud, boasters, inventors of evil things, covenant-breakers, implacable, unmerciful." "Filled with"—"full of"—"filled to the full—from him who is the fountain and source of it all.

And just as his agents, in filling other men, one man tempting another to wrong, do not lessen their own badness; so the filling of men to the full with all that is evil does not make the source of evil any less bad. "There is that scattereth and yet increaseth" is true also here. The only change that evil can effect in itself—by imparting evil to others—is to sink to lower depths.

Christ declared: "I am come to destroy the works of the Devil." That destruction means conflict. The present cruelty and wrong is but the Devil at work, through the greed and ambition of men. By human agencies in response to nobler calls, Christ is carrying out His task of destroying that wrong.

And out of the strife what tremendous issues have already come, the very demonism that started the war being made a means of its own ultimate defeat.

Strong drink has been, in every land, one of the Adversary's most potent agencies for the temporal and eternal ruin of men.

In Russia, and France, and to some extent in Britain, that agency has been banished. Humanly speaking no other happening than the necessities of the war could have brought it about. And thus, the "Enemy" has overreached himself and contributed to his own overthrow.

In Canada, too, the war has been a factor in banishing the drink traffic. What it all means for the world is, in its vastness, beyond human comprehension.

Then there is the overthrow of despotic government in Russia which, humanly speaking, could not have been done unless at some such crisis, and yet it has been brought about in a day and without bloodshed. What it means to the future of that hundred and eighty millions of people, to be free, where so long has been the despot's rule—and the effect of that freedom and self-government upon the permanent peace of the world, this too is beyond human comprehension.

There is another great result which nothing less than such a crisis could have brought about, but which now appears certain, and that is, a closer welding, not merely in appearance, but in true sympathy, of the two great Anglo-Saxon peoples, the British Empire and her daughter, the U. S. A.

Driven by the very works of the Devil, as they would not probably have been driven by anything less infernal, the U. S. A. is beginning to see the necessity of taking part in this world conflict with wrong, and will be drawn into closer sympathy with her great mother. The spirit of criticism which, to us as Britons, has sometimes seemed unfitting, will be burned out like dross in the furnace, and the daughter drawn to the mother again as never before since she left. This one thing, with all its grand possibilities in the way of united action for right, should go far towards securing the world's lasting liberty and permanent peace.

Coming nearer home, there has been the fusing of all parts of our own Empire in a way which no furnace less fierce could have done, and which of itself is another guarantee for the future, when an Empire, the world's greatest is seen to be united as one man against attempted world domination.

Then there will be the overthrow of the military power which has attempted that world domination and which has so long been a menace to the world's peace.

And following the breaking of that militarism, and the freeing of the world from its menace, will be the freedom of the German people themselves from a despotism which at present both drives and blinds them.

And as these people begin to sober from their debauch of wrong, and realize that the Romanoffs have gone and that Russia's millions are free, it may suggest to them that the Hohenzollerns should follow, and that Germans too should learn a new song and take their place in the march of freedom which is circling the world.

Thus, as always, does the Devil overreach himself, and out of the war, with its cruelties and suffering, which he has brought on, will God bring betterment to the world.

Awful is the price, the sacrifice and suffering! To "destroy the works of the Devil" Christ gave Himself. And to help in that destruction many a heart and home has given of its best. But Christ "shall see of the travail of His soul and shall be satisfied"; and "whosoever will" may share in His eternal satisfaction and joy.

THE CHURCH FUNDS.

The past year's receipts for the Missionary and Educational work of our Church have been larger than in any previous year of her history, the total for 1916, as given by the Finance Board, being \$1,009,095.

This is cause for thankfulness because of the many special demands which the year has brought.

It is cause for thankfulness also not only for itself and the Funds, but as showing the attitude of the people and their recognition of God's proprietorship and our stewardship.

It shows that while the demands for patriotic work and famine relief, and much else, are also God's service, the support of these has not been secured by limiting the same service in other directions but by larger apportionment to His work of what He has entrusted to us.

When the King, as representing the Empire, needs more for the Empire's defence against its enemies it is obtained, not by cutting down other necessary departments of the civil service, but by asking from each one a larger proportionate rate of that wealth or property which the Empire protects and defends.

And when the King of kings needs more for the work of His kingdom, for the defence of right, for the overthrow of wrong, for feeding the war-hungry, clothing the warnaked, caring for those, families who are making the greatest sacrifice of all, sending their men to the battle front, this should be provided, not by lessening the amount given for the work for which Jesus gave His life, the redemption of the world from bondage to Satan and sin, but by a larger proportionate use, for all God's work, of that which He has entrusted to our stewardship.

"Man's chief end is to glorify God" not to secure name or place for self, and the more fully men recognize this, and seek to live up to it, the more closely do they follow Christ who "gave Himself,"—the better do they fulfil the end of their existence,—and the more do they attain for themselves the end for which all men are seeking, and for which they seek elsewhere in vain, SATISFACTION, here and hereafter.

Only the life given to Christ can have peace and satisfaction here, and only the life thus given to Him here will look back from the far future and say to itself, "I am satisfied" with my choice.

Since the above was in type has come the statement from the Finance Board, given on another page.

BROWN'S VACATION.

I've had a vacation," said Timothy Brown;
"A" one, although I have not left the town.
I merely vacated my worries and fears
And at once became younger by fairly five
years.

I vacated my ruts and began to enjoy My regular, humdrum, but useful employ. I changed my whole outlook and vision of life And made it a pastime instead of a strife. I've had a vacation, not vacant, a bore, But fuller and freer than ever before; The best of vacations for fat purse or lean—A change of the seeing instead of the scene." **Esop Jones, in C. E. World.

"DR. McLEOD OF BARRIE."

Dr. McLeod has long been one of the "men" of the Church. Great in body, mind and heart, he early took a foremost place in all good work and was recognized as a leader in thought and action.

His passing recalls two incidents. When Dr. James Robertson passed away, Dr. McLeod sent an elegy, in blank verse, filling over a column of the Record. It was rare in quality; a masterpiece, befitting the man of whom he wrote, and that is saying much.

When Principal Caven died he did likewise. These two brief productions, in their loftiness of conception, beauty of language, tenderness and simple dignity, take rank among the "gems." Small in themselves, they revealed the writer better than volumes could have done.

"A SPRING TIME SERVICE."

Several requests for a Spring Rally Service for rural Sunday Schools have been received from individuals by the Board of Sabbath Schools and Young People's Societies, and one formal request from the Synod of Toronto and Kingston.

In response to these, and with the special desire to help Sunday Schools closed during the winter months, a Spring Time Service has been prepared for 1917.

It is based on the Parable of the Good Seed, in Mark 4: 3-20, and provides also for suitable Spring time music. It can be used on any Sunday in the Spring most suitable for the purpose in any local community

Copies of this Service sufficient for any rural Sunday School of our Church will be sent free of charge on application to the General Secretary, Rev. J. C. Robertson, Confederation Life Building, Toronto.

The Residence Building of the Presbyterian College, Halifax, is to be given for a Military Convalescent Hospital until a year after the war. It is beautiful for situation and healthful in location, and the wounded quartered there will be happy in so far as surroundings can make them so. It is simply using the building temporarily for another department of God's great service for humanity.

Strength of character consists of two things,—power of will and power of self-restraint.

OUR CHURCH CALENDAR. Meetings of Presbytery.

Wallace, Springhill, 15 May, 3 p.m. Toronto, Tor., first Tuesday each month. Orangeville, Hillsburg, 8 May, 11 a.m. Saugeen Palmerston 26 June, 9 a.m. London, St. Thomas, 1 May, 10.30. Winnipeg, Wpg., Man. Coll., bi-mon. Rock Lake, Roland, 1st May. Glenboro, Treherne, 25 Sept. Portage la Prairie, Franklin, 16 May. Minnedosa, Shoal Lake, July. Yorkton, Yorkton, 17 July, 9 p.m. Moose Jaw, Moose Jaw, May. Lacombe, Camrose, 24 May. Kootenay, Nelson, 4 Sept.

CALLS, INDUCTIONS, ETC.

Calls From

Summerside, P.E.I., to Mr. G. E. Mitchell Pictou.

Stewarton Ch., Ottawa, Ont., to Mr. Wesley Megaw, of Toronto.

Knox Church, Dunnville, Ont., to Mr. W. J. West, of Port Perry, Ont.

Old St. Andrews, Toronto, to Mr. T. H. Mitchell.

First Ch., Walkerville, Ont., Mr. M. Gordon Melvin.

Knox Church, Cranbrook, B.C., to Mr. Hillis Wright of Pincher Creek, Alta.

Knox Church, Shelburne, Ont., to Mr. P. W. Anderson of Ottawa.

Inductions Into

Annan, Ont., Feb. 16, Mr. C. Sinclair Jones.

Eburne, B.C., Feb. 16, Mr. E. G. Thompson.

Mc. Taggart, etc., Sask., Feb. 21, Mr. J. R. Sanderson.

Lang and Crocus Plains, Sask., Feb. 23, Mr. George T. Bayne.

Elder Bank, N.S., March 2, Mr. L. P. Archibald.

Willis Church, Clinton, Ont., March 2, Mr. J. E. Hogg.

Marquis, Sask., Mr. T. A. Blocky. St. Andrews Ch., Chatham, Ont., March 8, Mr. A. S. Orton.

Glencoe, Ont., March 20, Mr. G. S. Lloyd. Appin Ont., March 22, Mr. H. D. McCulloch.

Melville Church, Westmount, March 20, Mr. S. T. Martin.

Resignations of

Loreburn, Sask., Mr. J. P. Grant. St. Paul's, Bowmanville, Ont., Mr. A. H. Drumm.

Deaths in the Ministry.

Rev. Duncan Darroch McLeod, D.D., died at his home in Barrie, Ont., on the 9th of March, in the seventy-sixth year of his age.

THE BUDGET STATEMENT.

Receipts and Expenditures of the Funds of the Church (Western Division), for the year ending Dec. 31, 1916:

Funds.	Receipts.	Expenditures.
Home Missions and Social Service	\$525,237.05	\$397,374.57
Foreign Missions	274,295.25	284,275.09
Sabbath Schools and Y. P. Societies	20,918.60	18,227.92
Pointe-aux-Trembles	33,800.57	37,062.57
Montreal College	8,080.50	8,080.50
Queen's College	5,478.00	5,478.00
Knox College	17,246.00	17,246.00
Manitoba College	6,284.00	6,284.00
Robertson College	7,039.50	8,754.07
Saskatoon College	6,582.00	6,582.00
Westminster Hall	8,318.21	9,364.03
Missionary and Deaconess Training Home		3,306.71
Aged and Infirm Ministers' Fund	10 001 #0	45,843.70
Widows' and Orphans' Fund		32,906.42
Assembly Fund		8,462.35
	\$1,009,095.94	\$889,247.93

These receipts include ordinary congregational contributions, donations, interest (except for College Funds), amounts transferred from Home and Foreign Mission Reserve Funds and the Special Thank-offering for the deficit. They exceed the expenditures by \$119,848. This amount reduces the net indebtedness of \$141,905 on the Funds of the Church at Dec. 31, 1915, to \$22,057 at Dec. 31, 1916.

The special offering to remove the deficit of \$170,000 on the Mission Funds amounts to \$111,208, \$102,870 from the Western Section and \$8,338 from the Eastern Section. In addition to this the Eastern Section raised by the special offering upwards of \$9,000 for College and Augmentation deficits east. The deficit on Home Missions and Social Service now stands at \$30,000 and that on Foreign Missions at \$21,333.

The total receipts for 1916 are \$163,105 in advance of 1915 receipts. Exclusive of the special offering the increase in receipts over 1915 is \$51,897, while the expenditures shew a decrease of \$8,441.

In the Eastern Section the regular Budget receipts amount to \$157,226, more than \$7,000 in advance of 1914 and \$18,751 greater than 1915 (eleven months). The addition of the special offering of nearly \$18,000 mentioned above makes this a most substantial gain for the east.

Gratitude to God is our first feeling. He touched the hearts of the people and with fine loyalty they responded to His call and the unmistakeable need of the work. Disturbed conditions, exacting war demands, and unexampled personal and domestic sacrifices did not turn them aside from their clear duty to seek first the Kingdom of God. By quiet strength and generous gifts they have again shewn their unfailing interest in the work of the Church.

Strict economy has been practised. Expenditures have been reduced. The greater part of the debt has been paid. A new heart of confidence and hope has been given.

But conscience and the facts of the case bear witness that the General Assembly asked for \$170,000 and received \$111,208, and that the reproach of abandoned fields has not yet been wiped out.

After this vigorous advance, let there be no reaction! Let the impulse of this achievement stir leaders and people to possess again what once was ours and to enter upon new and needy fields!

> BOARD OF FINANCE. JOHN A. PATERSON, Chairman. REV. ROBERT LAIRD, Secretary

While in Detroit, Mr. Moody had told about his work of sending religious literature to prisoners, "How many of you believe in this work? Hold up your hands." Up went a forest of hands. "That's right. Now put them down into your pockets, quick."

Our Foreign Missions

OUR INDIA MISSION.

A boy's growth may not be marked from day to day, but a long look over the years shows once a laddie, now a man.

Our India Mission had its infancy, running the gauntlet of all the infantile ailments besides specialties of its own. There was prejudice, climate, caste, child-marriage, the seclusion of women, widowhood's pains and penalties, etc., etc.

A glance at the work to-day shows the following:

A field of one-hundredth part of the popuation of India set apart for us in the centre of India, with over three millions of people depending upon us for the Gospel.

Fifteen central stations, with eleven other outstations wrought from these centres, making twenty-six centres of work.

Twenty-five men of whom eighteen are ordained ministers;—five physicians including one of the ministers;—and three laymen.

Six medical women, twenty-one unmarried women, twenty-one wives of missionaries, one of them a physician, being a total of forty-seven women.

Eight ordained Indians, seventy-three unordained Indian Evangelists, fifty-five Indian medical helpers, and sixteen other native helpers.

One hundred and twenty-eight Indians engaged in teaching in Day Schools High Schools, Boarding School, Normal School and Theological College;—making a total of two hundred and forty-one Indian missionary workers.

There are thirteen organized congregations, with a communicant roll of 1,108, of whom 149 were added the last year.

There are 2,219 other baptized members, and there were 203 adult baptisms in 1916, 144 infant baptisms in 1916, and there are 151 adherents. A total Christian community of 3,478.

Baptism of an adult is a definite renunciation of heathenism and a confession of Christian faith, even though one is not yet reckoned among the communicants.

There are forty-four Sunday Schools and 2,100 S. S. pupils.

There are twenty-one day schools with 1,227 pupils and, with other schools and college, a total attendance of 1,629.

There are five hospitals and thirteen dispensaries, with a total, during the year, of 66,699 patients and 200,673 treatments.

There are two things to be specially remembered in a field like India.

The first is the resistance that has to be overcome in forsaking heathenism and embracing Christianity. Read the case of Tauriya in this issue, in the article of Mr. W. H. Smith, "A Doctor among the Bhils." There is many a Christian in secret who is not yet able to face all that it means to publicly receive Christian baptism.

The second thing to be remembered is the leavening influence that cannot be measured, where prejudice has been dispelled and a way prepared for the Gospel, far, far beyond the numbers that have definitely accepted it.

A life that has been given to India will tell to all eternity. The definite part of the drop that helps to make the shower may not be known, but it helps in the world's great harvest.

Like the "I was there" of the war veteran, returned victorious, will be the glad thankfulness for ever of those who have given their lives to the uplift of India, when her teeming millions are won for the kingdom of God.

SOME NAMES IN MISSION FIELDS. In Trinidad and B. Guiana,

Tunapuna—(Toona-poona). Couva—(Koova). Berbice—(Burbeece).

In India.

Amkhut—(Am-kut) u as oo in took. Dhar—(Dar) a as in bar, slightly aspirating the D.

Banswara—(Ban-swah-ra). Kharua—(Kar-wa). Jaora—(Jowra) o as in how.

Neemuch—(Nee-much) u as oo in took.

Rutlam—(Rut-lahm) u as oo in took. Rasalpura—(Russel-poora) literally, Russellville, after Rev. Norman Russell.

Ujjain—(Uj̃-jine) u as oo in took, ai as i in pine.

North Honan.

Changteho—(Jung-de-ho) u as in but. Hwaikingfu—(Hwaee-king-foo). Hsin Wu—(hseeoo-woo) aspirating the h. Taok' ou—(Dow-ko) as in how-coal. Weihweifu—(Way-whay-foo), Wuan—(Oo-an).

MEDICAL WORK AT RUTLAM, INDIA.

By J. M. Waters, M.D., C.M.

For the RECORD,

We have had our usual run of malaria, dysentery, pneumonia, tuberculosis, rheumatism, fevers, discharging ears, eye diseases of every kind, cracked feet, ringworm, etc.

Tuberculosis is widespread in India. Women who live in closely confined quarters

are especially subject to it.

Malaria is our most prevalent disease, manifesting itself in many forms. One Christian patient now in the hospital came in from a distant station in a dying condition, with enlarged liver and spleen and very profound anæmia as a result of malaria. We are thankful to see him improving day by day and now wearing "a smile that will not come off."

The last case discharged from the Hospital was somewhat similar and quite helpless. Three weeks of Hospital treatment sent him

home with a new lease of life.

Earlier in the year a State policeman came to us in a like condition. He always wears a grateful smile now whenever we see him on his beat. Thus healing opens the

door for the Gospel.

We are never without cases of discharging ears, and not infrequently we have to remove foreign bodies from the ear. These generally consist of beetles, cockroaches, beads, cowries (little shells used as money), grains of corn, etc., not to mention the great accumulations of wax.

Our dispensary work gives the opportunity of reaching a large community. We had 4,830 new patients in the past year with about 30,000 return visits. This does not by any means represent the number who come, as a patient is often accompanied by a friend or servant, and sometimes by two or three.

Our Bible-woman has done much faithful work in teaching the women and children hymns and Scripture verses. The little Mohammedan girl whom I mentioned in my last report still comes for medicine for her hysterical mother. I believe that she is a true believer, as she professes to be. The last prize she won for memorizing was a copy of "The Pilgrim's Progress" in Urdu. As usual, about forty per cent. of our patients are women and children.

We had only one case of snake-bite in the past year. The patient was a sweeper woman. She came at night bringing with her about a dozen anxious friends. We lost no time in lancing the foot and applying permanganate of potash. We had the patient wait until all the symptoms disappeared, and in the meantime we gave them a talk on the text: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," etc.

When asked how long she knew about Jesus Christ, the patient said, "For many years,"

Like many another of a higher easte, she knows the message but heeds it not. Many in India are dying not from "a lack of knowledge" but from a lack of conviction which will lead them to see their need of the Saviour of whom they know.

We had only two cases of dog-bite in 1916. The Government has established two Pasteur Institutes, one in the north and one in the south. Poor patients receive free treatment, and have even their railway and other expenses paid when necessary.

As usual, we have had a large number of eye cases. One old woman in attendance at present had her right eye needled for an immature cataract. A wandering hakim did the operation, with the result that when she came to us the eye was bulging with pus. The sight of the left cye, which was in bad condition before the operation, was also quite lost through sympathetic inflammation. The poor woman is now entirely blind. Only one more bazaar tragedy!

The teeth in this country are either beautifully kept or shamefully neglected. There is seldom a day in which we do not have teeth to extract. One old woman came recently in great distress. She declared that a worm was crawling under her tooth.

The tooth was loose so we extracted it and applied a little turpentine to the gum, when a large maggot presented its head and was also extracted to the great relief of the patient. We sometimes find these loathsome creatures in the ears, the nose, the palate, the breast and quite frequently in the scalp.

We frequently have had cases of cracked feet. The skin is so thick that the fissures go quite deep before they are felt, but when they reach "the quick" they are very painful and persistent. So thick is the skin sometimes that occasionally in the night a rat will have a meal off it without disturbing the owner.

We are indeed very grateful for another year's freedom from plague. The epidemic of cholera which broke out at the beginning of the rains was soon stamped out.

We have to thank the congregation of Grosvenor Street Church, Toronto, for their generosity in sending us a microscope in response to an appeal in one of our previous reports. To two of our missionaries also our thanks for kindly presenting us with a set of eye instruments worth £10. Furnishings for our operating room will be most gratefully received.

I cannot close our year's report without grateful acknowledgement to God of personal blessings. In May Mrs. Waters contracted a very bad attack of enteric fever. Fortunately, she was in the hills where there are very good nursing homes. The disease ran a very severe course terminating favourably but with a rather prolonged convalescence. We trust that our furlough in 1917 may fully restore her strength,

FORWARD MOVEMENT IN INDIA.

By ONE OF OUR MISSIONARIES.

FOR THE RECORD.

A campaign of unusual promise for the Kingdom of Christ in India has been undertaken by the Presbyterian Churches as well as other denominations.

In South India, a similar campaign was

begun two years ago and the result was a large ingathering into the churches.

The feature of the present campaign, in which all our congregations are participating, is the Study Class and Group Praver Meeting, in preparation for a week of simultaneous effort for the enrollment of enquirers and the bringing to definite decision of those who are interested in the Gospel Message.
A little booklet on Evangelism, by Mr. A.

A. Scott, of the College at Indore, has been used generally and has been found so acceptable that it has been translated into several vernaculars and is used in many parts of

India.

Others have prepared tracts of a non-controversial character and the Presbytery's Committee has undertaken the issuing from time to time, as funds permit, of literature specially adapted to the needs of the cam-

paign.

Already the classes have awakened an enthusiasm for soul-winning and scores of volunteer lay workers from the various congregations have begun definite work as the best preparation for the Campaign Week which will be in February. Special effort is being made where the soil seems already to be most ready for fruit-bearing.

The Native Congregations.

Interest in the Forward Movement is the general feature of reports from native congregations, and many bands of volunteer workers have been formed, who are busy preparing for the great effort to be made in February, and are in many cases giving time daily to work among non-Christians.

Interest in Church attendance and the work of the congregation is general, though in some cases there has been a falling off in

numbers.

In the Neemuch congregation the loss has been due to so many of the school girls having married and gone off to other places to

There have been some interruptions to church work. In Dhar an outbreak of plague emptied the city, and losed the church building, but the services have been carried on in the Girls' School, and have been well attended.

The work of the Church, Bible Society, Tract and other Societies, has been kept before the congregations by special addresses, and there has been a liberal response to appeals on behalf of these.

In addition to the regular Hindi services, English services have been carried on for Europeans and English-speaking Indians at Indore, Rutlam and Neemuch.

An encouraging feature of the work of the Indian Church in our midst is the increasing interest being manifested in Home Mission work, and the efforts being made by congregations to develop work in out-stations, acquiring property, and generally relieving the Mission of the work in these places.

The Native States seem to have less objection to the acquiring of property in their territory in the case of the Indian Church

than in that of the Mission itself.

INCIDENTS FROM INDIA.

SENT BY REV. A. A. SCOTT, INDORE.

(Convener of Editing Committee.)

Dear Record.

Many interesting features of the work are reported from time to time by Mission Helpers and others. One preacher tells of the visit of the Rajah to his station. He says:-

"The Rajah was present at our Christmas service and about four hundred people in all came, and again in the evening I had the opportunity of speaking to the people. spoke on the necessity for the Incarnation.

Then the Rajah asked me to tell something about the teachings of Jesus. So I read in my New Testament from the Sermon on the Mount and also told briefly the story of

Jesus' life and sung some hymns.

"Then the Rajah himself told the people the story of the death of Christ, pointing out that no one could take His life from Him, but that He gave Himself on the cross for our sins.

"After this, I told further of His burial and Resurrection and Ascension to glory.

He goes on to tell how his wife and little daughter were called to visit the Princess and spoke and sang to the women there the Christian hymns.

It was truly a joyful Christmas in the faraway outstation where the preacher has for many years bravely held on his way amid many discouragements. May we not hope that the Christmas joy has entered into the life of the palace also.

Dr. Campbell tells of a Maratha family recently baptized. The father was an official in Gwalior State. He came to Rutlam from Ujjain to remove his family from the influence

heathen relatives.

While living at Gwalior he had sent for a copy of the Scriptures and it was largely through reading it that he became a believer. At Ujjain he made known his faith and received further help from one of the helpers there who came with him and remained till the family were baptized.

A Remarkable Meeting.

From Ujjain comes an account of a remarkable meeting held there early in the year.

"A unique opportunity was given us for presenting the claims of Christ. Some of the leading men of the city conceived the idea of holding a three days' "Conference of Religions," each representative to present the fundamental doctrines of his belief, and to show its power in the uplift of its followers, all discussion and criticism of other religions

to be omitted.

We were invited to send a delegate. Mr. Johory, one of our professors from the Indore Christian College, an Indian gentleman, was

Some twelve or thirteen religions or sects were represented. The audience was made up of men of education and high position, both from this city and surrounding towns and cities.

The claims of Christ were presented with no uncertain sound, and our representative was applauded again and again and was invited to give two extra addresses not on

the programme.

A peculiar feature of the other addresses was that most of the telling quotations of every speaker were taken from the Bible. Such a conference indicates the trend of events in Central India. We hope for a still larger conference this year."

Secret Christians.

Dr. Nugent also relates another incident which is an indication of the way in which Christian ideas take hold of the minds of people even though the persons who receive them may not actually join the Christian

'Last week an Indian official called a village man to him and said: 'Is it true that you are a Christian? People here say that you

"' 'No I am not a baptized Christian, but I read their Bible and books. My father also

reads them.'
"'Do you think the Bible a good book?' " 'Yes; in all our Hindu books all the holy men died and never came back and all committed sins; but, in the Bible, we learn that Christ was pure, holy, blameless, yet gave his life for us and then rose to life again, and now is alive and pleading for us. Is it not a good religion?'

"The official said, 'Yes. Surely you are a Christian, but do not fear, no one will be

allowed to trouble you."

Persecuted for Christ's Sake.

The following incident from the Amkhut field, reported by Rev. H. H. Smith, shows clearly that bitter persecution is still to be

met with in certain places:—
"Tauriya, ex-Barwa (witch doctor) and popular specialist in various kinds of diseases, had for a long time been doubtful

concerning the efficacy of his lore. 'Then his wife took sick of a mysterious disease which baffled, not only him, but also

all of his fellow-magicians.

"Neadre (the wife), was then brought to the bungalow for treatment, and after nine months of continual attention, was cured of her sickness.

"In the meantime, Tauriya had promised God that if the Christians could help his wife he would become a follower of Christ; so one morning last May he presented himself to the missionary, and with clasped hands, as if in prayer, requested baptism. He was eventually baptized, and then his troubles

began.
"His brothers-in-law, hearing of the step he had taken, took away his wife. He, with the missionary's help, got her back again, and she expressed her desire and intention

of remaining with him.

"The next day, however two policemen went to his house, thrashed him severely with a leaded whip, accused him of spoiling both himself and his wife by becoming a Christian, and forcibly took Neadre away. That was six months ago but up to date the woman has not been found, nor have the culprits been brought to justice.

"It is pathetic to hear his almost daily inquiries regarding her. Certainly, the devil is trying hard to get Tauriya back again but Christ is stronger than Satan, and able to keep to the uttermost. Pray that he may

be kept during this fiery ordeal."

Story of a Little Girl.

From Sitamau, Mr. Cook contributes a little incident which indicates how deep may be the impression produced by Christian teaching, even when this has been least suspected.

"For a number of years there has been a school for high caste girls conducted by the wife of one of our workers. The attendance has been excellent and I believe that good

seed is being sown.

"One little girl was recently called away." from the ills of this life. Before her death she was singing Christian hymns. Her people demanded that she cease and sing hymns taken from her own religion.
"She replied: 'Jesus and God are one. I'll sing, 'Jesus will save my soul.'"

Eager for the Gospel.

The eagerness shown by many persons to get the Gospel message is well illustrated by the following from the Kharua field, as reported by Mr. D. F. Smith:—
"To Agar, our last camp last spring, two men from Livingham and the state of the sta

men from Jaisinghpura came just after we had left. They were told that we had gone

to Mehidpur.
"They at once set out to catch us there, but when they arrived they found that we had gone on to Kharua.

"Nothing daunted, they went to Kharua also, and that day both were baptized.

"They had made a trip of seventy-five miles to meet us. One of them was unable to walk, being paralyzed, so rode on a buffalo. The other man walked all the way. On returning to their own village, they sent another man in to be baptized."

HWAIKINGFU, HONAN, FOR 1916.

BY REV. J. A. SLIMMON.

Morning prayers at the central station, Hwaiking, take the form of a Bible class for all employees. Then there are Wednesday night prayer meetings—where all are encouraged to take part.

The congregation on Sunday is largely composed of school boys and girls, Industrial School workers, and a few students from the

These with some local Christians and hospital patients, while making up an interesting audience, do not respond in the same way that country audiences of heathen do.

But, on the other hand they follow, with

deep interest, teaching which goes beyond

the ordinary gospel message.

Four communion services were held during the year with an average attendance of fifty-

This field has 208 catechumens, being an increase of 41. Communicants 160, being an increase of 12.

Hospital Work at Hwaiking.

This was carried on by Dr. Menzies until his furlough fell due, then at the request of the station, Mr. Slimmon undertook to keep the dispensary open for the treatment of

simple cases.

Besides this, a short evangelistic meeting has been held daily for the men. At these meetings an attempt has been made to teach every one a verse of hymn, a scripture text or a short prayer, and of those who came for several treatments, some were able to repeat the Lord's prayer, or the whole of "Jesus Loves Me."

The Hospital Bible woman conducted two classes for the women patients and they also were taught hymns, this being the simplest way of planting gospel truths in their minds.

The number of treatments during the year has been 8,862, and the number of patients 1,858. Receipts for the Mission from fees and donations, Cash 238,478=\$99.40.

Dr. E. B. Struthers very kindly took time from his language study to undertake a few important cases which were beyond the skill of any but a duly qualified doctor.

Chang Hsiang.

The most encouraging part of the year's work at this outstation was the Station class held in the early part of the year, at which there was an attendance of fourteen regular

and five occasional members.

The whole Book of Hebrews was gone through carefully, and besides affording a "feast of fat things," it also gave an oppor-tunity of showing where the Adventists (who have been very active in this region), are fundamentally wrong. But Alas! there was nothing in the book to meet the "hard cash" argument which they find powerful.

Three men were baptised at the close of the class, but as two men were enticed over to the Adventists, there is only a net increase of one.

Pei ke tsao.

The work at this outstation was more encouraging. A series of meetings was held in the early part of the year and many heathen were brought to the point of publicly declaring their intention of following Jesus.

One feature of the work was the number of children who learnt hymns and prayers. They were encouraged to do this by the promise of a picture card for every verse

learnt.

Two hundred were given away in this way, and as each card was used as a text from which to preach, one has the feeling that a good deal of seed was sown, the results of which will largely depend on how the work is followed up, and the amount of believing prayer offered, both at home and out here. "God is willing to "give the increase."

The sowing has been done, who is willing to

help on the watering?

Fourteen men were recorded as catechu-These were the results of meetings held in the fall of last year, since when they have studied the subjects arranged for beginners; viz., parts of Luke's Gospel; whole of a simple catechism; the Lord's prayer;

three Hymns; and—in some cases—the Creed.

Near the close of the series of meetings one
man brought out his household gods and burned them in public, giving proof that he

was done with them for ever.

This is a much more difficult step to take than standing up in a meeting at home and accepting Jesus as Saviour. There the whole atmosphere helps to make it easy. Here everything is against it; and, besides that, it means severing relations with a spiritual being whom they have many reasons to believe has power to take revenge.

Another series of meetings was held at Mow Lou. Each series takes from three to four weeks. But while many of the features of the work here resembled that at Pei ke tsee there was not the same response. That tsao, there was not the same response. is, the number responding was not so large, though perhaps some were just as definitely moved by the Holy Spirit.

Among those so moved was the old mother of the owner of the premises which we rented for the month. She held aloof for many days, sitting on the outskirts of the meeting, usually with a little baby grandson on her lap; but she was listening and learning, and got a very real hold of Gospel truth.

She was much helped by a "vision"—she would not call it a "dream"—and soon became a great help in teaching other women who were too shy to come near the foreigner.

Her son, the landlord, also began to study. and decided to break off the opium habit to which he had been a slave for many years. He came to the Hwai king Hospital for this purpose; but the power of the demon was too strong for his young faith, and he is still a slave.

Young People's Societies

LOVE. 1 COR, 13:1-13.

By REV. BINNEY S. BLACK, B.A., MONTREAL.

First Corinthians was written from Ephesus, A.D. 56, about five years after Paul had founded the church at Corinth.

Chapters 1:11 and 7:1 show why the letter was penned. Conditions in the church were not good, and in this celebrated love chapter, the apostle, after discussing the various gifts, inserts-a hymn in praise of love, love which would set right all the evil conditions in the Corinthian church.

This Psalm of Love should be "learned by heart" by every one who wants to live a better life.

The Negative Side of Love.

The apostle contrasts love with some other things highly valued, and shows that without love all these are worthless.

First, Eloquence. Yet here in Greece, the very home of eloquence, Paul declares that eloquence uninspired by love is like a soulless brass instrument.

Second, Prophecy. The gift of speaking truth to edification. Great is prophecy! and yet the humblest Christian, with a loving heart, knows more about religion than the most learned who may have a big brain and a little heart.

Third, Faith—that absolute faith which melts mountains of difficulty. Yet, says Paul, I may have such mighty faith, and still lack the pearl of great price—love itself.

Fourth, Liberality. This is a good gift. But a man may empty his pocket without drawing on his heart at all. Charity without love does not benefit one whit.

Fifth, Zeal—that quality which will go

the length of sacrificing life itself-"my body to be burned." But even this noble quality, if it be devoid of the very essence of Christianity, namely, love, is as nothing.

In other words, if we are to win the hearts of men, we must be filled with the spirit of Christ. Where Love is not, Christianity is

The Positive Side of Love.

In verses 4-7, we are told that love is positively excellent. "Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not be-have unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent; she is full of trust, full of hope, full of patient endurance.

Love is the Most Enduring Thing.

In verses 8-13, Paul tells us that prophecies, tongues, knowledge, will one day cease. They are but scaffolding, erected for a time, and shall be removed when the building is finished and the perfect state of things is come.

Love is the gift of God. How are we cultivating and displaying it? Religion is love

in action.

Love is life's greatest force. Do I possess If the love of Christ constraineth me, I will forget the desire for popularity and superiority, and be willing to take any place that is assigned me in His plan. The love of Christ will keep me loving and true and humble and sweet.

May 6. (1 Cov. 13 : 1. Catechism, Q. 73:74.

FELLOWSHIP WITH GOD.

BY REV. ROBERT PAYNE, PETERBORO.

1. What It Is.

It is to live in, and be conscious of, the presence of God.

It is to talk with Him as a "friend talketh

with his friend."

It implies that we can say at all times and in all places:—"God is in this place and I am in His presence."

It is to be as conscious of God's presence in a crowded assembly, as of the people who sit beside us. It is to know the peace of God, even "the peace that passeth all understanding."

It is to be already in possession of that "rest which remaineth for the people of God."

2. Is It a Reality?

(1) It was a reality to Old Testament Saints.

Enoch knew it. "He walked with God,

and was not, for God took him."

Abraham knew it. We read of him that, "he fell on his face and God talked with him.

Moses knew it when God spoke to him out of the burning bush, and said: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

David knew it when he said: "As the hart panteth after the water brooks, so panteth my soul after Thee, oh God!"

(2) It was a reality to New Testament

saints.

Paul says:—"Being justified by faith we

have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

The writer of Hebrews says: "Having a

High Priest over the household of God, let

us draw nigh.'

(3) It has been a reality to Christians all down the centuries. Jonathan Edwards was no emotional fanatic. He says: "I have often, from time to time, found an inward sweetness that would carry me away in my contemplation. This I know not how to express otherwise than as a calm, sweet abstraction of the soul from all the concerns of the world, and sometimes I had a kind of vision of being alone on the mountains, far from all mankind, sweetly conversing with Christ, wrapped in and swallowed up in God."

President Finney describes an experience which he had in these words: "On October 10th, 1821, while I was in my office, the Holy Spirit descended upon me in a manner that seemed to go through my body and soul. No words can express the wonderful love that was shed abroad in my heart. I wept aloud and cried aloud with joy and with love."

True these are transfiguration experiences, but they were possible, because it was a habit of these men to walk with God from day to day. Such a walk, such a fellowship.

is possible to every child of God.

3. Aids to Fellowship With God.

(1) The morning watch. David said: "In the morning will I order my prayer unto Thee, and will keep watch." "I myself will awake right early." "It is a good thing to show forth thy loving kindness in the morning."

The morning watch means two things. First, that we shall allow God to speak to us in His Word. The whole of Christian living turns upon how a Christian uses His Bible. With its pages open before him his attitude should be: "Speak, Lord, for thy servant heareth."

Second, the morning watch means that we shall speak with God in prayer. We have the Master's example, "In the morning, a great while before day, He rose up and went out, and departed into a solitary place, and there prayed."

- (2) Confession of Christ. "Whosoever shall confess me before men, him will I also confess before my Father who is in Heaven.
- (3) The Sacrament of the Lord's Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Here, surely, we can say:—

"My Saviour comes and walks with me, And sweet communion here have we; He gently leads me by the hand, For this is heaven's border land.

13 May. Ps. 119: 97-104. Catechism, Q. 75.)

A DOCTOR AMONG THE BHILS.

BY REV. F. J. ANDERSON, JAURA, INDIA. For THE RECORD.

Ten thousand miles away from Canada, on the other side of the globe, where the people are hard at work-or should be-while the Canadian is asleep—or ought to be,—there is a race often contemptuously spoken of as "Monkey people," but more properly called Bhils.

They are the aborigines of West Central India, who formerly tilled the soil of the Central India plains, but who centuries ago were driven by the Aryan invaders to find refuge and safety in the recesses of the hill country.

Far away from beaten tracks, in the jungle where tigers, panthers, jackals, wild-cats and monkeys roam, the Bh ls sought refuge from the conquering oppressor. Armed with bows and arrows, which many of them still earry, and in the use of which they are expert as were the bold Robin Hood and his merry men, they used to swoop down upon the villages of the plains, plunder their enemies and return again well laden with booty to their homes.

Oppressed and treated with cruel injustice by Hindu and Mohammedan, compelled often to labour without remuneration the

Bhils, wild, ignorant and considered to be incapable of mental development, became timid and suspicious.

A Great Change.

But in recent years a great change has come over the spirit of the Bhils, due in a very large measure to the kindly, sympathetic treatment they have received at the hands of British Government officials, and they have settled down as peaceful cultivators of the soil, but soil that would not arouse much enthusiasm in the breast of a successful Canadian farmer.

Poor, dreadfully poor, underfed, scantily clad, miserably housed in little, unfurnished, windowless huts, standing often alone and sometimes in small clusters and generously shared with the cattle; unlettered, uncultured, uncouth, subject to the usual infirmities of the flesh but absolutely without medical aid; greatly addicted to the use of native intoxicants, with no knowledge of the God of love, but fetish worshippers of spirits, usually of a malicious type, which animate all nature, and particularly objects which are unusual or grotesque in size and shape and of which they stand in dread; but on the other hand of a cheerful disposition, generous, faithful, honest, truthful—so Dr. Buchanan found the Bhils.

Their condition touched a responsive chord in his heart, and with the eye of an expert discerning the rich quality of the jewel hidden beneath its rough and unpolished exterior, and believing that God had given to him this people, he volunteered and was appointed to be our first "Doctor among the Bhils."

December, 1897, is a date worth remembering, for then it was that the Rev. John Buchanan, M.D., after a period of seven years of pioneer medical mission work among Hindus and Moslems, journeyed forty miles from the nearest railway station and pitched his tent at Amkhut, a beautiful valley in the heart of the jungle and centre of Bhildom.

He was accompanied by three catechists and two Christian orphans, and with this small staff for a start, bravely determined to win the Bhils for Christ.

Manifesting little inclination to scrape acquaintance with the little band of strangers, the timid, suspicious people held aloof for a while. But patience and perseverance had its reward, for within a comparatively short time, as the result of friendly advances, kind treatment and medical skill, the barriers were broken through and their confidence and friendship won.

The Doctor's Big Family.

The doctor has ever been an indefatigable worker, combining rare faith, tact, perseverance, resourcefulness and skill as parent, physician, teacher, preacher, architect and builder, etc., etc., and in the employment of these functions has met with remarkable success in establishing and building up the Church of Christ among the Bhils.

The doctor is the proud father of a very large family. The terrible famines of 1897 and of 1899-1900 wrought havoc in the Bhil country, and a considerable number of starving children, most of them orphans, were rescued from death or a worse fate, and sheltered in the Bhil orphanage which was provided to meet the need. Here a father's loving care was lavished without stint upon them, and with the happiest results.

Less than two per cent. of India's hundred and fifty million women and girls are within reach of competent medical treatment, and probably a smaller percentage of Bhils.

To these neglected people medical treatment was a gift from God and the doctor ascribes to it much of his early success in winning the confidence of his people.

Sickness and disease were usually credited to the presence of a malignant spirit which the Bhil sought to exorcise by the application of a hot iron, which often terribly scarred the poor victim's body. They love to have the doctor feel their pulse, and much prefer strong, powerful medicines and drastic treatment to simple remedies and mild treatment.
Can the Bhil be educated? The Indians

of the plains and the Bhils also thought not, but the Doctor has convinced them to the

contrary.

The schools established so far have been for Christian Bhils only, and many of the pupils have distinguished themselves. One year three Bhil students, in as many grades, carried off each a medal in the All India Sunday School competitive examinations. Of the sixteen senior Bhil students in theology, fifteen passed successfully last year.

The effective preaching and personal work of the Doctor is apparent when we remember that where in 1897 the name of Jesus was not known, there is now a Christian community of 883, not to mention the many believers who have passed away, and many others who doubtless believe but have not yet

confessed Christ.

Fighting Among the Bhils.

Moreover, the Bhil Christian has been taught to give systematically for the Lord's Most of them give one-tenth of their small incomes and the collection plate is often laden with cash, grain and fresh laid

With these gifts agents are supported to carry on Home Mission work among the non-Christian Bhils. The Bhils are fond of music, sing with gusto, and pray with fervour, sometimes as expressive as Billy Sunday, as, for example, "O Lord, having beaten Satan, kick him out."

Under the direction of the Doctor who, with his own hands, taught his jungle people how to make bricks, etc., a number of substantial buildings were erected, including bungalow and hall. The new church, school, Theological Hall, all in one, has recently been completed.

The bricks were made and burned, the stones quarried, the lime dug and prepared, the trees taken from the forest and handsawed for carpentry work, the doors and windows made, the walls built and plastered, the floors cemented, etc., and all by Bhil Christians." The women and girls, not to be outdone, formed a "Ladies' Aid," and with hammer broke limestone for the building.

The British Government, recognizing and appreciating the beneficent work done by the doctor, conferred on him the Empress-of-India medal of the first class.

In all his good works it must not be forgotten that the Doctor has been ably seconded by the doctor's wife who is not only an educationalist, but also a fully trained and graduated M.D., a "Doctor among the Bhils."

A DOCTOR AMONG THE BHEELS.

By Mr. H. H. SMITH, AMKHUT, INDIA.

The majority of the Bheels are still under the power of the "Barwa"—witch doctor and although western medical knowledge has made progress, there remains much to be done, for old practices and superstition die hard. The country abounds in "doctors"—of a kind.

Fativa was a "doctor." He admitted that his pretences were false, but like Elymas of Cyprus was compelled to continue his sorcery to keep hold of the people, and, like the keepers of the slave girl, did it also "for his stomach's sake."

There was also a touch of Simon the Magician about Fatiya, for he often tried to buy the Christian's secret, but would not shoulder the cross. He should have become a Christian for he had many opportunities, but he died as he lived.

Then there was "doctor" Tauriya. I say "was" because he has given up his profession and become a Christian.

No seissor, razor or sickle has ever touched Tauriya's hair and he is known as the "man of long curls."

Do not covet them, Canadian maiden, for they are never washed—never combed!

Tauriya was a specialist in certain diseases and was knight of roots and drugs unknown to others, but his specialty was in his charms. They were more effective than those of the ordinary "barwa," and of course his fee was higher.

Tauriya was happy in his profession until his wife took siek with a mysterious disease.

He admitted that he was uncertain whether she was possessed by the "but" (devil) of her great-great-grandmother or by the devil of some one else's ancestor, but the "but" had got her right enough.

A Council of "barwas" was called who, after much sorcery and receipt of heavy fees, accomplished nothing.

Neadre was then brought to the bungalow, and after nine months' steady treatment was cured of her sickness and Tauriya became a Christian.

Alas! Tauriya had been too faithful a servant of the devil to be so easily lost. It was a week after he was baptized that two policemen entered his house, thrashed him and stole away his wife.

That was seven months ago, but Neadre has not been seen since. Tauriya is still trusting God. Will you please pray for him.

Then there are "doctors" Runal, Chitriya, Kimla and many others—all with a history and all with a practice.

Rev. J. Buchanan, M.D.

Some eighteen years ago there came a doctor, however, who was different from them all. Famine and cholera were raging, but instead of reciting a few incantations and leaving his patients to die, he carried them to his own compound, nursed and fed them, stipulating only that no case should be brought to him while he was eating his meals.

His only servant, his cook, took cholera and died while on the road from Dohad (nearly forty miles), with a consignment of bread for his master.

Your doctor found the bread and the dead servant lying together in the cart. The doctor buried the servant and ate the bread!!!—after having toasted it well. He had no other food with him.

It was during those early days that Darcroiya, the famous Bheel Dacoit, was brought to him with an arrow three and three-quarter inches in the centre of his brain. A long, strong pull, with a pair of carpenter's pincers, extracted the arrow. Darcroiya lived for days, and had he recovered would probably have become a Christian—some of his relations are now followers of Christ.

The writer first met Dr. Buchanan in 1889. He was singing "My Father is rich in treasure and land."

We met again in 1901. The doctor was still singing.

He sometimes confesses to his special friends that he does not believe in medical work apart from a means to an end, and that he does not do very much of it himself; but the writer sometimes wonders what special hours of the day there is when he is not treating some patient; and during certain seasons what night of the week is not broken by a cry for help.

It was after he had worked for hours at a blood poison case that the doctor felt that his labour had been in vain, and then, as a woman told me, he threw himself on the ground and prayed. He prayed until the life came back into the body and the young mother was saved.

The Bheel Christian community is much scattered and a brother or sister may die before the missionary gets word of the illness

While writing these notes, word has come that Nauki, a young Christian wife, has died in Sirdarpani. She took pneumonia and died in twenty-four hours.

A doctor to the Bheels must needs itinerate. A ride of fourteen miles to market—a big preach—on another thirteen miles to hold a baptismal service—then a walk of two miles to perform an operation—may have been an abnormal day's work; but she was certainly an abnormal fowl that laid the egg on which your missionary fared that day when the other feeding arrangements had missed fire!

We welcome Dr. H. H. Calwell to the Bheel country. The way has already been paved for larger opportunities and possibilities.

The Christian community is growing and will need a doctor who will be free to spend all his time in medical work.

He will have his disappointments as well as his joys, but with Christ as his Leader, will be able to do much to win the Bheel country for Christ.

20 May. (Mark 1: 32-39. Question 76.)

THE YOUNG PEOPLE'S SHARE OF THE BUDGET.

BY REV. W. M. KANNAWIN, B.D., TORONTO.

At the Missionary Congress held in Toronto five years ago, one of the speakers gave rein to fancy in this wise:-

"When Jesus returned to Heaven after His earthly sojourn, He told all that had happened in those thirty years, and then said, 'And just before coming away I told my few followers to go into all the world and preach the Gospel to every creature.'

"Then one of the angels said,—'Perhaps they will not obey Your command. What provision have You made for failure.'

"And Jesus replied, 'I have made no other plans, I have made no provision for failure.

The picture is fancy, but its great truth is fact. It reminds us of our responsibility, and the subject of this article tells us of one way of fulfilling that responsibility.

The parable of the talents, Luke 19:11-26, reminds us that God will hold us to account for our use of everything He has given us.

If the whole membership of the Christian Church were suddenly to realise that the only thing worth seriously striving for is the Master's approval of our stewardship, this generation would not have passed before the "Good News" had been proclaimed in every part of the world.

The "Board of Finance" has gone into the whole matter very thoroughly and has decided that to do all the Missionary, Educational, and Benevolent work for which our Church is responsible, \$1,600,000 are required this year. That is the Missionary Budget.

The Board of Sabbath Schools and Young

People's Societies believes that these organizations can easily raise one-sixth of that total, or \$266,000.

Of this amount the Young People should undertake to raise a little over \$100,000, or about one-fifteenth of the whole.

Now suppose a congregation has been asked for \$600.00 for the Budget. One-fifteenth of that amount is \$40.00.

Let the Missionary Committee of the Y. P. S. or Senior Division of the Sabbath School, set to work to raise that amount.

A plan best suited to the local situation can readily be devised and the Society will be greatly blessed in the work.

Make out a complete list of all the young people in the congregation, and canvass every one of them, not only for their share of the Budget but also for the support of the local church.

Use the blue duplex envelopes which may be brought to the Church on Sunday or to the mid-week meeting of the Society.

A special record of these blue envelopes may be kept and the result will be surprising.

If, at every meeting of the young people, five minutes were devoted to missionary intelligence, the members would always be kept well informed of the progress of the facts. A few illuminating facts at every meeting would greatly stimulate the interest.

Thus the Young People's Society may be made a great training school for adult life.

The Board has provided full information in very readable form in a little book "Forward Missionary Movement" which can be obtained free of charge on application to their office.

27 May. (Luke 19: 11-26. Catechism, Q. 77.)

Continued from Page 112.

The Bible lad had come away that day prepared. He had provided for an emergency and when the chance came he was ready with his "loaves and fishes." Boys and girls cannot be of much use unless they are willing to work hard and be prepared.

Another thing boys and girls should remember is to be willing to do the bit that offers at any time. It may be a very little thing, but if it is something real it is well worth while.

Giving up his lunch didn't seem to be a very big bit for that boy, but see how much good it did.

Or it may seem a hard thing, in which case there is all the more reason to do it.

Giving up one's lunch may be quite a sacrifice if one is hungry and there is no chance to get any more. This lad gladly gave up all he had, and in return he not only got his own lunch back but helped to feed many others as well.

Would it not be a good thing for leaders to secure a statement from the boys and girls of definite things they can do (1) individually, (2) as classes (3) as an entire Society or Department of the Sunday School.

27 May. (John 6 : 1-14. Question 77.)

Junior Y. P. Societies

LOVE. 1 COR, 13: 1-13.

By Mary Nicol, Toronto.

Love is the one language all the world can understand.

Speak to a boy or girl of another tongue and they will not understand you. But do a kind deed and see their faces light up. They understand the meaning of love.

Love is the only thing we may take with us to our Father's home when we leave this world. Everything else will change, or pass away; but love will abide forever.

How to Get it.

All love comes from God. It is God's gift and He is more willing to bestow it than we are to receive it. If we don't have it, the fault is our own. We are not in touch with Him.

A boy took the electric light bulb out of the socket and wondered what was wrong because it gave no light.

"Why," said his sister, "it isn't connected with the power. Put it back in the socket and see if it doesn't shine."

He did so and the light shone as before, because it was once more connected with the power.

Our hearts will fill with love and our lives will shine with it when we are connected with God. And they will not fill and shine when they are away from Him.

When the bulb was placed where the power could act on it, it received some of that power. When our heart is placed where the love of God can act on it, our heart receives some of God's love.

To connect the bulb with the power is simple and to place our heart in God's hand, where His love may fill it, is just as simple.

God has given us His commands as to some ways that help in bringing us close to Him.

- 1. We are to study His Word as found in the Bible.
- 2. We are to spend some time each day with Him in prayer.
- 3. We are to ask for His guidance in all we think, say or do, and to follow that guidance so far as we know it. We are to give ourselves up to Him to be in all things what He would have us be and to do what He would have us do.

6 May. (1 Cor. 13 : 1-13. Catechism, Q. 73, 74.)

MAKING AND KEEPING FRIENDS.

BY REV. A. MACGILLIVRAY, D.D. TORONTO

There is an old Gaelic proverb which means "Better is a friend at your back than a coin in your purse."

No boy or man, girl or woman is poor who has a friend. A man who had attained marked success was asked the secret of it and his brief but significant answer was, "I had a friend, one who believed in me, trusted me, spoke well of me and encouraged me."

There is a word in the Good Book that says, "He that hath friends must show himself friendly." That is the true basis of lasting friendship.

An old proverb says: "Wealth maketh many friends," but experience has shown that when wealth takes wings the friends that it made depart.

In Eph. 4: 32, Paul exhorts us to be kind one to another, tender hearted." .Kindness makes the heart tender, and the tender heart is the one that loves truest and longest, for without love there can be no real and lasting friendship.

A great writer has said, "Kindness is the golden chain by which society is bound together."

In 1 Samuel 18: 1-4, we have a bit of the story that tells of the beautiful friendship between David and Jonathan.

In this friendship, Jonathan seems to give the larger share, and shows a rare spirit of unselfishness.

He was the King's son and heir to the throne. He knew that David was to be King instead of himself, but he is so drawn to him in love and friendship that he does not seem to think of his own loss in the joy which he finds in friendship of David. "Jonathan loved David as his own soul."

But the Friend that sticketh closer than a brother is Jesus. He was the friend not only of the beautiful and good, but the Friend also of the unlovely and sinful.

His enemies reproached Him for being a friend of publicans and sinners.

He is everyone's Friend. We sing in one of our hymns:

"There's a Friend for little children Above the bright blue sky, A Friend who never changeth, Whose love can never die."

But we are not to think of Him as being far removed from us. He is with us, though unseen, for He promised, "I am with you alway even unto the end of the world."

If you will take Him for your Friend, He will never fail you, and from Him you will learn the kindness and gentleness that will win and keep your friends.

13 May. (1 Sam. 18: 1-4. Eph. 4: 31-32. Q. 75.)

THE HAM HEUNG HOSPITAL, KOREA.

By Dr. KATE McMILLAN.

I would like you to spend a whole day at the hospital, but as we have not time we will only make a short visit there.

Let us peep into the wards at six o'clock in the morning, as the patients are just waking

We will see something that looks very strange to the Koreans, but then there are many things done here that are wonderful and fearful to the native of Chosen (Korea).

The first astonishing thing to the Korean is the nurse, a young woman, not much more than a girl. White-capped and white-aproned she trips along pleasantly and confidently from one patient to another, both men and women. Who had ever heard of such a women. thing in Korea before?

But wait! More horror! She is actually bringing water and washing the hands and faces of the sick people!

Who in Korea does not know that it is dangerous to wash babies or sick people? It will cause them to "eat wind."

I think "eating wind" is just as good a phrase as "catching cold." But then, when we "catch cold" in Canada, we are tucked up in bed with a hot drink. In Korea the boy's or girl's head is burned with a kind of moss which smoulders slowly and leaves a deep round scar, which you can see on the head of many of the people who come to the hospital.

Some of the little children come with wounds not yet healed, the matter or pus running out of it and flies gathering on the

Let us visit a few of the boys and girls in the hopital wards.

Here is a boy with incurable heart disease. but he smiles so brightly as he lies propped up in bed, and says he feels better this morning.

He is the only son of a widow and the only one of his relatives who is a Christian. He prays so earnestly for his mother and is so pleased when the Christians come to sing and pray with him.

In the next bed is a boy who had a sprained ankle, and to cure it a long needle, like a blunt darning needle, was thrust into the joint several times.

Now it is all swollen, pus running out on both sides, and the bones diseased; only an amputation will cure him and then he will always be a cripple.

In the women's ward, we see a little girl suffering from the same surgical instrument, the long needle. She had malaria, which enlarges the spleen. So the "needle" was pushed many times in her side under the ribs. Now she has a large deep abscess which will kill her if not operated on.

Beside her is a wee baby, with such a dreadfully scalded arm. Both these children have their mothers with them. These poor women listen so earnestly to the Bible woman and kneel when she prays with them.

Then, in the next bed, is Anna. Such a gentle, sweet girl. Every one loves her. As she has no home, she was brought to us when she got sick, as she is a Christian. She is now nearly well and can go out when a place is got for her.

We have not time to see any more patients to-day or to visit the dispensary. But while we are glad to be able to help many, still there are a great, great many whom we have no room for.

Will you not help this great work with your money and prayers? Perhaps you can support a cot for some sick little one.

20 May. (Acts 3: 1-11. Question 76.)

DOING YOUR BIT.

By Rev. C. A. Myers M.A. Toronto. (Associate Sec., S.S. and Y.P.S. Board.)

All are learning to do their "bit" in the war.

Young men are doing their bit, and a big bit it is, leaving home and friends and going as soldiers to fight battles and meet dangers for their country, freedom and life.

Young women are doing their bit, helping in all kinds of Red Cross and Patriotic Work.

Older people are doing their bit in supporting the cause with money and other ways.

Even boys and girls are doing their bit to help win the war.

In the same way all are learning to do their bit in the Church and in every other good cause.

Why should boys and girls be expected to do their bit?

First of all because they like to do things. They love to help in anything and especially

when it is in something that helps others.

Boys and girls would feel slighted if left out of a game or a party. The best game of all is helping to make others happy.

How glad the "lad" of the Bible Story

must have been when he saw that he had a part, that he could do a real "bit" in helping feed so many hungry people that day so long

One of the first things every boy and girl should do is to study hard and work faithfully both in the day school and in the Sunday school so as to "be prepared" for whatever part they have to play in the great game of life when the time comes for a larger part in that game.

Continued on Page 110.

Life and Work

. THE GENTLEMAN IN BLUE.

It was the joke of the Brotherhood that every Sunday was "special." Still, there were "extra special days." Certain Sundays in the year devoted to particular types of public servants. There was Postmen's Sun-day; Cabdrivers' Day; etc.

But the most popular of these days was in honor of the policemen. It was a sight to see the group of stalwarts. They sat in the center of the church. When they stood to

sing they towered above all the rest.

This was P. C. Fraser's triumph day. It was he who marshaled the company. Was not he the first of the policemen to join the movement?

Fraser's conversion was one of the wonders. He was converted "off side," "on the beat," "in the dark." His story is entwined in that of Neddy Robson.

Neddy was one of the "Dinner Hour Service" captures. As a caulker in the ship-yard, he sat with the rest at the dinner hour meetings. His evil name was justified. A drunkard, a gambler, a swearer, his sinfulness made him notorious. His temper was the terror of the shop.

His conversion was an astonishment. It was the singing that convicted him. hymns spoke of a life of beauty and of hearts full of lovely things, and he knew how foul he was, and loathed himself.

In a passion of shame he had thrown himself on his knees in the prayer meeting, and from that hour the desire for drink had fled. The public house was never again even a temptation. He loathed the cards and the dice, and his conduct harmonized with his profession.

How he loved the dinner hour service! He made it his business to secure the best

attendance.

It was a good idea, so he thought, and William Watson agreed, to have a photo-

graph of the dinner hour meeting.

Neddy meant to frame his and have it before his eyes on the kitchen wall. He bought a frame, and one night gave himself

to the picture-framing.

His little girl was busy with her lessons at one end of the table. A catastrophe occurred. In a moment, by some means or other, she spilled the ink, and the photograph was spoiled.

In his frenzy he swore, and gripped the terrified child. Then an overwhelming remorse seized him, and with a cry he fled from

the room.

Was he conscious that his steps were tending to the chapel? He knew that a meeting was in progress, and that William Watson would be there. Something prompted him to go in, but another influence kept him out.

Oh, the bitterness of his despair! How he cursed his awful temper! What mattered the photograph? Could he not have obtained another? To have lost his soul for a portrait! That gave him anguish.

He wandered on and on, along the lane to the country. He was all alone. At that time of night the road was deserted. Backwards and forwards in the dark he paced.

Surely it was the Lord who sent William Watson up the road! He had no reason for going. Up the road, through the darkness, the leader stepped. His ears and eyes were all alert. He was looking and listening.... for what?

"Is that you, Neddy?"
"It's nae use, Maister Watson! I canna be a Christian. I thocht I was fairly on the way, but I'm done for!" and he told his story.

"Well, Neddy, let me ask you one question? When you were converted did the Lord save

you from the drink?

"He did, Maister Watson. He did. "Did the Lord save you from gambling?"

"Av! He did."

"Those were two bad things. If the Lord was able to save you from these, don't you think the Lord could save you from that hot, sharp, sinful temper? Of course he can. Let us ask him to do it, here and now! Take your cap off, and we'll pray!"

In the darkness, face to face, the two men ood. William Watson prayed. Then stood.

Neddy, weeping bitterly, also prayed. He had gone before his leader knew that

he was leaving.
"I'm aff for hame," he cried.
"I'll wauken the bairn and kiss the wife, an' I'll mak' a fresh beginnin'."

For a moment William Watson stood in devout thanksgiving, wondering at the ways of the Lord. Now he knew why God had sent him there.

But a more wonderful thing was to happen. Not twenty yards from where they had been standing, a policeman had been listening. William Watson was startled when the officer stood in the way.

"Ye prayed with a chap up there, Maister

Watson. Wad ye mind prayin' for me?"
"Certainly, officer! Off with your helmet!" For the second time that night the leader prayed, and P. C. Fraser on his beat found himself in "the way of life."

He was the first policeman won to the Brotherhood, and never hesitated to tell the

story of his conversion.

With his chief and the Watch Committee he stands in the highest esteem. The Gentleman in Blue is a humble and devoted Christian. In the force he serves his Master. The Policeman's Day at the Brotherhood is the day of the year for him.—From "Brother-hood Stories," by Ramsay Guthrie. Published by Allenson, London.

LAYING ASIDE EVERY WEIGHT.

A successful worker in one of our rescue missions is a lady who was formerly a society belle.

She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her. real joy in the Christian life did not come until these things had been given up altogether.

One evening, about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler.

The man looked at her suspiciously. "Do you play cards?" he asked. "No."

"Do you dance?"
"No."

"Do you go to the theatre?"

"No; not now.

"Very well," he said, "then you may talk to me. But I won't listen to one word from you fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."
"Can you not believe," added the lady who

told the story "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"

INFLUENCE OF A MOTHER.

Not long ago an old man lay dying. For days he had lain almost unconscious. denly he raised up in bed. "Mother," he called. "Oh, I thought I heard my mother," and frequently thereafter until his death he talked to those about him of the personal appearance, manners and life of the mother who had died when he was nine years of age.

How strong the impression made by that mother in the brief years her boy had been under her control. He had grown to manhood without her, had taken part in the business, social and political life of his native place, yet at the last, business cares, social pleasures, political triumphs, were forgotten. His mother and his early life at home alone remained in his thoughts. Mothers so often fail to realize the impressions they are making on their children.

"He will never remember," said a mother lately when her conscience smote her over some acts of injustice to her seven-year old boy. But that boy will remember, and his mother's influence will be weakened by just so much.

A young officer was asked recently how it was he was able to live so noble a life in the midst of such tremendous temptations. His answer was, "I had a good mother."

Another well-known man in London society was remarked upon as taking a strong line of his own, both moral and religious, and the question was one day put to him, "By whose preaching did you become the man you are?'

"It was nobody's preaching, but my mother's practicing," he replied. "Her daily teaching and examples were enough to influence her children.

This magic power of influence is in a special manner granted to mothers—only they cannot exercise it if they are giving too much time to society, to visiting, to travelling, or to philanthropic work, which takes them away from their home; and if they decline to give up many pleasures for the duty of devoting themselves to their children's training in the first years of life.

A BUSY MAN AND HIS BIBLE.

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can state this from the experience of fifty-four years.

Though in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress; I neglected God's own appointed means for nourishing the divine life.

But I was led to see that the Holy Spirit is the instructor, and the Word the medium by which He teaches. Spending three hours on my knees I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments.

I have read, since then, the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

Friends often say to me, "Oh, I have so much to do, so many people to see. I cannot find time for Scripture study.

There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business that I could get For forty years I have had annualthrough. ly about thirty thousand letters, and most of .. them have passed through my own hand.

I have nine assistants always at work, corresponding in German, French, English, Italian, Russian, and other languages.

A pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulation of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into His work for the day, with only a few minutes interval for prayer.—George Muhler.

ELEVENTH HOUR CONVERSION.

BR REV. J. T. WILLIS.

The boy posed as an infidel and was far from home. His landlady asked me to go see him without letting him know of the request. I found him in bed, far gone with consumption.

He seemed at first glad to see me: But all at once a change came over him. "Who are

you," he demanded.

"I am a friend and neighbor who heard of your illness and called to ask if I could do

anything for you.'

"Tell me if you are a minister, and if you are, I don't want you here. I will have no ministers around me. I don't believe in what is called Christianity, and I have no use for ministers and will not have them here.

"Never mind, I am not here as a minister but as a friend."

"Now I know you are a minister, and you shall not stay here. I wish you to leave my

room.

I saw that he was becoming very much excited, and at once got up to leave, saying that I would come again to see him and hoped he would be feeling better. I also told him I would pray for him.

The next day, Sunday, I called again. The landlady returned from his room to say that the young man wanted me to come.

As I entered, he raised himself upon his elbow and holding out his hand to me, said: "I am so glad you came again. .I want you to forgive me for my conduct and for what I said to you yesterday. I was afraid you would not come, and I wanted to apologize for my rudeness when you were so kind as to be interested in a stranger.

I told him not to be troubled about anything he had said the day before and that I

was not offended.

A great change had come over him in twenty-four hours, and it was evident that the Spirit of God had been striving with him. His heart seemed to melt within him when I began to talk about the love of God and of His Son Jesus Christ. I took out my little testament and read the following to

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

"What book is that?" he asked. "I never heard anything so beautiful before."

I told him it was the New Testament, the

Word of God. "Do you think it means that I can be saved. I have been a great sinner, very vile and profane, and have denied that there is any God or heaven or hell. I turned against the faith of my father and mother, and made up my mind that there was nothing in religion. I left home and went in for the world, to have a good time while I lived, because I believed there would be nothing after death.

"But now, I guess it will not be long before the end will come, and I have been thinking lately that there may be another life, and if so, I am not ready for it. Your coming yesterday made me think more about it, and though I behaved so rudely, I hoped you would come again. Now does God love such a sinner as I am? Do you think he would have mercy upon me and forgive my sins and save me?'

He was exhausted and lay back upon his pillow almost breathless.

I waited a moment before speaking, and then endeavored in the simplest, clearest way to point him to Christ as his Saviour, quoting such passages as these:—"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."
"This is a faithful saying, and worthy of

all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." "He is able also to save to the uttermost all that come unto God by Him.

Many other passages I quoted to him, and he said he had no idea that there was such teaching in the Bible, as he had never read it for himself nor attended church where it was read. He was still unconvinced that God could love and forgive him.

Again I told him that his sins, which were many, were cancelled in the blood of Christ, who paid our debt and purchased our pardon,

and quoted the familiar lines:

"Jesus paid it all, all to Him I owe, Sin had left a crimson stain, He washed it white as snow.'

Almost instantly he seemed able to grasp the truth and to trust in Christ as his Saviour. His face lighted up with joy and hope.

Before leaving the young man that afternoon I prayed with him and committed him to God, who I felt had graciously forgiven him and bestowed peace upon his troubled heart.

The next day I called to see him. As I entered his room this time, he lay quietly upon his bed, and extending his hand to me, repeated:

"Jesus paid it all, all to Him I owe."
"Oh," he said, "how good to forgive me, such à sinner!"

Many people, even some Christians, are skeptical of deathbed repentance, but this conversion was so genuine, so clear, it has always remained with me as one of the bright-est spots of my life. I was with this young man every day, and his faith grew stronger as the days passed.

At the end of the week he passed away, repeating the words which were almost constantly on his lips after his conversion: "Jesus paid it all, all to Him I owe."-The

Continent.

"I GO FOR HIM."

One of the members of an adult Bible class brought sixteen new members to the class last year, and all but three of them "stuck." When asked how he had been

able to achieve this result, he said:

"Well, when I ask a man to come to the class, I don't allow the matter to rest there. I go for him. I mean by that that I go to his home, and bring him along with me the Sunday after I have asked him to come to the class. That makes him feel sure that I am dead in earnest in wanting him to come. It isn't enough just to ask a man to come to the class. You want to go for him. went for every one of the sixteen new men I brought to the class last year."

Then one of these sixteen men called out, "Yes, you did, and I doubt very much if I would have come if you hadn't come around

for me!'

There is a vast difference between simply asking a man to come to a class and "going

for him."

Go to his home for the next man you invite to your class, and he will be far more likely to be present than if he is expected to come of his own accord. Go for the man every time.—The Adult Class.

AN HONEST MAN.

We all like to be trusted, but this can only be by proving ourselves worthy of it.

A pioneer in Missouri River transporta-tion, having lost his steamboat by fire, a business acquaintance took him to a local shipvard and requested the manager to build a new boat according to the unfortunate captain's plans. "I will advance the money," he said. How did he know that the captain would repay the loan?

On another occasion the captain sold a steamer. The check for the price agreed on was handed him at once after the verbal agreement was made. "Let me give you a bill of sale," the captain said. "We need no bill of sale from you," was the significant reply. Why were men ready to trust him?

Let another incident from his life be the answer. In the early days of St. Louis, he became the owner of a small bit of land on a down-town street which was then of little value. Soon he exchanged the land for a horse.

Years later, when the parcel of land had become valuable, a lawyer told him that the county records still showed the title in his name. "You can hold the land against all comers," the visitor urged, "since there is no record of the conveyance in existence."

With a look of indignation, the steamboat man said: "Do you take me for a thief? I traded that land to Chauvin Lebeau for a horse, which was worth more to me than the land was. I shall stand by the bargain now. If the heirs have no title, tell them to come to me and I will make them a deed."

Men and women are not trusted as a mere whim, nor is trustworthiness an accident

that cannot be explained. Those who would be trusted must show themselves trustworthy, by the successive acts of days and years, performed not with a calculating eye to a possible reward, but with one aim of doing right.—Ex.

CULTIVATING YOUR BEST.

A woman of wide influence and many graces had been talking to a younger woman who had come to her for advice.

Suddenly the girl said, "I wish you would tell me, Mrs. Evans, how you came to be the friend you are to everyone. I don't think you can ever have had any unpleasant traits to overcome, like the rest of us.

Mrs. Evans smiled. "On the contrary," she said, "I had most unpleasant traits to overcome, and I struggle with them yet, but I had one friend in my youth who did me a world of good, and I have remembered her lessons all my life."

"Tell me about it. What where your faults, if you don't mind me asking, and

how did you overcome them?'

"I was morbidly self conscious," said Mrs. Evans. "I had the kind of egotism that half the time manifests itself in selfdisparagement.'

"I did not know that was egotism." "It is. A large part of what passes for self-disparagement is a morbid kind of conceit. I had it. I noticed slights and cultivated a spirit of self-pity; and that spirit grows by what it feeds on. I grew silent and bitter, and thought no one understood me. I wished that I had never been born.

"I can hardly believe it."

"It is all true. I had friends that told me my faults. They meant well, but they did more harm than good. I was continually justifying myself to myself against what I thought was the injustice of everyone else."

"I know just what you mean. I think lots of girls get into that frame of mind. But how did you get out of it?"

"That is just where the friend came inthe real friend. She began to show an interest in me, and at last I couldn't help seeing, with a sense of wonder, that she really cared for me.

"One day she said to me, 'You have the rare power of making people like you.' It fairly took my breath away. That little word of praise discreetly administered at the right time did me more good than all the scoldings I had received. I set myself to cultivate my one poor little grace.

"After a while my friend pointed out something else in me that I ought to cultivate. I had not yet discovered that cultivating a virtue is the best way to eliminate a fault, and she never told me of the faults; but the plan worked so well with me that I have tried to employ it with others."—Ex.

WHAT A S. S. TEACHER DID.

"I would not mind it so much if I could only feel that I had accomplished something worth while, but it breaks my heart to think that I am sixty years old to-day and I've never done anything but putter around in this little town all my life."

"I did so long to do some real good in the world. How happy I would have been to have gone as a missionary, but father and mother needed me to care for them in their

old age.

Then brother Alfred brought his four little motherless children to me, and I did my best for them. But that was all in the family and does not count.

Of course, I have always had a class in Sunday-school, but any one else could have

taught that just as well.

"But I must not complain. If God had thought that I was worthy or capable of doing more, he would have made it possible for me to do it.

"Dear me, if here isn't Dr. Graham coming

up the walk."
"Good morning, Miss Martha, I hope you are not too busy to spare me a few minutes. I got home last night from the Conference, and I came right over this morning

to give you some messages I brought to you.
"I'm ever so glad to see you, Dr. Graham, but I cannot imagine who you have seen to send messages to me," said Miss Martha.
"I hope they are nice, because it is my birthday, and somehow I do feel as if I needed a bit of chirking up."
"Well, now, I knew I ought to come; the

good Lord put it in my heart not to delay.

"When I was stopping at my cousin's in D., I met a Dr. Dawson, the finest surgeon in the city, or, indeed, anywhere in that vicinity. When I was introduced to him he grasped my hand eagerly.
"'Can you tell me if Miss Martha Slocum
is still living?' he asked at once.

"'She used to be my Sunday-school teacher when I was a boy, and I owe more to her influence than to any other person living. She had the most perfect unwavering trust in God I ever saw. Every day of my life I come in contact with suffering of all sorts, and I try to help the sufferers to love and trust their Heavenly Father as Miss Martha taught me. Tell her I have thanked God times without number for putting me under her care.'

"Sunday, my cousin introduced me to the superintendent of his Sunday-school. His face lighted up instantly when he heard that

I came from Milton.

"'I was born and brought up there,' he said. 'Do you know a Miss Martha Slocum there? She was my Sunday-school teacher for years. If I have ever done any good in the world or been of help to anyone, I think it is due to her influence. She was the most Christlike Christian I ever knew. She made religion so beautiful that it impressed all the boys in her class, and made them want to be

Christians. Tell her I say God bless hershe has been a great power for good in many lives.'

"Oh, Dr. Graham!" cried Miss Martha, "God did send you. I was discouraged. I am sixty years old to-day, and seemed to me my life had been wasted, that I had never been of any real use in the world, and I had wanted to make my life mean so much.

"It does not seem possible that I can have helped them as they say I have, but I am very, very thankful if I have.

LORD ROBERTS' LETTER.

When Lord Roberts, field marshal of the British army, died suddenly in France during his visit to the allied forces there, all England felt the shock of a great loss.

Lord Roberts was an old man-he was long since beyond the age for active service but he was of those who make the great moral bulwark of a country; the whole empire missed him.

At the session of the House of Lords when his fellow peers made public recognition of Lord Roberts' services to his country, many fine tributes were paid to his memory, but one of the most significant was actually in his own words—it was a part of the last letter that he himself had written to Lord Curzon of Kedleston.

What do you suppose was the theme of the letter? Military policies? Matters of state? The progress of the terrible world struggle? The proper terms on which peace might be made?

Here is the extract that Lord Curzon read in the House of Lords:

"We have had family prayers for fifty-five Our chief reason is that they bring the household together as nothing else can. It insures servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted to say by themselves.

"Since the war began we usually read a prayer like the inclosed, and when anything important has occurred, I tell those present about it. In this way I have found that the servants, take a great interest in what is going on in France.

"We have never given any orders about prayers. Attendance is quite optional, but as a rule all the servants, men and women, come regularly on hearing the bell ring.

We hear it said constantly in these days that there is no time for family prayers, yet this man, whose time was at least as fully occupied as that of anyone who could be named, and who carried all his life burdens and responsibilities much greater than those of an ordinary man, found the time for family prayers regularly for fifty-five years.

We may be very sure that there are other reasons than lack of time for our prayerless

homes.—Youth's Companion.

A PRODIGAL'S PURPOSE.

"Father, there's a man downstairs who wants to see you.

"I'm preparing for a funeral, and must start in a half hour; I don't see how I can see

anyone now."
"I told him that you are very busy; but he looks sad, and says he must see you,' answered eight-year-old Rachel.

I hurried down to the little sitting-room, determined to dispose of the agent, visitor, solicitor, or whatever he might be, as quickly as possible.

'George!" I exclaimed, and could say no

more, so great was my amazement.
"Yes, Fox, it's George."
"But how do you come to be here? I thought"

"That I was still in prison; no, I'm not there; neither have I broken jail; I'm out on parole. You have a funeral to-day; there'll be plenty of time for us to talk matters over later. Just now I'm hungry and broke; I have a job on the Journal and begin work Monday morning. Can you grubstake me until I draw my first pay?"

"But, George," I protested, "why did you come back to Kansas City where every-

one"-

"Where everyone knows my past," he said with a shade of bitterness in his tone. "You probably think I'm a fool; but I've learned that a man can't hide himself in this world.

"If I could content myself by sinking into oblivion and forever hide my face, it is not likely that anyone would ever take the pains to look up my record and publish to the world the choice bit of scandal that George Rendel had served a prison sentence. But, Fox, I'm going to make a man of myself in spite of past failure.

"I execrate my past. I know I can't blot it out; there it is, and there it will remain forever a black page against me. But the future is mine and I'm going to make good.

"I don't propose to go where I'm notknown, and work my way up to the top, and then have some busybody discover that I'm an to work here in Kansas City where everyone knows me and my failures. Right here I expect to make good."

"Splendid!" I exclaimed. "George, your mind is committed to that undertaking, you will win. You have talent; few men possess the gifts that you enjoy. The climb will be difficult; the road is steep, but you

can climb it to success.

'Come into the kitchen and have something to eat, and I'll see how much change there is in the house; I fear there is not much; I'ts too near the end of the month.

"Two dollars and sixty-six cents. I'm ashamed that I can't muster any more cash;

but it's all there is.

"I dislike to take the last cent you have, but it means the beginning of a new life for me. I never shall forget your kindness and cordiality, Fox. You're the first man to give me a cordial greeting since I came out of prison. Such things help to nerve me for

the fight upward which I'm now waging."
"Poor George!" I exclaimed as the door closed behind him and I hurried into my overcoat to go to the funeral. "How much it does take to be interested in the second s it does take to bring some men to themselves! George has at last come to himself. What a pity he did not do this years ago! What joy it would have given his dear old mother, who died with a broken heart when her only son was sentenced to the penitentiary.'

"Have you read the articles in the Journal by the new writer?" inquired Deacon Wallace at the close of a Wednesday evening service a few weeks later.

"Yes," I said. "He has something worth while to say on the moral and religious issues

of the day."
"The queerest thing to me about his writings," said Mrs. James, "is that he signs the same name to his articles as that scapegrace, George Rendel, who was sent to the penitentiary two years ago for forgery.

"He'd been drinking and gambling at some gathering in the home of one of his wealthy parishioners. When he lost and couldn't pay up, he drew a check on another man's

bank account to pay the winner.
"My husband was on the jury that convicted him; some were in favor of acquitting him. But my husband said, 'Any man who couldn't take a glass at a social gathering and stop before he went too far should be shut up for the protection of both himself and his friends."

"Suppose," I said, "that this is George Rendel trying to begin life over again.'

"Well, Mr. James will certainly stop his paper, if they're employing ex-convicts to

write stuff for decent folks to read."

"I should say," answered Deacon Wallace,
"that we who call ourselves Christians
should call up the editor of the Journal and tell him that we greatly enjoy reading the articles by George Rendel, and hope that they will continue to be a feature of the paper."

It was agreed to act on this suggestion, and in the next twenty-four hours twentyone people who had been present at that Wednesday evening service telephoned the editor commending Rendel's articles.

As a result, the editor increased his wages and the new writer was soon recognized as a

leader of thought.

Years have passed and the books written by George Rendel are in every public library in the country. He has written a score or more which the best publishers have been glad to handle for him. Mrs. James has two of his latest books and Mr. James says:

"I didn't think there was any good in that, prodigal. But by his scathing denunciation of the sins of society, he has driven drinking and gambling from many an aristocratic circle in this city."—In C. E. World.

The Children's Record

THE SCOTCH LADDIE.

David Livingstone was born 19 March, 1813, at Blantyre, Scotland.

He was trained to love God and to keep His Commandments.

He loved the plants, the flowers, the birds, and a swim in the river Clyde. Like most boys, he did not realize then that the lessons he was learning would be most useful to him when he had grown to manhood.

When still a boy, he began working in a cotton factory and helped to support himself and the family. When at the mill he thought over the things he had read in his books.

A book which stirred his heart told of the heroic life of a Christian soldier working in China, and one night after he had returned from work he told his parents of his plan: he wanted to be a missionary physician and to go to China.

With the help of his parents he prepared for his chosen work, and in due time was ready to depart for the foreign field.

Just then a war broke out in China and as it seemed unwise for him to carry out his plans, he gave up all thought of going to China.

At that time Robert Moffat, the African missionary, was home for a rest. Livingstone heard him speak about his work in Africa.

Moffat said, "There is a vast plain to the north, where I have sometimes seen, in the morning sun, the smoke of a thousand villages, where no missionary has ever been."

"I will go at once to Africa," said Livingstone.

He sailed from Liverpool Dec. 8, 1840, and came after five months to Algoa Bay, South Africa.

From there he traveled northward to Kuruman, riding the greater part of the distance of about six or seven hundred miles in an ox cart or on the back of an ox.

He stayed at Kuruman, Mr. Moffat's station, until he had learned the language and African ways; then he set out to found a mission station of his own. He pushed northward several hundred miles and later began work at Kolobeng, a village in the interior, which had never had a missionary.

He had worked but a short time before he was known as "The Good Chief," and was loved and obeyed by the tribes which came to know him. His gentle manners, his sincere dealings with the Africans, his love for them and his knowledge of medicine, won their hearts.

Wherever Livingstone went he found condi-

tions that were sickening; the heathen customs, the cruelty of the people and the heartless treatment of children made his heart ache. Equally terrible were the sad conditions brought about by the slave traders, who carried away captives, men, women and children.

He saw that a way should be opened from the interior to the coast. With a way open, traders would follow it, missionaries could enter, mission stations would be built, and many savages would become Christians. He resolved to lead an expedition to open a way to the coast, believing that God was calling him to be a missionary explorer.

He knew that the work involved hardships and dangers. But he felt that these would be worth while, that a way might be opened for spreading the gospel.

Leaving Kolobeng, he went northward to Linyante. The friendly chief there appointed a number of men to go with him as helpers, and the perilous journey began.

The story of that march of about two thousand miles would fill a large book. The company passed through jungles infested with poisonous insects and serpents, wild beasts and hostile tribes.

Frequently, the men were halted by savage chiefs who asked toll for the privilege of passing through their lands.

Many times they were tired; sick and footsore, but, inspired by their leader who said, "I shall open up a path to the interior, or perish," they continued their march and at last came to Loanda, a settlement on the west coast of Africa.

While they were resting in Loanda, a ship set sail for the homeland. The captain urged Livingstone to take passage for England.

Did he think of the friends whom he had not seen for years? He needed a sea voyage, for he had suffered from twenty-six attacks of fever in six months.

He thought how good it would be to go home where his wife and his children were, but not for a moment did he think of leaving Africa. He had promised the Makololo men who were with him that if they would go with him to the sea he would return to the interior with them. They could not find their way alone. He had given his word, and nothing could tempt him to break it.

Retracing his steps he led his party back to Linyante, where he arrived after an absence of two years. Not one of the original party was missing.

After a period of rest, they continued the march and came to the east coast.

This was the first of many journeys of exploration. Of some of these he made report when, after about sixteen years, he returned to England for a brief visit.

Honors were heaped upon him, but these did not spoil him; he was "still the same honest, true-hearted David Livingstone as when he issued from the wilds of Africa.'

By his life of sacrifice Livingstone made it possible for many of the savage tribes of Africa to learn about Jesus, the Light of the world: his daily life made it easy for thousands to understand that the Light dwells in the hearts of those who open their hearts to receive him; he pointed the way for other explorers and missionaries; he dealt a blow to the slave trade, which he called "the open sore of the world."

On May 1, 1873, worn with fever, he was found dead, on his knees, in a lonely hut by Lake Bangweolo. His body was carried many hundred miles to the coast by his faithful black followers, and borne across the ocean to be buried at last in Westminster Abbey in London.—Sel.

WHAT SAVED LIVINGSTONE.

When Livingstone went to Africa, there was a Scotchwoman named Mrs. MacRoberts, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: "When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures " posures.

With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life.

The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years.

Surely, that noble Scotchwoman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.—F. B. Meyer.

FAMOUS BOYS.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water as soon as she, and managed to keep her up until stronger arms got hold of her.

Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned.

The boy was Garibaldi, and, if you will read his life, you will find these were just his traits all through,—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellowpatriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it, I can't study so well after it. So here goes!" And he flung the book out into the river. He was Fichte, the great philosopher.—Our Dumb Animals.

A RESOURCEFUL CHINESE BOY.

Sze Ma Kung was playing one day with his chums in the streets of his village. Suddenly one of the children fell into a huge jar of

The boys and girls were so frightened that they scampered off home, all but Sze Ma Kung. He immediately went to his friend's

As he could not reach over the large jar, he could not pull his friend out of the water. There was not time to get a stool, or to go any distance for help from older people. If he waited many minutes it would be too

Quick as a flash the boy rushed to the edge of a little stream flowing nearby, picked up as large a stone as he could carry and dashed it with all his might against the side of the

Crack! went the pot. A great hole opened and the water flowed out. Then the imprisoned child crept out, looking like a halfdrowned puppy, but otherwise none the worse for his strange bath.

When the people of the village heard of what Sze Ma Kung had done, they said that if he lived to be a man he would be a very useful one, always wise, thoughtful and quick to aid others in trouble.—Sel.

The boys and girls who grow up in the midst of common human conditions, feeling the press of need and the pinch of narrow limitations, meeting trial and enduring struggle, learn in these very experiences to be the noblest and the most helpful men and women.

CLEANSING A WELL IN KOREA.

Getting out the Soul of a Suicide.

Recently we passed through a most gruesome experience growing out of the heathen rite of cleansing a well. Now cleaning a well is no great task in the homeland, but out here, when the source of contagion hap-pened to be the body of a suicide, it was a great undertaking.

A few weeks ago an abused daughter-in-law stood her husband's brutality and mother-in-law's tongue and beatings as long as she could, then one night she walked out of the house in rage and despair, and tying some weights around her body, she plunged head first into a deep open well right near our

compound.

For over two weeks a large village used the water from this well before they discovered the body, and after it was buried, amidst great excitement everybody prepared

for the well cleaning day.

Not that anything was done to the water —that was not touched—but, according to heathen ideas, when the woman was drowned her soul was unable to get out through the water and so long as it was imprisoned it would lure her relatives to that well and cause them to be drowned, until at last the whole line would be exterminated

unless the soul was given its liberty.

For two days crowds passed by the place of the tragedy and the former home of the girl, breaking off into groups here and there, eagerly discussing the ability of the sorcerers to find the soul; these same sorceresses, making great preparations, for they would be paid according to the measure of their

At last the day came and early in the morning great crowds gathered, increasing hour by hour, until over a thousand people were gathered around the open well. They pressed and jostled, quarreled and talked just like a fair crowd around a sleight-of-hand performer at home.

The first excitement was when the mother of the girl brought some of her daughter's clothes and, waving them over the well, begged, implored and commanded the imprisoned soul to come forth. She became frenzied, while part of the crowd swayed in sympathy and another part laughed and jeered.

At last the sorceresses arrived, all equipped for the great undertaking. Of course there were a great many false alarms and a good deal of grandstand play, but at last they got down to real earnest and went after that

imprisoned soul.

They took a rice bowl with a tight-fitting cover and tied it up in a cloth and then they attached that to a long cloth rope and this they lowered into the well, waving it about from side to side and frequently drawing it out and examining for signs.

When a hair of the dead person is found clinging to the rope it is a sign that the soul has entered the bowl and can be drawn out. One man whispered to me on the side that the sorcerer had a hair hidden in his hand, which he would stick on at the right time. All the Koreans have the same colored hair, so no one would know the difference.

The proper words were said and the proper genuflections gone through with to stir up the crowd which, by this time, stood breath-

lessly waiting.

At last one of the sorceresses spied it and gave a yell of triumph, which was taken up by the waiting crowd, then a man jumped for a drum and beat a lively tattoo in order to distract the attention of the evil spirit that had the soul in charge, while another one picked up a branch of bamboo gaily decorated with cut paper, and with horrible cursings and abuse began chasing another sorcerer down the road. This was to fool the evil spirit and make him forget the soul and try to eatch the man.

Then, while the spirit went chasing down the road, they took the lid of the bowl off right quick and so the soul got away safe.

After this the crowd instantly disappeared, for all had been done, all rites followed, the well was clean and the relatives were safe. It had been a most successful cleansing. Yet there are those that say Christianity has nothing to offer the heathen.—The Missionary Survey.

AUTO AND VAN.

Walking to church the other Sabbath, I was passed by a beautiful and costly auto-

car filled with laughing young people.

Before they were out of sight, a furniture van passed in the opposite direction loaded with household equipment.

Let us not deceive ourselves. Sunday for the rich means a new work-day for the poor. To disregard the sacredness of the day in the interests of pleasure is to destroy the protection the day has extended to labor. The rich man's pleasure serves as an introduction to the poor man's grind.

When a Christian Chapel was built in Paris, years ago, the trustees found all the working force hard at their task the first Sabbath. When they tried to "call it off, the contractor was willing to throw up the contract, but said, "No workman can maintain his family in Paris on six days' wages. The rich may rest, but the poor must work." The result was that the trustees paid for seven days' work each week, but gave the workmen a lay-off on Sunday.

When Sunday theatricals were legalized in Illinois, the next Saturday the jubilant actors and actresses were sobered to find a notice posted in the wings to the effect that "All employees in this theater will now work seven days for six days' pay." In every country Sunday recreation has been the open door to Sunday toil.—Ex.

ON THE FENCE.

It was at noon recess. Most of the boys had finished their lunch when Dickie Sears called to them from his perch on the fence.

Dickie was the youngest of their grade, but he always saw what was going on. The boys had learned that it was always worth while to run when he called. So now they trooped to the fence where he sat.

Down behind a pile of lumber, in full view of the boys but hidden from the street, was

a group of rough looking fellows.
"What's up?" asked Billy Bates.

"They've got Joe Haskins down there," explained Dickie, "and they're going to make him drink. I heard them say they'd break his pledge for him if he didn't do it himself.

"You know he signed the pledge a little while ago and he hasn't drunk a drop of whisky since. But he won't hold out much longer, I'll bet. That big tall fellow has the bottle. Look there, now.

"See him hit at them," laughed Sam Wilder, "as if he could fight all them!"

"My father says it's no use trying to stop such folks drinking," remarked Bryce Ralston. "He says when folks get to be drunkards it's their own fault, and they get just what they deserve. It's awfully silly to make him sign a pledge. He can't keep it."

"They're dreadful poor," said Eddie White.
"His mother was out picking up coal along the religious production."

the railroad yesterday. I saw her when I was going home. She'll feel pretty bad. I guess, when Joe comes home again drunk.

She think's he's going to stick this time, 'cause he's held out so long."

"But he won't," said Herbert Houston, hanging on the fence behind. "He'll get hanging on the fence behind. "He'll get floored this time. Just watch him fight,

"Some one ought to go down and help him," said Tom Hurst. "I'll go if the rest of you will."
"Sit still," said Alton Haines. "We're only boys. What could we do? There ought to be a policeman to attend to it. It isn't our business. Besides, we might get hurt. Those are regular toughs down there, if they are young. Sit still and watch."

Meantime the fighters had passed from persuasion to threats and then to blows. They were trying to force poor weak Joe to put the bottle between his lips, and he was standing in their midst with white set face, struggling with all his might to remember his poor old mother, the kind friends who had helped him, and above all, the great loving God to whom he had made that pledge.

Oh, would nobody help him? Would nobody take temptation away? He could nobody take temptation away: smell it now, and that horrible burning fever of thirst had leaped up in him. He could not stand out much longer. The tears were rolling down his cheeks and he opened his mouth and called loudly in an anguished tone, "Help!"

But he was only met with coarse laughter.

Some of the boys on the fence even laughed. But all the boys did not laugh. George Graham jumped down on the lumber yard side of the fence.

"Somebody's got to do something," he said, with a determined look on his face.

Sam Wilder put a detaining hand on his

arm.
"Don't go, George. It's no use. can't do any good. Besides, it's just time for the school bell to ring, and you'll maybe lose your place in the line, just for nothing,

But George had shaken off the hand, and, with a spring, was off over the frozen ground.

The angry group did not see him coming. They were too busy. Two of them were holding Joe's arms behind as he struggled, another was holding a black bottle in front of his face and a fourth was trying to make him open his jaws.

The poor tortured boy had just opened them with a cry of pain when a hand came from behind and knocked the bottle out of the hand that held it; knocked it so hard and so far that it struck against a sharp end of lumber sticking out and broke into a thousand fragments spattering the ill-smelling contents over the group and the ground.

Amid the oaths that followed George Graham heard Joe say, "Thank God!"

The school bell was ringing and one of the teachers had come out to the fence and was asking the boys about what had occurred.

"And where were you boys while George was getting rid of that black bottle?" he

asked looking at them sharply.
"On the fence" said Dickie always ready

with an answer.

"And why didn't you go and help?"
"I wanted to but they all said we boys couldn't do nothing" said Tom Hurst, looking ashamed. "I'm temperance, I signed the pledge myself."

"My father doesn't believe in pledges," said Bryce Ralston; "he thinks it's ungentle-manly to get drunk."

"We didn't know but all those fellows would turn on us if we had gone. We might have got hurt ourselves," said Alton Haines.

"And we were afraid we would be late for school and lose our places in the line," added Sam Wilder, at which they laughed, for Sam was almost never on time and he was the last in the line.

"And so you thought you would let poor Joe go to destruction and break his mother's heart," said the teacher with a flash of righteous anger in his eyes. "Come in, boys. There's a man in the Bible that you remind me of. I want to read you about him."

When they were all seated quietly in the school room, looking curiously at their teacher, he read this passage to them: "And they cast Stephen out of the city and stoned him; and the witnesses laid down their clothes at a young man's feet whose name was Saul.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell

"And Saul was consenting unto his death." "Boys" said he, "that's what it means to sit on the fence when a thing like that is

going on. It means that you are consenting unto his death.'
"Don't stop to question whether it's going to hurt you or not, nor even whether you can do any good. Only ask, 'Am I needed?

and then, if you are, go ahead."

The boy who, as a boy, now bravely stands up for the right, when he becomes a man will not falter, and in the never-ceasing warfare between the evil and the good will not be found "on the fence."—Abridged from Presbyterian Leaflet.

"YOU'RE AFRAID."

A good many fellows have been scared by e taunt, "You're afraid!" But every sensible boy knows there are some things of

which we ought to be afraid.
"You're afraid!" is nearly always the challenge of fellows who have no special principle. Some boys are always restless until they can get into their own bad ways a decent boy who wants to keep straight.

Some of us do get stirred up by such a challenge, and once in a while, under the lash of that kind of whip, we break away from what we know is the right thing to do.

is cowardly and weak.

A fellow with yellow stains on the inside of his fingers comes up to you and offers you a cigarette.

You tell him pleasantly that you don't

smoke.

He looks at you with a sneer and says, "Aw, you're afraid!"

The best answer to such a chap is to let him know, just as straight as you know how, that you are afraid of the poisonous thing that is hurting him, and that you don't propose to be bullied into hurting yourself in the way he is hurting himself.

Are the fellows asking you to do something that may seem off the right track? and are they stirring you up to it because they claim you are afraid? Better be frankly afraid of doing an unclean thing than be afraid of the scorn of unclean fellows who want to drag you down to their level .- King's Treasuries.

AN HOUR A DAY.

The key-note to the character of the young is the way in which they employ their leisure.

A few years ago two boys from the old town of Plymouth, Mass., went down to a lonely part of the coast to gather a certain sea-weed from the rocks, which when, bleached and dried, is sold as Irish moss, for cooking purposes.

The boys lived in a little hut on the beach: they were out before dawn to gather or prepare the moss, which had to be wet with salt many times, and spread out in the sun until it was thoroughly whitened.

They had one hour each day free from work. One of them spent it lying on the

sand asleep. The other had brought out his books, and studied for that hour, trying

to keep up with his schoolmates.

Fifteen years after, the first boy, now a middle-aged man, was still gathering moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement, and a

wealthy, influential citizen.

"No matter what was my work," he said lately, "I always contrived to give one hour a day to my education. This is the cause of my success in life."-Sel.

"MY MISSIONARY CALF."

Some years after I married, my father gave me a little white calf, which was descended from a splendid strain of milk cows. She soon became the family pet. After a while she was sent down to the pasture for the summer.

One day there was the wildest excitement among the children when Snowball was brought home, bringing with her a little calf, and she looked very proud as she showed us her baby. A little later she was bitten by a rabid dog and had to be killed.

In course of time the calf grew up and one day presented us with a third generation, a fine, handsome little steer.

On the day that Snowball was given me I promised myself and God that the proceeds of all her male offspring should go to the cause of missions, so the newcomer was promptly named Missionary.

When the urgent call came for funds to open the work in Japan, my heart was strangely stirred to give more than I had ever given to help make that work possible, and my thoughts turned to my "missionary

calf," and I offered him for sale.

A big-hearted Christian gentleman bought him for fifteen dollars; and I gladly and prayerfully gave the money as a special

offering.

Have I regretted it? Did I want the money for myself? Not for one single instant, for my heart was filled with joy that I could

give something of my very own to the work.

My family and friends often tease me
about my "consecrated cow"; but I earnestly hope there will be many more "missionary calves," that in this homely way I may express my gratitude to a kind and generous Father.—In "The Missionary Voice."

Live not for selfish aims, but to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.—Henry Ward Beecher.

World Wide Work

INFIDEL MISSIONS IN NEW YORK.

The forces for righteousness have never been more active in New York than they are to-day.

On the other hand, the enemies of God are not idle. The "Freethinkers" have been banding themselves together and pledging each other support, until to-day there stands confronting the Christian Church a strong, energetic and persistently busy organized force of infidelity, whose members are actively engaged in denying the deity and authority of Jesus Christ, and attempting to overthrow the Christian Church.

Several infidel organizations in New York City are known by various titles that do not indicate their real character. Among these are "The New York Secular Society," "The Harlem Liberal Alliance," "The Brooklyn Philosophical Society," and "The Church of the Social Revolution," all of which seem to be strongholds of organized infidelity.

Their favorite methods of attack are: first, aggressive outdoor meetings; holding meetings at Madison Square and in all the principal thoroughfares at noon and at night whenever the weather permits. At these meetings Jesus Christ and the Bible are held up to ridicule, and many blasphemies are uttered.

Distribution of infidel literature is a second method of attack. Books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire and others are widely distributed to the young men, who make up most of the audiences, and who eagerly buy almost anything that is offered in that line. A monthly magazine is also published, for the purpose of "Educating the public and freeing them from the bondage of religion."

A third form of this satanic activity is the debate, held sometimes at the public squares and sometimes in halls. The favorite, themes at these meetings are: The Resurrection, The Virgin Birth, The Trinity, the Deity of Christ and The Authenticity of the Bible. These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The Enemy of God has able generals.

Another method employed to spread infidelity is the establishment of "Sunday-schools." At least four of these in New York City have come to our attention recently. Boys and girls of the neighborhood are brought together and are taught that the Bible is not true and that Jesus Christ was either a mere man or is the mere creation of somebody's distorted imagination.

Not long ago a seemingly prosperous man boasted that his two boys, ten and twelve years of age, could and did "argue Christianity out of their schoolmates whenever the opportunity afforded." What harvest must we expect from such seed sowing?

This aggressive infidelity and agnosticism is a challenge to the Christian Church to proclaim the Gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities.

If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average "Freethinker" is in voicing his unbelief, the activities of organized infidelity in New York City would be met with such a wave of aggressive evangelism as has not been known since the apostolic days. Men and women, boys and girls would then be brought from under the blighting, damning influence of infidelity into the light and liberty of the Son of God.—Missionary Review of the World.

IN LUDHIANA HOSPITAL.

A Hindu lady who is now in hospital responded very warmly when I asked if she would like me to read to her from our Holy Book.

"Oh, yes," she said. "I believe in Jesus-He died for us all." Her face lit up when she spoke of Him.

This morning I spoke to her for the first time after an operation. I said: "I'm afraid you suffered a great deal?"

"No," she said, "I prayed to the Lord, and He strengthened me, and I remembered what He suffered on the cross for our sakes, and I thought how I was suffering for my own benefit."

What wonderful words to hear from a Hindu woman. I sang a hymn to her; one of the lines says: "Though no one else believes in Jesus, I will. Though no one else follows Him, I will." She so enjoyed it, and I left the little book with her.

Another woman, whose daughter was just going to have a serious operation, said to Dr. Brown: "In our hearts we have your Lord Jesus."

A young Mohammedan lad of 18, who had seen a copy of the Gospel among the books of a friend, asked for the loan of it; and as he read the truth and beauty of it all entered his heart and he made up his mind that this was the true religion. We hope that before long the way will open for him to confess Christ by baptism.

Such an incident is most encouraging, as it proves that the Word of our God is a living Word; and it also shows the value of our Mission Schools, as the friend who lent him the Testament was taught in one. In Medical Missions.

A SACRED CITY IN THIBET.

Kumbum is just over the Tibetan border and a very hard place to reach with the Gospel.

It is the largest monastery next to the famous Lhasa, there being some 4,500 lamas, and very nearly a hundred "Living Buddhas"

actually residing in the monastery.

The principal temple stands high on a steep slope. Its roof is of pure gold and must have cost thousands of taels.

This massive gold roof, in a brightly shining sun, is a sight never to be forgotten, and were it not for the nearness of the surround-

ing high mountains, might be seen.

Attempts have been made to take this temple, but all have failed, it being almost impregnable. Nothing can dislodge these priests, who fight like tigers in defence of their precious golden roof.

A Heathen Prayer Hall.

The huge prayer hall is a massive building the decorations are beautiful. Silks and tapestries are hung here and there on the walls, round the pillars and from the roof. Numerous paintings attract one's eye.

It is in this hall that all of these priests and "Living Buddhas" meet two or three times daily for prayers, and to hear them reminds one of the humming of swarms of bees, a

sound never to be forgotten.

The huge image of Buddha is about forty feet high and is covered with gold. It is only unveiled twice in the year, these two occasions being special feast days, one of which is the 15th day of the 1st Chinese Moon.

Sincere reverence is noticeable in the pil-grims. Some come from thousands of miles away, starting their journey months before,

so as to be in time.

It is wonderful how exactly they calculate it, for just the day before the festival thousands of these pilgrims arrive from the north, south, east and west, coming from Baikail, Manchuria, Lhasa, Leh, Tarboghatai, Mongolia, etc.

Many of these pilgrims measure miles and miles of road with their persons. They go down on their hands, knock their foreheads on the ground, and then stretch out their arms to the full length, making a mark with their finger tips. Then again rising up, they toe this mark and repeat the actions.

They also circle the monastery in this fashion before entering it. In front of the veiled Buddha they again repeat this ceremony many thousands of times.

I was much struck when I saw deep holes worn, thus, in the boards.

A Sacred Tree.

A big sacred tree is growing just in front of the temple. A priest stands under this tree, and every leaf that falls he carefully

picks up and puts into a little box.

"Aro" (friend). I said. "Why don't you pick the leaves off the tree, instead of waiting until they fall?"

"Oh," said he, "that would indeed be a

great sin. No one is allowed to pick a single leaf. _As the wind blows they fall down and then I can pick them up, but not otherwise.'

"And why do you look so carefully at every leaf?" I asked.

"Don't you know," said he, "that on every leaf I can see the character for Bud-dha?"

"Can you, indeed?" said I. "Let me have a look."

At this he handed me a leaf, and then another, and another, but I looked in vain.

"Can you not see the character?" he asked, and when I said "No," he continued, "You are not a believer; only believers can

I agreed with him that I must evidently

be an unbeliever.

These leaves are sold to the returning pilgrims, who pound them into dust and make medicine, which is said to cure every kind of disease. I bought fifty cash worth, not to make medicine, but just for curios.

The Butter Festival.

The great Butter Festival is indeed a wonderful sight. It is held at night, so about six in the evening we made our way again to the monastery. Many thousands of people had collected by this time, and when once in the crowd, we had to go along with them.

I counted, in all, thirty-eight pieces of the decorations, all in butter. The centre of each piece was a huge image of Buddha, being surrounded by all kinds of fancy designs, all colours of the rainbow. Each piece was lit up with hundreds of brightly burning butter lamps.

Each piece of work measured about fifty feet in height by twenty feet wide. It is wonderful to see how such beautiful colours could be put into butter, all beautifully and tastefully blended together with no clashing whatever.

These huge butter masterpieces take months to prepare, and after the festival is over (just the one evening) the butter is all melted down again and put by for another year.

Most of the morning, Mr. Ridley and I

were in and out amongst the people. We set up a book and preaching stall in the busiest part of the fair, which we made our head-quarters. Mr. Ridley and Mr. Chin (our colporteur) stayed at the stall all the time while I went in and out amongst the people. We both had splendid sales of books.

What a great change has come about with regard to these Tibetans. In past years, they would have nothing to do with our books, no, not even as a gift. Now they seem quite willing to buy a gospel for ten

cash.

I also distributed a great many picture tracts, which were very willingly received.

To see the intense interest and earnestness of these poor heathen is truly striking. Oh, that we Christians who worship the *living* Christ were even half as earnest as these heathen people who thus worship a dead Buddha.—China's Millions.

BIBLE BURNING IN BRAZIL.

Bible burning, not quite so common as it once was, is not yet a lost art in South America. Mr. Fred C. Glass, a well-known and trusted informant, writes:-

In one town canvassed last month, the local priest sent around after us, along the streets we had canvassed, no less person than his sacristan, to collect all the books we had sold, for the burning.

Mistrusting the willingness of his own flock to part with the Scriptures purchased, he offered to buy up all and every copy at full price, and in some cases much more than the purchasing price was paid, so eager was he to snatch away the precious Seed of Life, and so great was his fear of the Bible.

He rather overdid it, however, as in another part of the town where we happened to be working, without knowing what was taking place, several people, at first hesitant about buying our books, under the impression that they were false and heretical, at once made purchases, when a little boy exclaimed: "The books are good books, for I saw the sacristan buying quite a lot of them just now!"

I was surprised and thought the youngster must be mistaken; and not till I reached the center of the town again did I understand that he was buying them to burn them.

I at once drew up and had printed a bulletin, calling attention to the Brazilian Constitutional law on the subject, also offering a conto or reis (about \$250) to any person who could point out the least falsification in the Scriptures sold.

Two small boys scattered this bulletin throughout the whole place that same evening.

The sensation was tremendous, and the priest, to cover his own shame, stirred up a mob to do us violence.

One of my men was publicly beaten, the government of the State had to intervene, and the bishop himself was compelled to take action ere peace was restored.

Then people started to think, and strong Romanists, enemies of the gospel, began to buy Bibles to see into these things for themselves.—Bible) Evening Record.

NEW YORK MADE CLEANER.

New York city is freer of white slavery and its accompanying vice to-day than at any time since statistics began to be kept. This is announced in a bulletin issued by the Bureau of Social Hygiene, of which John D. Rockefeller, jr., is president.

In 1912 the bureau published a similar volume. The contrast between conditions then obtaining and those of to-day are termed "in the highest degree striking and encouraging.'

Two men, the bureau asserts, have been responsible, in the main, for the tremendous improvement in the city's moral condition, Mayor Mitchel and Police Commissioner Woods.

Since Mr. Woods was made head of the department, he has been unremitting in his efforts to sweep this form of vice out of New York. Hundreds of houses which profited by it have been closed, scores of hotels of doubtful character have been forced to reform or shut up, questionable massage parlors and apartments have been wiped out in great numbers. For four years the police have been hammering the white slave business. At present this vice, on a large or profitable scale, is non-existent.

But this form of vice is not permanently dead, the bureau points out. It is only waiting for a change in the policy which now obtains in dealing with it to blossom forth as garishly and as viciously as ever.

"Whether the city has more of it or less of it depends very largely upon the policy which the municipal government pursues in dealing with it."—The Christian Work.

LYNCHING IN THE SOUTH.

"In 1916 there were fifty-four lynchings in the South. Of those lynched, fifty were negroes and four were whites. In 1915 the record was fifty-four negroes and thirteen whites.

"The charges for which negroes were put to death were: Attempted rape, nine; killing officers of the law, ten; murder, seven; hogstealing and assisting another person to escape, six; wounding officers of the law, four; rape, three; insult, two. For each of the following offences one person was put to death: Slapping boy, robbing store, brushing against girl on street, assisting his son accused of rape to escape, entering a house for robbery or some other purpose, defending her son who in defense of mother killed a man, fatally wounding a man with whom he had quarreled, speaking against a mob in act of putting a man to death, attacking a man and wife with club.

"Lynchings occurred in the following States: Alabama, one; Arkansas, four; Florida, eight; Georgia, fourteen; Kansas, one; Kentucky, two; Louisiana, two; Mississippi, one; Missouri, one; North Carolina, two; Oklahoma, four; South Carolina, two; Tennessee, three; Texas, nine.

The Missionary Voice, the "Record," of the Methodist Episcopal Church, South, speaks of this as:

"One of the darkest blots on our Southern civilization and to a condition of inhumanity and lawlessness that every good citizen, by voice and pen and personal example, should do his utmost to correct. There is no excuse for lynching, and the enlightened sentiment of the South should no longer tolerate it on any pretext whatever. Let every Christian set his face like flint against it.

CHINA NEEDS THE GOSPEL.

China's need of Christ's Gospel may be realized by a visit to one of the sacred mountains, where the religious life should be seen at its best.

Confucianism is in no true sense a religion. It is a system of ethics and political economy. Disciples of Confucius asked, "Master, please tell us about death." All that he was able to reply was: "When one does not know life, how can he know death?"

The real religious life centres about five great sacred mountains. To one of these, during the season, pilgrims come at the rate of ten thousand a day. They may be seen, singly or in groups of fifty or a hundred, flying banners, blowing trumpets, singing the songs of pilgrimage and bearing burning incense sticks. They stop at every little shrine to worship and leave an offering for the god.

The great temple itself is a magnificent piece of architecture, with bright yellow porcelain-tiled roof, surrounded by a colon-

nade of huge pillars of granite.

Near the entrance are two kilns, perhaps eight feet square, in which burns a blazing fire, the bricks at white heat.

The only fuel used to sustain these fires is the tiny incense-sticks, the prayer packets and sheets of paper money—offerings of the worshippers. This gives some idea of the vast numbers of pilgrims.

The stairway up to the temple has in the centre a great dragon, carved out of white marble. Up the serpentine coils of this, pilgrims wind, kneeling as they go, and rubbing coins on the dragon's back. These are fastened on children's caps for protection from devils.

The temple is entered by two doors. Within one hangs a great bronze bell, higher than the tallest man. Inside the other door is the giant drum five or more feet across. When this bell is rung and the drum beaten, as their tones reverberate through the vast building, it is easy to realize the feeling of awe inspired in the worshippers.

All around the walls are idols, and in the

center the main shrine:

The roof rests on columns seventy-five or more feet high, ornamented at the top by carvings of great birds. But often the smoke from the incense and fire-crackers of the worshippers is so dense that the carvings are lost to view.

Before the shrine, pilgrims kneel on the stone floor, burning incense, casting lots and offering prayer to gods whose ears hear

Often a candle, eight or ten inches high is lit, the devotees kneeling in prayer while it burns slowly away and flickers out. That candle flickering out is a sad symbol of the such religion, hopelessness of leaving its souls to grope their way in darkness.

After worship in the temple they begin the climb of the mountain four thousand feet high. All along the roadway, on which the steps are often cut out of rock, are located temples, before each of which they must stop to worship. At the temple on the summit the pilgrim stops for five or ten minutes -and then down again and back home.

One class is known as the Kneeling Pilims. They dress entirely in red and hold a little bench on which are the incense sticks. They are impelled by a sense of deep guilt, either of themselves or some members of their families, which they must expiate.

All the way from their homes, up to the mountain top, and back again they go, walking two or three steps, then kneeling, then a few steps, and kneeling again.

And it is no mere bending of the knee, but a prostration on all fours with the head touching the ground. Often one sees them with a large bruise on the forehead from the

frequent contact of head and pavements.
What do they gain for all this sacrifice and devotion. Nothing that can satisfy the

needs of the soul.

One can not witness these men and women without realizing how the human heart is ever yearning and reaching out for fellowship with the Divine. As Augustine put it, so long ago, "O Lord, Thou hast made our souls for Thyself and they are restless till they rest in Thee."

There is no need to tell China's people that they are sinners; there is need to bring them an escape from sin, the only escape.

Woman's Work.

WHAT MADE THE DIFFERENCE?

It was during a great Indian famine. A prince of that land of famous jewelry and fatal poverty greeted a guest with the ques-"What would you enjoy doing to-day? An elephant ride? A visit to our family treasure-house?"

The day was spent in inspecting necklaces, bracelets, and capes of pearls and diamonds; gold and gems, gold and gems, till the eye wearied of them and all sense of value was

effaced.

As the guest was conveyed back to the palace, he looked out across the plains where millions of the prince's subjects were stretching forth bony fingers for what little the missionaries could give to save them from starvation!

In Chosen (Korea) far away, a little country church heard of India's suffering and a

collection was started.

One woman had not cash to give, nothing she could call her own, except two crude silver wedding rings-her only insurance that there would be funds enough to give her a decent burial.

These rings had been saved for that purpose! Many a spring when the grain was all used, the barley harvest far off and starvation so very near that the temptation to sell or pawn was almost too strong. Could she

give them into the collection?

But think of India's women and children dying of starvation! When the collection was counted the rings were found among the coins. That is the difference Christ creates! -Woman's Work.

	241.70
The Charren Tunde Most	Thessalon
Clik Charch hands coest	Tor, Ave Rd ss 246.45 Rv Dr Strang 25.00
CUMPANDY OF DECEIPTS	Aberarder 23.00 Kindersley ss 7.40
SUMMARY OF RECEIPTS.	Est Isabel Campbell 48.69 Petrolia 30.60
During Jan. 1, to	Sandfield
January. to reb. 28	Tor, St Paul's 5.00 Qu'Appelle 25.00
Home Mis., S. Service \$3,630,08 \$3,910.08	Rv E W McKay 10.20 Netherton 28.00
William & Ornhans' Fund 18 00 18.00	Vittoria
Aged Ministers' Fund 21 00 22.00	Depot Harbor23.00 Floral20.00
Assembly Fund	Tor, Grosyenor 15.05 Yellow Grass, Kx 81.50
Pte -aux-Trembles Scl 145.00 195.00	Cairo
Deaconess Home	G A Gillespie
S.S. & Y.P. Societies 29.00 29.00	Brockville, St Jno 35.05 Kinley
Montreal College	Silver Water 5.00 N Portal 185.00
Queen's College	Tor, Deer Park ss 25.00 Rv M J Leith 8.40
Knox College 27.00	Alton 37.55 Lampman
Manitoba College 25.00 25.00	Primrose
Pahartaan College 31.00 31.00	Carluke ce 5.00 Craik 9.00
Westminster Hall 1.00 1.00	Alma
DECEIVED DUDING FERRILARY	Agnes Blain
RECEIVED DOKING TEDROARTS	Milton
At the Presbyterian Omccs, 10ronto,	Brighton, ss 79.00 Beaver Lake, la 52.00
and divided among the Funds	Berkeley
as directed by the Donors.	Glengarry SS Assoc. 13.50 Edmonton, Knox. 100.00
Ontario G Clausestor una 30.00	Tor, St Jas Sq 300.00 Edmonton, Wmstr 54.70
Miss Helen McEwen. \$50.00 Otta, St And ss 63.00	Strang Mem 250.00 E Calgary, St And 79.65
Mainsville	Quebec. Taber
W. T. Noble	Fort Coulonge 250.00 Pritish Columbia
Mrs. Helen McEwen. 40.00 St Ann's ss 6.00	Lake Megantic 40.00 Riverview \$17.00
Barrie 70.00 Arthur 32.00	lev 200.00 Okanagan Landing 25.00
Paisley	David Ogilvie 100.00 Victoria, Chinese 12.23
Seaforth 77.72 N Caradoc boys' cl. 3.00	Ry D McLeod 28.80 Ahousaht Ind Scl 19.75
Elmira, Gale 17.00 Reid's Mills 15.00	Mont, American1,800.00 Quesnel, St And Ss 1.03
Tor, Evangel bs	Ry D N Coburn 6.30 Nanaimo 189.20
Grd Or Lodge, Ont W. 100.00 Black's Corners gld 5.35	Mont, MacVicar ss 205.00 South Hul
Oro, Esson ss. 19.50 Laurel gld. 4.00	Manitoba. Athalmer
Ashfield ss	Rv J W, Mrs McKil- Fort Langley 5.70
Tor. St David's 41.25 Bookton 75.00	lop
Tor, Alhambra 116.62 Watford 32.00	Wpg, St Steph 150.00 Rv Hugh Michael \$12.20
Rv D O MacArthur 15,50 Wolftown 36.00	Crystal City 55.00 Rv Wm McDonald 16.70
Ventnor	Sanford
Tor, Royce 287.00 Tor, Dale ce 27.50	Franklin
Rv P F Langill 14.80 Bethesda	Basswood
Would-be-helpers 30.00 Teeswater 200.00	Rathwell
Alberton ss 35.00 Sydenham, St Pa ss 5.00	Rv R S Laidlaw 7.65 Rv J S Sutherland 8.60
Listowel gld 50.00 S Blue Mountain 3.00	Roseisle
Carholme	Ry J H Martin 17.00 Com
Ham, Italian ss 5.00 Corbetton 45.00	Saskatchewan. Per Agent, Hx21,987.53
Rv J H Ratcliffe 6.25 Est Wm Giles 74.75	Fishing Lake 75.00 Rv F J Anderson 10.00
Commenter	
The Thomas of Transfer Coas	Thessalon
Che Church Funds, East	At the Presbyterian Offices, Halifax,
SUMMARY OF RECEIPTS. During	By Rev. Thomas Stewart, D.D.,
SUMMARY OF RECEIPTS. During Feb.	And Divided among the Funds
Foreign Missions \$2,149.00	As Directed by the Donors.

SUMMARY OF RECEIPTS.	During
	Feb.
Foreign Missions	\$2,149.00
Home Missions	427.53
Augmentation	80.00
College	177.50
Aged Ministers' Fund	6.00
Pteaux-Trembles Scl	117.00
Home Missions West	5.00
S. Schools & Y. P. Soc	20.00
Assembly Fund	4.59
Bursary Fund	55.00
Library Fund	
Widows' & Orphans' Fd	5.00
Social Service, etc	

\$2,149.00	As Directed by the Donors.
427.53	The Director by the Denter
80.00	John Bacchus \$100.00 Truro, St And ss 44.53
177.50	Interest 20.00 Rv S A Fraser, Trini-
6.00	Marion Bridge 108.00 dad 25.00 Hercules Smart 24.00 A lady of United Ch,
117 00	Windsor co 63 00 New Glasgow 150.00
5.00	Hampton, Rothesay 5.05 Bridgewater 35.00
	Mrs Jacob Layton2.00 Campbelton ss105.70 Charlottetn, Zion ss90.00 Tryon ce5.00
4.59	Refund 50 00 A Forbes
55.00	Grahams Road ss 22.00 Englishtown, S Gut. 25.00
	Sydney River ss 1.60 Aided by Bursary 47.50
5.00	Millsville, ce. 20.00 Freetown ss. 2.00 Valleyfield. 233.51 W M S. 1.500.00
3.00	Kilmuir ss
	Oxford Junction 52.00
\$3,049.62	W.C. Lawson

gives

Strength to Win

A BELATED KISS.

She kissed the old man; she showered upon him kisses and tears. She told all the people

I thought if she had only given two of those kisses per quarter for the last ten years how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was

He was old and poor and she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when

he had only two.

The old man wasn't educated. She was—
at his expense. He had fed and clothed
her for twenty years at home and at college
until she had risen into more refined and
cultured society, and married among them.
The old people's dress and dialect were

too coarse.

She kissed him and buried him in a beautiful coffin. Dear father is to have a costly marble monument. A warm kiss while living is better than cold marble when dead.



MADE IN CANADA



SNOW

WABASSO

HAVE YOU USED-WABASSO SHEETINGS WABASSO SHEETS WABASSO CIRCULAR PILLOW COTTON WABASSO SLIPS

THE BEST ON THE MARKET ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

Difficulties are things that show what men are.

Duty is not less noble or beautiful because performed in a corner.

There is no happiness to an evil life. Malice, hate, and envy, rob their victims every day.

It is much more easy to profess holiness in a general way, than to carry it out in particulars.

Sheer honesty of thought, character, and conduct, is one of the noblest traits in a knightly life.

Sorrows often come through the gateway of selfishness; and depart through the gateway of sacrifice.

Whenever we try to give happiness to somebody else, we can't help keeping some of it for ourselves.

Get the pattern of your life from God, and then go about your work and be yourself,—Phillips Brooks.

"Never, if you can help it, talk about people: There are plenty of things to talk about. Let people alone."

When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

A man is what his heart is—his faith and hopes and purposes. These are himself. As he thinketh in his heart so is he.

He who, in poverty, or sickness, or solltude, can preserve a merry heart and cheerful countenance is a benefactor to society.

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

There are two things in which we should thoroughly train ourselves—to be slow in taking offense and to be slower in giving it.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Him that cometh unto Me I will in no wise cast out.

No one loses his manhood in the discharge of duty. His character shines out all the clearer and worthier in facing the stern issues of life.

Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. He who seeks happiness as his chief object gets nothing. He who seeks to be right, gets that and happiness a sides.

As the schoolroom is but a preparation for the larger life outside, so eternity is around and beyond, and we are here to prepare for it.

The kinks and tangles in our lives would straighten out wonderfully if we would let them come oftener under the influence of the calm, clear life of Jesus Christ.

If we must put something off until tomorrow, let it be the mean thing or the doubtful thing or the useless thing, but never the right or noble thing.

We have no right to inflict our moods upon others. If we are out of sorts that is no reason why we should make other people miserable with our cheerlessness.

Men who want the most important place they can get in the kingdom of God on earth are qualifying for the least important place in the kingdom of God in heaven.

The soul that does not indulge in the luxury of giving is sure to become sordid and small. To save our own lives we should be systematic and proportionate givers.

Temptations are the crises which test the strength of one's character. Whether we stand or fall at these crises depends largely on what we are before the testing comes.

It is a good rule to never write a letter when angry. One is always sure to say something that he ought not to say, and that he will one day wish he had never said.

Put as much of heaven into daily life as possible. Be happy, and render all happy about you. Keep pure and make all pure whom you can influence by your spirit and conduct.

Christliness comes not by looking within. There is the danger of thinking too much about self, and soon becoming satisfied. "Looking unto Jesus," is the golden recipe for growth in godliness.

Many people are on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and being served by others. It consists in giving and in serving others.—Henry Drummond.

"No, Sir," said the rabid free thinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go round howling about it."

A young man came to a wise Rabbi:—
"Good Master, when must I repent?"

"The day before you die, my son."
"But I know not the day when I shall die?',
"Then you had better do it now, my son."

EBBE

X

The

Presbyterian Record



K

H

CONTENTS

CANADA'S MANHOOD	-	41	**	-	-	129
"NURS IT FOR ME"	-	-	-	-	-	129
THE EXILE'S RETURN	-		-	-		130
MEETING OF THE GENI	ERAI	L A:	SSEI	MBL	Υ	131
SAVING BY GIVING		-	-			133
OUR FOREIGN MISSION	s					
Missionaries at the "F	ront	"	-	-		134
For Two Hundred Doll Trinidad Jubilee -	ars	-	-	-	-	134 134
Good News from India	200		-			136
Glimpses of Work in H	onar		-	-	-	136
On a River Boat in Chi	na	-	-	-	-	137
A Change among the B	hils		-	-	-	138
Medical Work in Ujjain	1	-	-	-	-	139
LIFE AND WORK						
God's Guest	_	-	-	-	-	140
The Atmosphere of Sou Back to the Home -		-	~	-	-	140
Woman's Work -	-	-	-	-	-	140
High Living and Living	Hlg	h			-	141
How a Minister Learned Cured of the Blues	1	-	-	-	-	142
A Lie is like a Sabre Cur	-	-	-		-	143
The Dying Irish Girl	-		-			144
YOUNG PEOPLE'S SOCIE						
Confidence and How to		iŧ	-	-		145
Sins of the Mind - Reverence, What and W	Mar.	-	-	-	-	146
Mission Work in our Cit	ies	-	-	-	-	146 148
JUNIOR Y. P. SOCIETIES	5					
Dare to do Right—Loyal	and	Tr	ue	-	-	149
Ethelbert and Sifton Ho		11	-	-	-	150
THE CHILDREN'S RECOR	D					
The Lad Who Lived Insi		-	-	-		151
Bill's Prayer A Korean Convert			-	-	-	152
A Forgiveness Account	. ,		-	-	-	152 153
A Young Girl's Three Ca	ılls -	-	-	-	-	154
WORLD WIDE WORK						
The Jewish Colony of H			-	-		156
Signs of the Times The Doctor's Greatest O		4		-	-	157
Unitarian Dogmatism	ppor		ity ~	-	-	158 158
						.00

Few collisions occur on the path of virtue.

It takes real courage to acknowledge one's

Sunshine will eventually puncture the thickest cloud.

If your feet are downward, your neart cannot be upward.

The bravest soldier is the man who does his duty in spite of his fears.

We show our strength when we refuse to be driven into doing wrong.

The way of the pit is filled with people who are going to turn back at the next corner.

There is no peace but in permanency, and there is no permanency but in heaven.

There is more power in kindness than there is in dynamite, but it takes longer to develop it.

"I would rather win one poor sinner to Christ than to win a mountain of gold and silver."

When you feel like doing a wrong thing reflect that you have to live with your memory.

There is a beautiful statue in every block of marble, but only an expert can coax it out.

"The reason why some people get so little out of their religion is because they put so little into it.

You and I are making that mysterious solemn thing we call character, moment by moment.—Alexander McLaren.

Ottawa Ladies' College

Owned and Controlled by the Presbyterian Church Reopened Sept. 8th

In new building erected a a cost of \$140,000
The Building is COMPLETE IN EVERY RESPECT
and is ABSOLUTELY FIREPROOF. All Departments fully equipped. For full information write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

President

The BEST

1916 has been the most successful year in the business of The Great-West Life Assurance The following are the essential Company. figures for the year:-

Business issued 1916 - •	\$25,575, 373
Increase for the year	1,117,444
Business in Force, December 31st, 191	6 133,016,448
Increase for the year	13,550,381
Income for 1916	5,594,041
Increase for the year -	814,551
Total Assets, December 31st, 1916 -	21,702,570
Increase for the year •	2,498,024

The year's business is yet another argument in favor of insuring with-

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE-WINNIPEG

MENEELY & CO. WATERVLIET (West Troy), N. Y.

THE OLD | CHURCH CHIME MENEELY I FOUNDRY & OTHER

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants and are the only Soapsthus made. It is truly said:

IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland Canadian Agent:

Kenneth H. Munro. 333 Coristine Building, Montreal.



ONE CHANCE IN FIFTY YEARS

Jubilee Anniversary of Confederation (1867-1917)

PATRIOTIC DAY, DOMINION DAY, SUNDAY, JULY 1st
Send for a sample copy of the Patriotic Day Order of Service entitled "His Dominion" and an Illustrated List of Patriotic Day Supplies.

Preshyterian Publications

Church and Gerrard Streets, TORONTO

DUPLEX AND WEEKLY OFFERING ENVELOPES CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.



A CHINESE GENERAL WON.

General Chao is the military governor of Ta-tung-fu in Northern Shan-si.

Although a Christian for only three years, his deep prayer life and his wide knowledge of the Scriptures, his moral earnestness and uncompromising fearlessness, together with his ability as a speaker and his high social position, make his influence really wonderful. He is proving to be one of Shan-si's most powerful Christians.

Before becoming a Christian he was proud and haughty, neither was he known to have any ability as a speaker, but the gospel opened his mouth and tamed his pride.

Once, while fighting hostile tribes in Mongolia, he and his soldiers were in imminent danger of starvation. But a poor, un-known Christian secretly sent him food and saved his life. He began to wonder at a religion which would make a man do that.

Later one day he wished to stop at a humble country inn, but finding it occupied by a missionary and coolies and cart drivers, he left the place in disgust and pride.

He had not gone far when he said to himself, "What is it that makes this missionary willing to leave the comforts of his home in America and sleep in an inn with men like that?"

Then he recalled that he had in his possession a Bible which a missionary had given him in his youth, but which he had never read.

Now that he is a Christian it is his custom, whenever he meets Christians in their homes or when they call on him, never to part without first kneeling in prayer.

The Presbyterian Record

VOL. XLII.

MAY, 1917

No. 5

CANADA'S MANHOOD.

It shines more brightly as it comes through each hotter furnace.

From most of Canada's best and loyal homes that had boys to go (by best is not meant largest or richest, but best in true manhood and womanhood, whether mansion or shack) from most such homes have gone forth their choicest, who, in time of greatest strain have stood the supreme test, and in ever growing numbers are making the supreme sacrifice.

May their unselfish example inspire all to nobler living and to higher ideals of life, in honor, purity, truth, goodness and godliness. This is the only tribute to their memory worthy of the name. To be otherwise is to mock them with hollow flattery and to be unworthy to claim with them nationhood or kin.

May God help, in their soreness and loneliness, the hearts and homes bereaved; and may time, the great healer, make that soreness less hard to bear; and may the hope of a glad reunion which multitudes of homes so confidently and fondly cherish, cheer those left behind as they take up their lonely, humble, daily tasks; and may these tasks be performed ever more faithfully, so that unashamed they may meet and greet, under happier conditions, their loved ones who have been "faithful unto death."

NURSE IT FOR ME. And I Will Give Thee Wages.

The phone rang. The writer answered. A little four-year old treble came over the line.—"Grandpa, Moses is come."

The wee lassie was used to seeing the familiar picture of the infant Moses in his rush basket among the reeds by the Nile, where Pharoah's daughter found him and gave him over to his mother, with the charge "Take this child away and nurse it for me, and I will give thee wages."

On this morning she had found that picture duplicated in actual baby and basket, and her little mind of its own motion, at once linked picture and reality. A child's fancy? Yes, but "out of the mouth of babes" is sometimes great truth. If every father and mother would realize when the baby lies in its cradle that "Moses is come"—and would realize in that coming a sacred trust, and would hear the voice of him who gives that trust—"Take this child, and nurse it for me, and I will give thee wages."

If they would realize that the baby is not theirs but God's, that here is an immortal entrusted for a little to their care, to be trained for God and according to His will, and after and into His likeness:—that all their dealing with the child and their doing for the child is for God's child.

And if they were to keep that ideal before them for the first dozen years of the child's life, and live up to it,—in the example they set before the child, in the teaching they give the child, there would soon be a new world.

"A New Canada" to be brought about in some indefinite way by—or after—the war, is a familiar cry,

There may be some immigration but its higher moral qualities will not likely differ from that of the past. In a few who are now Canadians there may be—as always—some change, but character at maturity is usually fixed.

The only "New Canada" that has any moral meaning and any reality, is that which is to-day in Canada's cradles and nurseries, and the shaping of that new Canada is entrusted by God to the parents to whom these children have been given.

The factors in the shaping of that "New Canada" are varied. One of the most important factors is what the parents themselves are. What they are in life, in speech, in conduct, does much to shape the child. It is the child's first and most effective training school.

Not what the parents may pretend to be before the child, but what they really are. Nothing can deceive the child. It will be the parents real self that will influence the child, first in the natural transmission of character, and then in the continued moulding influence of character and life.

Another factor in that training is the teaching given. If the child be taught about God, taught to reverence and love God's Word, God's Day, God's House, God Himself;—taught to pray to Him as "Our Father" in heaven;—taught of Christ and taught Christ's words, taught life's highest and noblest ideals, prayed with and prayed for,—then, whether it be in shack or palace, that training will tell, and the "New Canada" will inevitably be a better Canada.

The only human hope of the Church is the atmosphere and training in the home during the first years of the child's life. If that be not in some measure, in keeping with the care of a trust from God and the training of a life for Him, there is no new discovery that can take its place.

"I will give thee wages." Parents who have tried, even though with much conscious shortcoming, thus to live and teach, know how great beyond conception or compare, is the satisfaction and reward of seeing their children "walking in the truth."

THE EXILES' RETURN.

"When the Lord turned again the captivity of Zion we were like men that dream."

Thus sang the Belgians of those far off days, whom the Germans of their time, after laying waste their land, had deported to their Berlin, and held for seventy years in servile bondage there, but whom the Lord brought back to their own loved land once more.

Never has a return from exile been sung so widely or so long, and it will be sung till time shall be no more, as a type of the world's deliverance from bondage to sin.

But to-day sees a return from exile to which—in volume—that old-time exodus from Babylon was as a rivulet to a river. For long years Siberia has been a vast prison house. Russia's millions have groaned under a despotic government. The land swarmed with secret police, each eager to outdo the other and commend himself and win promotion by showing zeal in laying hold of any where he might suspect of having political opinions of their own, or against whom he had a grudge.

Young or old, ignorant or learned, rich or poor, high or low, none knew the moment when, with or without cause, they might be seized, and perhaps without trial or opportunity of defence or disproof, sent to prison, or exiled for life to that vast bleak land of mystery and doom. How many myriads of them none but the secret records of that despotic government could ever know or tell!

And now it is all ended. The year of Jubilee has come. The silver trumpet has sounded over the vast Siberian plains and deep down into the Siberian mines, telling of liberty to the captive, and those exiles, by tens of thousands have their faces turned towards their Jerusalem again, to home and liberty, to a Russia such as they never knew before.

Loved ones, long absent, are coming back again. Families long sundered are reunited once more, and confidence and joy and hope are taking the place of sorrow and despair. Unto them that sat in darkness the light is sprung up.

The horrors of that exile have been pictured at times, but the half has not been told, for none were knowingly permitted to see and tell.

Out of the storm of war has this great deliverance come. Humanly speaking it could have come in no other way. And even the war, to many in Russia, will seem as a passing from night to day, for they are freemen now.

The movement is attracting little attention in the outside world, for the war cloud covers the heavens. But it is one of the "Great Events of History" one of the world's milestones of freedom and progress.

"It makes for refinement and strength of spirit to cultivate a sense of gratitude which endures. A resolute principle never to forget a benefactor and never to fail to acknowledge a kindness is a fundamental equipment for noble living." God is our greatest benefactor.

Paul told the Romans to be at peace if this was possible. He knew that sometimes it is not possible, or even right. We are never to be at peace with evil-doers, for that would not be kind to them. The best thing we can do for them is to oppose all their evil, and make them give it up.

SAVE BY GIVING

HOW THE MONEY OUGHT TO HAVE COME

To pay for each quarter's work and avoid heavy interest charges.

January-March

April-June

July-Sept.

Oct.-Dec.

\$222,312

\$222,312

\$222,312

\$222,312

Total Expenditures (W.D.) in 1916 \$889,248.

HOW THE MONEY ACTUALLY CAME

Jan.-Mch. Apr.-June

July-Sept.

Oct.-Dec.

\$99,819

\$124,295

\$630,475 or 70%

Total Receipts (W.D.) in 1916 \$897,888.

These receipts do not include \$111,208 received from the Thanksgiving Offering.

October December receipts include gifts for 1916 work received in January, 1917, as the Treasurer's Books are kept open for receipts till January 31st.

The Salaries of the Home and Foreign Missionaries of the Church are paid quarterly, and the salaries of many other workers monthly. Only 30% of the contributions reached the Treasurer in the first three quarters of 1916. 70% came in the last quarter and 57% in the last month of the Church year. The Church was forced to borrow heavily to carry on the work. Interest charges on deficit and overdraft amounted in 1916 to \$15,739. Will you not by giving early and remitting promptly each quarter save these thousands for needy fields? Foresight and economy make it plain that

NOW IS THE TIME

"He gives twice who gives quickly,"

FORTY-THIRD GENERAL ASSEMBLY.

The Forty-third General Assembly of the Presbyterian Church in Canada is summoned to meet in the City of Montreal, and within Erskine Church there, on the sixth day of June, one thousand nine hundred and seventeen years, at eight of the clock in the evening.

The Committee to prepare the business for the first sederunt of the Assembly, consisting of the Clerks of Assembly, together with the Clerks of Synods and Presbyteries, who may be commissioners, will meet in the Lecture room of Erskine Church, at four o'clock in the afternoon of the same day.

All overtures for presentation to the Assembly should be typewritten and in duplicate, and sent to Rev. John Somerville, D.D., Confederation Life Building, Toronto, a month before the Assembly meets, in order to be included in the stitched reports.

Applications for special courses for students and for leave to receive ministers of other Churches into our Church are, by instruction of Assembly (Minutes 1915, p. 68), to be sent to the Rev. Dr. D. M. Ramsay, 75 Hogarth Ave., Toronto.

Two typewritten copies of documents should be sent, with the fee of \$5.00, to cover the expenses of printing.

> ROBT. CAMPBELL, JOHN SOMERVILLE, Joint Clerks of Assembly.

OUR CHURCH CALENDAR.

Meetings of Presbytery.

Wallace, Springhill, 15 May, 3 p.m. P.E.I., Charlottetown, Call of Mod. Brockville, Kemptville, 11 Sept. Peterboro, 26 June, 9 a.m. Lindsay, Eldon, 14 May 11 a.m. Toronto, Tor., first Tuesday each month.
Orangeville, Hillsburg, 8 May, 11 a.m.
Temiskaming, Cobalt, 6 Sept.
Sudbury, Gore Bay, 4 Sept.
Saugeen, Palmerston, 26 June, 9 a.m. London, St. Thomas, 1 May, 10.30. Chatham, Dresden, 26 June. Winnipeg, Westminster Ch., 1st Tues. each month. Rock Lake, Roland, 1st May. Glenboro, Treherne, 25 Sept. Portage la Prairie, Franklin, 16 May. Minnedosa, Shoal Lake, July. Minnedosa, Shoai Lake, July, 9 p.m. Yorkton, Yorkton, 17 July, 9 p.m. Regina, Regina, 1st May, 9.30 a.m. Moose Jaw, Moose Jaw, May. Vermilion, Vegreville, 20 June. Lacombe, Camrose, 24 May. Kootenay, Nelson, 4 Sept. Westminster, Chilliwack, May.

Calls From

St. Louis de Gonzague, Que., to Mr. Thos. Glassford of Carleton Place, Accepted.

First Ch., New Glasgow, N.S., to Mr. E. H. Ramsay of Amherst, N.S.

Carstairs, Alta., to Mr. D. Whyte Smith of Robertson Coll., Edmonton. Innisfail, Alta., to Mr. Peter Fisher of David-

son, Sask.

New Lisheard, Ont., to Mr. W. M. Fee of Treherne, Man.

Dawn, etc., Ont., to Mr. Victor F. Mooney, of Knox College.

Woodbridge, Ont., to Mr. J. A. Moir of Port

Rhodes Ave. Ch., Toronto, to Mr. H. Berlis of Robertson Mem., Winnipeg.

Chalmers Ch., Dominion, N.S., to Mr. W. A. Whidden of Clifton, N.S. North Bruce, Ont., to Dr. J. MacDougall of Keady & Peabody, Ont.

Knox Ch., Calgary, Alta., to Dr. H. W. Fraser of Vancouver. Accepted.

Inductions Into

Whitewood, Sask., Mr. Wm. Waugh. Knox Ch., N. Battleford, Sask., March 7, Mr. M. C. Campbell. Cranbrook, B.C., March 14, Mr. Hillis

Wright.

Stewarton Ch., Ottawa, March 15, Mr. Wesley Megaw. Wroxeter, Ont., March 22, Mr. Chas. A.

Malcolm. Summerside, P.E.I., April 5, Mr. Geo. S.

Mitchell. Knox, Dunnville, Ont., April 5, Mr. W. J.

Arnprior, Ont., April 26, Mr. H. W. Cliff. Allandale, Ont., April 20, Mr. W. J. Watt. Marble Mountain, N.S., May 13, Mr. W. K.

McKay Plato & Richlea, Sask., May 16, Mr. Stanley Gardiner.

Resignations of

Holstein & Fairburn, Ont., Dr. D. B. Marsh. Lakefield, etc., Ont., Mr. T. J. Robinson. Centre Road, etc., Ont., Mr. John Moore. Petrolia, Ont., Mr. J. M. MacGillivray. Little Current, Ont., Mr. W. Taylor Dale. Glenmorris, Ont., Mr. Robt. Pettigrew. Glassville, N.B., Mr. Jas. Colhoun.

A TENTH ANNIVERSARY.

The completion of the first decade of our Church's present Jewish Mission work in Canada will be celebrated during Assembly week in Montreal.

There will be a special service in Knox Church, on Wednesday, 6th June, at 4 p.m. Revs. Prof. Baird, A. B. Winchester, S. B. Rohold, and Elias Newman have been asked to speak.

Commissioners to Assembly and all interested in Jewish Missions are cordially invited.

W. J. FOWLER, Secretary.

ASSEMBLY CIRCULAR LETTER.

The following circular letter has been sent to all commissioners to the Assembly:—

Dear Sir:—

According to the arrangements made with the several Railroad Companies, it is necessary that every Commissioner to the General Assembly purchase, through the ticket agent at his starting point, a single first-class ticket to Montreal and obtain from the ticket agent at the time of purchase, a standard Railway Convention Certificate, which he will retain as an acknowledgement that he has paid first-class fare.

Where a Commissioner cannot purchase a through ticket to Montreal and buys tickets over two or more lines of railroads or steamers, he must secure a Standard Railway Convention Certificate with each ticket purchased.

On their arrival at Montreal, Commissioners are requested to deposit their Standard Railway Convention Certificates at the earliest possible date, in the business office of the Clerks of Assembly, as they must be counted and vised by an officer of the Eastern Canadian Passenger Association before they will be honored for return tiekets. When Certificates are deposited the sum of twenty-five cents will be collected from each Commissioner holding a Standard Railway Convention Certificate, for the vising officer at Montreal for the validation of Certificates.

When signed by the Clerk and validated by the vising officer, they will be returned to the Commissioners on the thirteenth day of June, but not earlier without express permission of Assembly.

If the number of Standard Railway Convention Certificates for tickets costing more than Fifty Cents each reaches three hundred, Commissioners will be returned to their destination free by same routes as used in the going journey.

An extension of thirty days to reach original starting point may be arranged on Western Canada lines, on payment of one-third of the through all-rail fare in effect from the place of meeting to the starting point, in addition to other payment required. Stop-overs shall be granted to Commissioners from Western Canada holding tickets on which thirty days' extension has been granted.

From Fort William in Ontario, East to the Atlantic, tickets will be good going from June 2 to June 8 inclusive, and properly validated Certificates will be honored for tickets up to and including June 19, 1917.

From West of Fort William in Ontario, Manitoba, Saskatchewan and Alberta, tickets will be good going from June 1 to June 4 inclusive, and properly validated Certificates will be honored for tickets for return journey up to and including June 19, for continuous passage,

British Columbia, Kootenay and Pacific Coast tickets will be good going from May 28 to June 1 inclusive. The regulations governing Manitoba, Saskatchewan and Alberta will be observed for the Pacific Coast section, the return limit being June 19, 1917.

The Upper Lake Route, tickets will be honored via Lake route upon payment of the following additional amounts:—

Going Lake Route, via Fort William or Port Arthur, returning all rail.....\$ 5.00

Going all rail, returning Lake Route, via Fort William or Port Arthur.... 10.00

Going and returning Lake Route, via Fort William or Port Arthur..... 15.00

on the going trip, cannot return via Chicago.

Commissioners going all-rail route via Chicago, must return by same route.

It is specially requested that every Commissioner no matter what form of ticket he may use, provided he has paid for it at least Fifty Cents, will obtain a Standard Railway Convention Certificate from the ticket agent when he purchases his ticket.

All the above arrangements apply to the wives and daughters of Commissioners, and to any person having business at the meeting, provided they obtain Standard Railway Convention Certificates and comply with the conditions above mentioned.

Correspondence on the subject of transportation to be addressed to the Rev. John Somerville, D.D., Presbyterian Church Offices, Toronto.

Yours faithfully,
ROBERT CAMPBELL,
JOHN SOMERVILLE,
Joint Clerks of Assembly.
Toronto, April 26th, 1917

THE MISSIONARY CALL.

DAVID LIVINGSTONE.

It is something to be a missionary. The morning stars sang together, and all of the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to earth as a Missionary-Physician. It is something to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men. And now that he is the Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary?

Our Foreign Missions

MISSIONARIES AT THE FRONT.

Some of our Honan missionaries are "somewhere" outside the mission field. Why should they be when the need is so

pressing there?

The reason is this, the British Government has been recruiting labor battalions in North China, who set free other men for the fighting line, and it is absolutely necessary to have some who understand their language.

Our Honan missionaries are among the very few who do understand it, and they were specially requested by the British Government, through the British legation

at Peking to undertake the work.

Further, it is a rare opportunity for missionary work. These tens of thousands of Chinese, away among strangers, with none to understand them or their language will come with all their wants and needs to these missionary interpreters, and receiving help and sympathy, a great door and effectual will be opened for their Message, not only abroad, but when they return to their own land.

It is hoped that the absence from the field will not be long, and that in the meantime the native church in Honan will take up more fully the work and accept a larger

share of responsibility.

One of our missionaries "somewhere" writes of having in charge fifteen hundred of these men, among them seventy-six Christians.

FOR TWO HUNDRED DOLLARS.

A man or woman may do the work of a foreign missionary, and yet follow business or work at home and all for an outlay of

two hundred dollars.

Rev. R. Gibson Fisher, one of our missionaries, has a level field, forty miles in length, among the tens of thousands of

East Indian immigrants in the sugar plantations of British Guiana.

He has hitherto done his travel on a bicycle. But under a tropical sun, in a tropical climate, this leaves one tired out after a long journey, and in poor condition for his work at the journey's end. Besides he can only overtake a limited amount of travel.

If he had a small motor car he could practically duplicate himself in that wide field, in the amount of work done, besides the added years of service. This would be equal to adding another man to the mission staff.

If the Foreign Mission Committee will give two hundred dollars towards such a car he offers to provide the balance him-

self, though doing even that on a mission-

ary's salary will be no easy task.

The Foreign Mission Committee most heartily approves of the object, but its funds are low, and it hopes that some man or woman in the Church will take this opportunity of being a missionary by duplicating the capacity of a man on the field.

If any man or woman is moved to be this new missionary, now when men are so scarce, please correspond with Dr. R. P. Mackay, Confederation Life Building, Toronto.

TRINIDAD JUBILEE.

In 1918 will be the jubilee of the Trinidad Mission. The Foreign Mission Board is looking forward to its fitting celebration. The best celebration in all such things is

to plan and work for a larger and better

future.

Mrs. Morton who accompanied her husband to the founding of that Mission still lives. Assisted by her son, Prof. Arthur Morton, she recently issued a most valuable book, "John Morton of Trinidad," made up in considerable part of his diary and

letters.
Dr. Kenneth J. Grant, who was called by the F. M. Board and sent out only three years later, was practically a co-founder of the mission, and after about forty years of service in that tropical climate, retired to Nova Scotia, his home. But the well earned rest of life's ending he could not take, and has been for the past few years working among the East Indians in Van-

If a monument of these early pioneers and those who followed is sought, it is found in the East Indian Trinidad of to-day.

DOCTORS WANTED FOR HONAN.

If any young Christian doctor who cannot go to the front, would like a year or two in a hospital in Honan, China, where he would have a variety of experience and practice that he cannot get at home; or if a doctor longer in practice would like a change for a year or two, all information as to such an opening will be received by corresponding with Dr. R. P. Mackay, Confederation Life Building, Toronto. Write and find out. It will do no harm even if you do not decide

to go.

The language is not necessary. The work can be done through interpreters. A doctor would help more sufferers in a year or two of such work than perhaps in a life time in

Canada.

A SEMI-JUBILEE.

At the conclusion of the recent semiannual meeting of the Foreign Mission Board, a number of friends celebrated the semi-jubilee of Dr. R. P. Mackay's service as Secretary of the Board. He was our first Foreign Mission Secretary appointed to give his whole service to that work.

In addition to the home department he has visited all our mission fields, including what was formerly East as well as West, and in considerable measure at his own

expense.

His many friends will wish a continuance of many years of service for the Foreign Missions of our Church.

REV. J. FRASER CAMPBELL, D.D.

The many friends of Dr. and Mrs. Campbell, most of all those who have known them longest and best, will thankfully join in the testimony and hope and prayer of his fellow missionaries in the following resolution of their recent Mission Council in India,

"In view of the fact that within a few weeks the Rev. Dr. J. Fraser Campbell, our senior missionary, will have completed forty years of service in India, the Council would take the opportunity of placing on record its profound gratitude to God for sparing His honoured servant for so many years of fruitful work. In much itinerating, in almost constant journalistic work, in the care of orphans, in the training of Indian helpers, in assisting the language study of younger missionaries, and in many other forms of service, he has taken a prominent part in the work of the Mission.

"In the larger sphere of the life and work of the Church in India, the Council would note with gratitude the important service rendered by Dr. Campbell, particularly in the matter of union among the Presbyterian

Churches

"Mrs. Campbell has been for over thirtyseven years his devoted helpmeet, and has shared with him his manifold labours in the Master's service, and has participated alike in its arduous toils and its unspeakable

joys.
"It is our sincere hope and prayer that we may continue to receive for many years to come the help of their kindly counsel and to enjoy their fellowship in service.'

A BUSY NEW YEAR.

Missionary work is strenuous and many sided. Mrs. Young, the wife of our missionary, writes from Hamheung (Kanko), Korea.

"At the New Year we were 'At Home' to our Korean Church, and well did they respond to our invitation. Between 10 a.m. and 2 p.m. we had about 330 guests at each of our homes. The low bows of the children and the good feeling of fellowship so openly manifested among the adults rejoiced our hearts.

It was a strenuous few hours for all had to be served with some refreshments. Still we were able to enjoy our foreign dinner together at Mrs. McDonald's afterwards, and the business meeting dealing with our 1916 reports which followed.

The next day Mr. Young's departure for class work in the churches through the country, started the 1917 itinerating. Since that Miss Robb and then Mr. McDonald have left for the same work. It is a pretty difficult thing to get our whole station to-

gether at home.

REV. WM. WILSON, D.D.

On January 4th our India missionaries gathered at Indore to say good bye to Rev. Dr. and Mrs. Wilson, who are leaving on account of Mrs. Wilson's illness. She is a daughter of the late Principal Caven of honored memory, and has, with her busband, given three and thirty years of faithful service to India. What a life to look back upon with thankfulness for ever!

Dr. Wilson, although only just returned from India, has at the request of the Foreign Mission Board, expressed his readiness to go to Trinidad for a time, to the East Indians there, in view of the pressing need in that field. That is provided Mrs. Wilson's health should be so improved as to admit of his

leaving her with friends in Canada.

Rev. A. F. Robb, our missionary at Wonsan, Korea, the only ordained man in that district, is pastor of forty churches, from thirty miles south of Wonsan to one hun-dred miles north. He is Principal of a Boys' Academy with seventy-seven students, Superintendent of eight Boys' Primary Schools, Superintendent of seven colporteurs and two evangelists, teacher for two months each year in the Union Theological College, treasurer of the whole Canadian Mission in Korea, handling over fifty thousand dollars annually treasurer of Wonsan Church, of the presbytery of the station, of mission property, and of Home Mission Fund. The only solution is more men. Who will go?

Mr. M. H. Wheeler writes from Kaifeng.

the Capital city of Honan, China.—
"The progress toward all things Western is very marked. There are more shops selling foreign articles and more people buying them.

'Some of the officials that we knew have been removed owing to the change in government, but it is very encouraging to notice that these men are not being removed so much for their political differences as for their extortion and bad government."

TWO MISSIONARIES WANTED.

One for Trinidad and one for British Guiana. A grand investment of a life. For particulars write Dr. R. R. Mackay, Confederation Life Building, Toronto.

SOME GOOD PEWS FROM INDIA.

LETTER FROM REV. D. G. COCK.

Banswara, India.

Dear Dr. Mackay:-

During the cool season everything must bend to the claims of itinerating work. One seems at times unable to think of anything but the myriad interests that press in scores of villages that must perforce remain almost untouched for eleven months of each year.

But it has been a most encouraging season in Banswara State. It was only the serious question of shepherding our sheep that prevented us from baptizing numbers of the men and women in one section.

One man, who is the leading man in his the village, was baptized, but he had himself acted as teacher to thirty-five persons in his village, and they are all asking for further instruction that they may be baptized also.

A father, with his wife and eldest son, had been beaten by the chief man in his village, and ordered to leave because he had entertained his own nephew, who was one of our Rasalpura boys, and now a Bible reader under Mr. Smith at Jaora.

The young man had not seen his uncle since he left in famine days, and had now returned to see if any of his relatives were yet alive. The uncle welcomed him gladly and feasted him as an honored guest.

Again, four days later, he received another Christian into his home and he made the most of these opportunities to learn more about Christ, and he had a severe beating for his reward.

After a little effort the would-be autocrat was duly humbled and asked forgiveness, and the day following those who had been beaten came forward and asked for baptism. Your missionary felt that they had already endured much for the cause of Christ and gladly complied.

This defence of those who were known to have suffered for the name of Christ was known in distant villages before the sun had set. (It is one of the wonders in India how Marconi is rivalled as a medium for the rapid transmission of news), and numbers who had been hiding their faith in Christ now proclaimed themselves openly.

A father and son who had been instrumental in gathering quite a number to join them in Christian worship had been beaten and had agreed to renounce the faith, and their friends advised me not to go near them lest it should result in fresh persecution, so we did not visit their village this year.

But four days after the above defence case, men came to us to tell us that the father and the son who had renounced their

faith had once again proclaimed themselves followers of Christ, and their little band had rallied again to their leaders.

In another village where there is not one baptized Christian, there were fifteen persons who met together every Sunday for worship, and they observed the day in this manner.

But when they refused to give their prescribed part towards the cost of village sacrifices they had to submit to a good deal of petty persecution, and concluded it would be wise for them to meet secretly in future. In many villages the Gospel is producing.

results such as the above.

A single day's experience on tour in that section of the State would suffice to convince one that a glorious light has been lighted which must burn brighter and brighter. And the thing for which we specially

give thanks is that this work is like some spontaneous outburst, one caught the flaming torch and passed it on to another, and lest the glory should be of man, God has made these simple minded Bhils to be witnesses unto His praise.

GLIMPSES OF WORK IN HONAN.

LETTER FROM REV. JOHN GRIFFITH.

Honan, China, 7 March, 1917.

Mrs. Griffith and I are over in the mountain region about forty miles west of Changte, where we have been holding union meetings for men and women for a month past, and expect to remain for another two weeks or more.

We have had favorable weather and good audiences, and the people have seemed very kindly disposed towards us—a great change during recent years.

Our forencon and afternoon audiences consist of from fifty to one hundred men, women and children, seated on benches in the yard, to whom we take turns (with two native evangelists and a Bible woman) in speaking and singing simple hymns. In the evening only men, as a rule, come.

This is one of the most favorable seasons of the year for outside preaching. It is warm enough to be comfortable for people in winter clothing. In fact, the honey bees are flying about to-day. A month or six weeks from now it will be getting too hot for them to sit in the sun with comfort.

In trying to illustrate faith one of the Christians the other day used an incident which has such an Oriental Havor about it that I shall quote it.

One of the very common sights here in China as you know, is that of the blind feeling their way along streets and roads by means of a long pole, with which they feel the condition of the road ahead of them while at the same time, with the other hand,

they beat a little gong or rattle to warn other travellers and vehicles not to carelessly knock them over or run them down.

The Christian, in his address, went on to say that a "blindey," thus feeling his way along, took a mis-step over the side of a bridge, but managed to catch hold of the edge as he fell.

There he hung shouting lustily: "Pity a poor blindey, come somebody quickly and save me."

A passer-by saw him and answered, "Just let go, blindey, and you will find your feet on solid ground.'

To which "blindey" cried in agony, "How can you so torment a poor blind man? Do you want me to be dashed to pieces?"
"No, no," said the traveller, "I am giving

you sincere and good advice. Trust, and let go.

Whereupon the blind man let go and found that, after all his terror, it was only two inches from his feet to solid ground:

Last autumn the visit of Mrs. Griffith and myself to one village in this region was cut short by such bad conditions of the drinking water that we both took ill, from which I did not recover for about three weeks

But though the visit was for only a few days there are now about a dozen people studying Christian truth there. One of them is a young man who heard and was much impressed by a Gospel message some five years or more ago. He then told his father that he would like to study it.

But the father flew into a rage and declared he would rather have a son of his run the gamut of every dissipation rather than expose the family to the taunt of following the foreign religion.

Since that time this elder son has almost filled up his father's schedule. On opium and other sins he has, in the last three years, squandered an estate worth over four thousand silver dollars,—a large fortune, from the Chinese point of view.

In the meantime the father has died an opium sot, the younger son has fallen into the same quagmire and the mother has hanged herself in despair.

The elder son has now broken completely off opium (and even tobacco), has made up a four-year quarrel with his young wife and both are studying the Gospel together.

FIRST DAYS IN HAT PIPLIA.

By Miss A. E. Glendenning (OUR MISSIONARY).

After two months in Hat Piplia, with its many open doors for service, one begins to feel at home. Are not the two Miss Sahibs, thirty-six miles from their nearest Canadian

neighbours, lonesome at times? The days are too full, and the work too interesting for that.

As an evangelistic worker I find open doors on all sides. A dispensary in the town, which has been open for a year, and the consistent lives of Christian workers, one family of whom have been here for the past three years, have been means of winning the confidence of most of the people.

We were at first a bit of a novelty, and the women and children were a little afraid of the white faces; but now we are greeted on all sides with "Salam Bai Sahib."

Our compound is about half a mile from the town, and for the first few weeks after our arrival I went daily to the dispensary, where I had the opportunity of meeting and talking with the patients.

We had only been here however a couple of weeks, when, on account of plague rats dying, the order was given to evacuate the town. It was promptly obeyed, and soon we found ourselves to be living in the midst of a new town of tents and hastily improvised huts.

This move brought the women right to our door. We have an excellent well on the compound, so most of the women come here to draw water: but Dr. Moodie has written about the splendid opportunity this affords us of getting acquainted with them.

Village work too has had its place. The women have not been as frightened of us as I had expected they might be. We have been well received in all the villages we have visited.

Yesterday I went out to a village wuite near the town, and for a while I thought we were going to have to return without reaching the women.

As we entered the place there did not seem to be many women about. I saw one woman standing by her doorway, so asked her if she would like to hear a hymn. At once she replied, "No, I have not time to listen to hymns," and going inside slammed the door.

We walked on around to the other side of the village, two men accompanying us. I told them this was the first village around Hat Piplia in which we had had such a cool reception, so one of the men spoke to the first woman we met, and told her not to be afraid, we had only come to sing hymns.

It was not long before we had an audience of about twelve women, and the secret of their fear came out. They had thought we had come to inoculate them against plague and so kept within doors.

After singing for them and explaining the Gospel Message, they came out with us to the edge of the village in truly eastern

In a number of villages there are some who are greatly interested. At the hospital yesterday, a man from one of the near by villages, said that a number of men in his village gathered together each evening to hear the "village reader" read from one of the Christian books. "And," he added, "I no longer pray to idols, I pray to God."

We have great hopes for the work here, and trust that as the months go by, a strong church may be built up here for the Master.

ON A RIVER BOAT IN CHINA.

By Dr. J. A. McDonald, Kongmoon.

Notes of a river trip from Kongmoon to Canton are of interest to compare with river trips in Canada.—Ed.

As I was alone and travelling by day I did not take a room but sat out in the dining saloon.

The room is about 30 x 30 feet. Along the front a number of beds which are soon picked up by early comers. On the other three sides a number of canvas backed chairs.

Between each two chairs is a stool with saucers of melon seeds dried lichees and hot tea. There is also a spittoon, not always used I am sorry to say. The dining table is in the centre.

I found a chair at the back and was soon comfortable, except for the second hand smoke.

The Chinese gentlemen chewed melon seeds, smoked and spat, and the matting was a litter. I tried to get into conversation with my neighbor, but he was not very sociable so I decided to read.

I was soon disturbed by a man standing in front of me scolding. His words were directed at me, but I could not understand him, so asked my neighbour who was thawing out. He could not make out much more than I so I did not bother further.

Something about the man made me feel he was not right. Finally he went out, and a few minutes later the cry went up he has jumped over board.

No attempt was made to stop the boat. In fact the Chinese took it as commonplace. However, I was able to watch him until he had swum ashore.

It was soon rice time and the steaming food added a few more odors to the air which was already pretty thick, and the chicken and fish bones added to the litter on the floor. You get used to seeing the bones dropped on the floor and actually do so yourself at their feasts to be in style.

The meal over, the attendants were around with hot water to wash. Yes, and if you had no towel, they would supply you with one. A fine way to spread trachoma, etc.

By this time I began to notice another quite distinct odour coming from a room at my back. Turning around, through a crack in the door I could see two men having a

whiff from the opium pipe. The boat soon changed its course and I was relieved of that smell.

The breakfast cleared away—a medicine man put in appearance and talked and talked. Would that some of our evangelists could take lessons from their earnestness. I listened, not to my edification, I am afraid, but I did find help in my Chinese.

The time passed quickly. Men smoked, chewed melon seeds, spat and picked their teeth with their long nails, every one unconscious that he might be offensive to any one present.

They were mostly well dressed Chinese. One only, apart from myself, refrained, and he was a Christian.

About half an hour before reaching Canton the saucers which had been holding melon seeds, etc., and which had been replenished several times, were cleared away. I heard the clank of money. Every one had dropped a twenty cent piece in his saucer.

Then came another round of hot water, another round of the towels, another chance to spread disease, but to the Chinese quite a refreshing wash. Bags were picked up and the next thing I knew I was talking price for a small boat to bring me here.

Canton is scattered and so are the missions, consequently a lot of travelling is by boat.

Small pox is quite bad all through our field.

A CHANGE AMONG THE BHILS.

Miss Catherine Campbell writes from Banswara.—

It is difficult to write about our work for it has been so varied and nothing very unusual.

Only this, there is a great change among the people that cannot be told in words.

At Christmas for instance—which was the only day the Bhil children got—Mr. Cook met them in the town marching up one street down another, taking things in.

A few days later I asked the boys what result there was in their own lives from "the sowing of the seed" of the Word.

Various answers were given, then a bright lad said—"We used to be afraid of the Mussalmans, they beat us whenever we went to the city. Now we are not afraid of them. They look at us but they do not touch us."

Yes, the Bhil is coming to his own and the Mussalmans are learning to respect them.

Charity is never lost. It may be of no service to those it is bestowed on, yet it ever does a work of beauty and grace upon the heart of the giver.

OUR MEDICAL WORK IN UJJAIN.

BY ALEX. NUGENT, M.D., C.M.

For THE RECORD.

When we remember that two-thirds of the recorded miracles of Christ are miracles of healing, we can understand that the purpose of Medical Missions is to win men to Christ by the use of methods similar to those used by Him while on earth.

When we are told that Medical Missions in India have served and ended their day, we can be certain that those who hold that view know very little of the spiritual value of medical work in the home lands, and absolutely nothing of it in the land of India.

Dispensary.

Frequently, we require to look back in order to see how far we have progressed. the year 1900, our new patients in Ujjain numbered a little over 4,000 and treatments about 16,000. The year 1916, our new patients were over 19,000 and treatments 53,500. During those sixteen years about 165,000 new patients have passed through our hands, and 500,000 treatments have been given.

In June cholera broke out and great numbers were carried off. Very little could be done to help, as all sorts of charms and native treatments had to have the first trial. Then, friends and neighbors must be consulted before the Mission doctor could be given a chance. By that time this disease, which is said to begin where other diseases end-in

death-had completed its work.

An epidemic of plague at Indore caused over 20,000 of its inhabitants to flee to Ujjain, the natural result being that very soon plague broke out here also. At once, our hospital attendance dropped over fifty per cent.

This is due, partly, to the large exodus of the people and to the villagers avoiding the city, but, chiefly, to the unfortunate city regulations regarding plague cases. The people dread the regulations, so do not report their cases, or go to the hospitals for treat-ment. Not until after the death of the patient does information reach the officials.

All of our Ujjain missionaries and almost all our Christian people have been inoculated. Others are coming for inoculation, but not

freely.

People are out in tents, huts and under trees all around us. Rats are dying here on our Mission premises. When the rats, mice and squirrels begin to die, it is the danger signal for evacuation of the houses.

One young Hindu woman, living in a rented use, developed plague. The owner had the police chase the family out, so they came to the military parade ground, close to our bungalow, and set up some old canvas for a tent. I treated the woman for several days, then the military officer chased them out again.

They found another place under a tree.

The patient is improving and we have hopes of a good recovery, even under such adverse conditions. The mother said she fled to us, because we had saved her son's life some years ago.

As the winter season is the time in which plague flourishes, we do not hope for any abatement for three or four months yet.

Religious Work.

Our catechists teach the patients and their friends who come to the dispensary, and then try to follow up to their homes, those who show an interest in the message.

Mrs. Nugent's Bible Women go in pairs, taking turns, one day teaching the female patients at the hospital, the next day accepting invitations to the homes of those with whom they have made friends.

They find many open doors in this way, and it makes it much easier for them to gain an entrance into the homes than without the hospital opportunity.

Since the outbreak of plague, their work has had a check, as the people tell them to keep away because they are afraid they will bring the sickness.

One of my hospital assistants and a compounder have been on tour with Miss Grier. In districts where they are known, they are kept busy and have many calls to other villages near their camp.

When out to visit the touring camp a few days ago, I was called to see a number of people who had been on a long pilgrimage. There were about three hundred persons in the party and all were taken ill at the same time. Some died there, and others on the return trip, and others after their return.

One family was very grateful to my assistant and Miss Grier for the help they had given them. They assured her that, if they recovered, they would all become Christians.

MISSIONS OF THE MORMONS.

It is reported that the Mormons have some two thousand missionaries scattered throughout the world.

A minister, after a tour of observation and work through Northern Utah and Southern Idaho, urges that no time should be lost in presenting the truth to these deluded people.

At a meeting in Salt Lake City he heard the way of salvation summed up in these terms: (1) tithing; (2) obedience to the priesthood; (3) feeding the poor; (4) observing the sacraments and fasting. This, he says, is the essence of the Mormon Gospel; it is salvation by works.

Alongside of these religious "principles" the people exhibit a dense ignorance of Holy Scripture and Christian faith and practice as properly understood.—The Missionary Review of the World.

Life and Work

GOD'S GUEST.

ALEXANDER LOUIS FRASER.
"I am a guest with Thee."
Psalm 39: 12.

O Lord, there is a state I know, Of all supremely blest, 'Tis when a being here below Is made Thy guest.

Of fondest care Thou givest proof, While we with Thee abide— Sufficient food, a sheltering roof, Thou dost provide.

And in this wondrous house of years, With color, joy and sound, Thy love for weary man appears, Yea, wraps him round.

But when Time bids me hence remove,
Thy pledge is, I shall then
Be, in a better house above,
Thy guest again.

THE ATMOSPHERE OF SOULS.

Much depends upon atmosphere. Given the atmosphere of society, you can ascertain what is the character of its citizenship. The chief business of the home and of the Church is to look well to the atmosphere of souls.

The modern home seemingly has lost sight of the fact that religious atmosphere and religious education are absolutely fundamental and essential to the sustenance of the spiritual nature of the child. Here the home has sinned against the child, and robbed it of one of its highest, holiest rights—religious education around the family altar.

There is a sense in which we are saved atmospherically. Character is contagious. If men cannot associate with others without contracting some "gesture, form, or fashion from them," is it likely that children who are brought up around the family altar will fail to catch the spirit of reverence and worship, of devotion and service, embodied in the petitions of praying fathers and mothers?

There is no substitute for the family altar in our program of religious education. There is likewise no department of our church work so vital and so important to the salvation of society, and the promotion of the Kingdom of God as just this Department of Religious Education.

As goes the home so goes the nation. Given the family altar, and we have the key, the solution of a world's redemption.—

Ex.

BACK TO THE HOME.

The following from a U. S. A. paper is true also of Canada.

The weakest place to-day in the entire American Christian, and non-Christian, social fabric is the home.

Quasi-religious organizations, whose ostensible aim is the young who are without home or church, have forgotten the special reason for their existence, and have invaded the home.

The Church itself also by overorganization has unintentionally delimited the home. Hence parents have passed over their religious teaching responsibility, together with some other important domestic responsibilities, to others.

By this multiform process the home has

By this multiform process the home has become largely a mere feeding, clothing, sheltering place, and the young folks are coming up without what the Christian home alone can furnish.

For there is no substitute for a correct Christian home atmosphere and training. Beyond all else or anything else these are fundamentally influential.

Obviously some of the worst enemies of the home wear Christian badges and profess to be its friends.

The time has come for plain speech on this subject, and for earnest action, too. Spiritually speaking, the modern "slaughter of the innocents" has been accomplished by a lot of misguided, so-called philanthropists, and childless theorists.

I would be down hard on even the Religious Education Department of the Board of Publication and Sabbath School Work, if its program contemplated what would lift one small straw's weight of training obligation from the conscience of any Christian father or mother.

or mother.

"Back to the Home!" is the proper slogan now. Individual salvation and character—as well as social safety and progress—depend upon the true home.

SWEETENING HOME LIFE.

The flavor of home life is surely sweetest when it is permeated with religion. At the family altar spirit blends with spirit. A common faith is the strongest of all home ties. The family that are one in Christ come nearest to realizing the highest happiness ever vouchsafed to mortals. There can be no adequate substitute—not even the Sunday School or the Church—for religion in the home. That is the influence which strikes deepest into the characters of children and fits them for the responsibilities of citizenship.

WOMAN'S WORK.

"Woman's Work" is the name of the Woman's Missionary Magazine of the Presbyterian Church, U.S.A. The following from its pages has cheer for Woman's Work in Canada.

TIRED with the day's exhausting din, Oft of myself and the thoughts within, Many an evening I've turned for rest And found just the tonic that suited me best In "Woman's Work."

Woman's Work! As I turn the page I could almost smile at the old-time sage, Who bade the women to "bide at home Did he dream, I wonder, of days to come
And Woman's Work

Did his prophecies tell of her counsels sweet; Of her laying her all at the Master's feet; Of her ministrations in far-off lands, Of her tireless heart and unwearying hands-Of her ceaseless Work?

Did they e'er foretell that woman alone Could answer—the pitiful "Come, Oh, Come!"

From the harem's walls? Could they measure the cost

Of a woman's soul—of a woman lost? That is Christ's own work!

Nor could they number the beds of pain, The tortured bodies, the sin-warped brain; Babies reclaimed from the river's brink, Mothers now learning to do and to think; Woman's Work

Ah, but you say "Is there naught to bestow. On those who must stay—all cannot go? Must we to answer our Lord's demands, Leave needs at home; and in foreign lands, Find Woman's Work?"

Dear heart! Dear heart! In the love of our

Foreign! Foreign! There's no such word. And a cup of cold water-you know the rest-What matters the place? In His Name is the test

For Woman's Work.

THE FATHER'S PART.

It is not uncommon for a man to leave the religious education of his children entirely to his wife. This is often done even in cases

where the man is professedly religious.

A believer himself in the Christian revelation, he makes no effort to impart his faith to his children. It is the mother who teaches the children to pray, who trains them in the reading of the Bible, who encourages them to go to church, and who manifests a solicitude in the development of their religious life.

It is a long and difficult, and oftentimes a discouraging task, even when both father and mother work together at it; but it becomes far more baffling and disheartening when the woman is left to work at it alone. For the example of the father often counts for more, at least with boys, than the precepts of the mother.—Rev. Charles E. Jefferson in The Christian Educator.

HIGH LIVING AND LIVING HIGH.

It may be laid down as a general rule that the people who are most lavish in their expenditures for food and lodging are, in proportion, the stingiest towards the cause of God, His Church, and His poor.

One of the richest men I know, whose benefactions run into six figures annually, says he cannot afford to keep a motor-car for himself, and uses a battered old cab whose stand is near his door. There is real and

effective self-denial.

But how many there are who take a taxi to go round the corner, tip the driver half-a-dollar, and put a nickel into the alms-basin; who rejoice to be seen gormandizing at the Hotel St. Riche or the Costly Pleasure, but can't afford to give anything to missions; whose chauffeurs are paid more than their clergy!

We do need a revival of plain living and high thinking; for it is demonstrable that high living and high thinking are inconsistent with each other.—Presbyter Ignotus in The

Living Church.

PERSONAL WORK.

On a cold winter evening, said Dr. T. L. Cuyler, I made my first call on a rich merchant in New York. As I left the door, and the piercing gale swept in, I said:-

"What an awful night for the poor!"
He went back and bringing to me a roll of bank bills, said:
"Please hand those for me to the poorest

people you know."

After a few days, I wrote to him the grateful thanks of the poor whom his bounty had relieved and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse Him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been

a most useful Christian ever since.

But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.

You need not say "I want to get away from my daily business or from my domestic concerns in order to show my faith.' No, no, stop where you are and show it.-D. L. Moody.

HOW A MINISTER LEARNED.

We were classmates in college. physically active, engaging in all kinds of sport. He was class poet. I liked him, but had no particular respect for him as a

After our college days we never met for ten years. Then I assumed a new pastorate in a city in northern New York. He was living across the street, and our churches were closest neighbors.

Then he left to become pastor of a rich and influential congregation in another part of the State. In the course of a short while I went to New York to enter social service

One hot afternoon down at Tenth Street I heard the old, familiar college greeting, "Hello, Hump!"

We continued our walk through the hot, fetid atmosphere of the East Side, until we arrived at his rooming-place, the Jerry

McAuley Mission.

The room, his clothes, the whole of the incident, had me guessing. Why was he, who had been raised with a silver spoon in his mouth, whose parents were rich, and he unmarried, with an excellent salary—why was he in this condition?

Then I found out. Seated in his dingy room at the mission, he told me.

"You see, old man, I have been in danger of losing touch with the common people our Lord loved so dearly. My whole life has placed me outside their sphere. My present congregation encourages the situation.

I have fought against it, for my ideal of a true minister is sympathy for the lowly. For a year, however, my sentiments and desires have been seriously threatened by my environment. I felt I was losing my ideal, and that meant losing my soul.

I came here to spend my vacation, for I felt my salvation depended upon getting away temporarily from the condition that

was enervating my spiritual life.

Here at the mission is real, practical religion. I know now without a doubt regeneration is a fact of life and not a mere theological dogma, for I have made the acquaintance of regenerated men.

I am working nine hours a day up in the Bronx—a laborer in repair shops. The men there do not suspect I am a minister; and I see their naked souls, for they do not put on the mask of reserve the laborers always have assumed when I have met them as a clergyman.

"Hump," he continued, "I know now what Jesus meant when he condemned sin, for I have seen depths of sin I never dreamed could exist. I also know what he was talking about when he said, 'Come unto me all ye

that labor."

I listened in amazement. Was this the mollycoddle I had always known? Then I tested him.

"That is great, old man," I said; "but you

have had enough. You look sick now: another two weeks of it in this hot weather will kill you."

"Oh no, it won't," he replied in a tone of firmness I never had heard him use outside the pulpit; most of us are very brave and

determined—in the pulpit.

Continuing, he said: "After Calvary who am I to shrink from mere bodily pains and aches, disagreeable odors and filth? I am learning who Jesus of Nazareth really was. I am gaining the knowledge very cheaply.

I watched him closely during the next two weeks. He was grit clear through. hollows deepened under his eyes. The rich red faded from his cheeks. The sleek body, abused sorely for the first time in its existence, shriveled and became shrunken. Always, though, the spirit waxed stronger as the trial grew greater.

He spent the last Sunday of his vacation with me in the country. Physically he was completely exhausted. Truly, he had crucified the flesh; but that, I knew, was nothing compared with the stern determination that had held him to the task when every fiber of his soul revolted against a thousand indignities to which it had never before been subjected.—By Rev. G. A. Humphries, in The Christian Endeavor World.

TEMPERANCE INCIDENTS.

One cold winter day a workman and his wife were standing in a side street, near a public-house. The man was partly drunk, and the wife was pleading very earnestly

and the ware was pleating very carnesty, for money, as it was Saturday afternoon, and she wanted to buy provisions.

The man refused, and at last, bursting into tears, the poor woman said: "Well, at least, do give me something to buy bread for the children;" and with a curse, he gave her a

shilling.

A landlady one night noticed a dirty, disreputable man near the door, and said sharply to the bar-man. "John, turn that drunken lout out." "Oh," said John, "he says he has fourpence." "Well, then," said the landlady, politely, "ask the gentleman what he will take."

Two ragged children were going down a street in a provincial town, when two welldressed children said: "Oh, look at those awful boots, and what a ragged coat!"

The elder of the poor children turned back and said, "Yes, we are ragged enough, but its because father goes to your public-house and takes his money to your father, its you who wear good boots and good clothes instead of us.'

A shoeblack in Liverpool was noticed one day, by a gentleman who often gave him a copper, to look very happy and he said,

"My boy, something has pleased you."
"Yes, sir," said the shoeblack, "you see my mother's dead, and I'll have a chance now, sir. She used to drink all my money, sir; but I'll have a chance to do better now."— British Temperance Advocate.

CURED OF THE BLUES.

A certain physician is famous for his skill in the diagnosis not only of physical but of mental and moral disorders. A young mar-ried man with every hopeful prospect in life came to him one day in a fit of depression. "Doctor," he said, "I am going to give up.

I am a failure. If I only had money or special talent of some kind, I think I could succeed at something, but as it is, I am handicapped.

The doctor looked at him keenly and asked, "Are you quite well?"

"Yes, as far as I know."

"Do you have all your faculties unimpaired? You can see and hear?"

"Perfectly."

"Are you physically and mentally fit to do regular work?'

'Yes."

The doctor paused a moment and then said, "Will you go with me on my rounds for two or three hours?"

The young man consented, and Dr. B. took him in his automobile to three public

institutions.

In the first, an asylum for defectives, Dr. B. showed his discouraged patient a girl who had a spinal disease. She had no control over her muscles, which were in constant and painful motion. But she was writing a letter on a typewriter, striking the keys with a stick tipped with a rubber knob. She smiled at her work.

At the second institution, the doctor showed his patient a blind boy who was weaving a beautiful rug with an intricate The boy was smiling as he worked. All the blind people in that asylum smiled as

they worked.

At the third place, the young man saw an epileptic setting type for advertisements and at the same time directing the teaching of other epileptics. And the workman was smiling at his task.

When the visits were over and the doctor and his patient had come back to the office,

the doctor said:-

Young man, are you not ashamed, with your physical and mental soundness, to say that you are handicapped in the race of life? Do you know why those defective human beings you have just seen can smile and be

happy at their work?

"It is because we are fortunate enough to have in charge of those asylums, superin-tendents who are Christian men and women. They have inspired those burdened and defective bodies with hope. If they, in spite of their painful and broken lives, can smile bravely and conquer seemingly insurmountable difficulties, are you going to yield to your timid fears and complain of your cir-cumstances? Believe in God and thank Him that you have health and strength. Go out and work, and smile as you work.

The young man, with tears in his eyes, thanked the gruff old physician, and went

away, a new man.

A LIE IS LIKE A SABRE CUT.

The King was holding his Court in the ancient Persian city of Shiraz, and, according to custom, had announced that the divan, or assemblage, was open to all who wished justice.

Thither came many to have redress for their injuries, and one morning the King, who was sitting enthroned in the great audience hall, heard a loud scuffling at the gates. He asked the meaning of the tumult, and the guards reported that a ragged little boy wished to enter and would not be denied.

"And why do ye turn away any who come to me? Bid him enter."

Next minute the courtiers burst into laughter, for standing in the marble doorway appeared a dark-eyed boy, clothed in rags, and holding a beggar's wallet. But, unabashed by the magnificence around, he gravely saluted the King, and upon being told to speak, cried out-

"O King; last year, my father and my mother died suddenly, and the rich miser of Yusuf in Ferash seized their house and goods, and turned me out into the street. This he did falsely, claiming that my father owed him an old debt; and as I had no money there was none to gainsay him. I claim thy justice and protection, O King!"

"What is thy name, my boy?" asked the King, and as he did so an officer standing behind the boy whispered to him. But the boy shook his head.

"O King, at the last day the Angel will ask, 'What is thy works?' not 'What is thy name?'"

The King called the officer and asked what he had whispered. The officer turned pale, and stammered out-

"I—I but told him to claim my name, for I was pleased with his look, O King."

The King turned to the boy. "Why did'st thou refuse?"

The boy gazed up at him and answered quickly, "Because, O King, it is written that a lie is like a sabre cut, the wound heals but the scar will remain."

The King called his councillors to him, and after a few words they hastily left the hall. Then the King spoke again-

"My boy, thy case is now being investigated; but tell me, if thou art only a beggar where did'st thou learn thy manners and thy goodly salutes?"

"Oh, King, I gained them by watching in the market places those men who had none.

"A good reply. I say, wilt thou go with me as one of my Court? Thou hast a ready wit and a true tongue, and I need such men as thou art.'

And that was how Saadi, who later became one of the great Persian poets and writers, won his first step.

"A lie is like a sabre cut, O King." It is a

good motto to remember.—Ex.

THE DYING IRISH GIRL.

"Mother, it is a terrible thing to die." "Certainly. But you have seen the priest, and confessed and got absolution; so that you need have no fear."

"True, I have confessed all the sins I could remember, and been absolved; but yet I must soon go into purgatory; and you know, mother, you are very poor.

"True, indeed, Mary; but I will work day and night to make money to pay for the needful masses for the help of your soul."

"I have been thinking a great deal about my cousin Kate. She was so happy before her death, though she had not confessed or been absolved. She did not believe in purgatory, but was sure she would at once be admitted to heaven."

"But Kate was a heretic, you know; she did not belong to the true Church. It would be better for you to suffer than to die, like her, in error."

"I often think, however, of the words which she kept repeating with so much de-light:—"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." What did she mean by that? I have nothing like that to comfort me. I can think only of the flames of purgatory that are waiting for me."

"Take care, my child, your illness has weakened your mind. Leave all to the priest; go to sleep, and think no more about Kate!"

"Well, mother, I will try; but I can't help thinking how much better it would be to go direct to heaven than to purgatory.

"It is not for people like us, Mary, to get direct to heaven. We must go the way the priest teaches us."

"But, mother, it is a very hard way; and it frightens me to think that once I was in the flames I might never get out of them.

"If the priest knew what you are saying, he would make it very hard for me to get money enough to pay for the masses he would require."

"But here comes your brother, Pat; he will stay with you a while and try to comfort you, while I go on with the housework."

Pat came in and sat down.

"Mary, what was mother saying to you about cousin Kate?"

"Oh! I was saying how much I wished to be as happy as she was before she died. She had not confessed or been absolved, but she said she had no need of that, and had no fear,

"Because she believed in the Lord Jesus Christ," interrupted Pat, "and, therefore, had no reason to be afraid. The Lord had spoken to her heart, Mary; He comforted her by the assurance of His love and of the pardon of her sins. What need had she of a partical that the assurance her of the 12". priest to assure her of that?"

"What, Pat, are you a heretic, too?"

"Don't trouble yourself about that, Mary. I have read God's Word for myself, and have found it so full of love for sinners that it

has become more precious to me than anything else in the world!'

"Have you a Bible, then? How did you get it? Was it from the priest? Does he know that you have one?"

"No, no; but a Scripture reader gave me one, and I read it and found how our sins may be forgiven. I have got pardon, and am happy.'

"Oh, Pat, why did you not come sooner to tell me that? But tell me what the Bible says about purgatory."

"I have searched it from end to end, and have not found a single word about purga-The priest knows this himself, and that is why he forbids us to read it. I assure you, Mary, that you need only one thing in order to be as happy as Kate was."

And taking from his pocket the precious little book which had been the means of bringing salvation to his soul, he read to his

sister the following passages:

"God so loved the world, that He gave His only-begotten Son, that whosoever be-lieveth in Him should not perish, but have everlasting life." (John iii., 16).

"This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners." (1 Tim. i., 15).

"There is one God and one Mediator between God and men, the Man Christ Jesus." (1 Tim. ii., 5).

"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." (Isa. liii., 5).

"The blood of Jesus Christ cleanseth us

from all sin." (1 John i., 7).

"Who His own self bare our sins in His own body on the tree." (1 Peter ii., 24).

"Those are beautiful words," said Mary: "but how can I know that they are all for me?

" 'Believe on the Lord Jesus Christ, and thou shalt be saved,' (Acts xvi., 31)," answered her brother.

"Listen to what He says to all who. like you, feel the load of their sins and their need of pardon—'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' (Mat. xi., 28). And again, 'Him that cometh unto Me I will in nowise cast out' (John vi., 37).

"Oh, dear Mary, look to Jesus, the Lamb of God, and when you leave this world you will go straight to Him, and will have no more sin or pain.

Very solemn and blessed was the silence that fell upon them both, while the Spirit was moving on her who till now was the poor victim of ignorance and superstition. Her darkness fled away as she looked to Him who died to save her. The expression of an-guish and despair left her face, and it was lit up with the light and joy of faith.

"Oh, Pat, I see it all! I am as happy now as Kate was. Jesus has paid my debt, and forgiven my sins; I am saved!"

Young People's Societies

CONFIDENCE, AND HOW TO GET IT.

The word confidence is from two Latin words "con," with, or together, -and "fides,"

It means having faith or trust in a person or thing. If the confidence is small we trust little. If great, we trust much.

If a boy has little confidence in the ice he will avoid it. If he has full confidence in its strength he will strike out fearless and far

If a man has little confidence in another he will trust little. If great, he will trust much.
This principle runs all through life.

One great line along which it is seen is confidence or trust in nature's laws, confidence that things will be as they have been, that the sun will rise and set, that winter and summer will continue, that seed time and harvest will not fail.

In this confidence men plow and sow, they plan in winter for summer, and in summer

for winter.

In this confidence they sail across wide seas where there are no land marks, confident that the needle of the compass always points north, and knowing how they go as well as if on a road ashore.

This very confidence in Nature's laws should teach us confidence in the God who made Nature and established these laws.

There are three special lines of confidence that have to do with the well-being of young people and old people as well.

Confidence in Our Fellowmen.

(a) Confidence in their truth and honesty. This lies at the foundation of all friendship, and all social life, and all business life. Where

there is not confidence, no true friendship, or business life, or social life, is possible.

Confidence in others should be given with caution. Many a loss is suffered by placing confidence in those not worthy of it. people and old as well should be specially on their guard against confiding their savings to strangers who advertise large returns. Such advertisements are usually not worthy of confidence, and a great many people, by trusting money to them, lose it all.

(b) Confidence in their ability and knowledge and skill. Confidence in the physician sometimes helps both him and his patients as much as his skill.

In connection with confidence in other people, the following maxims might well be remembered:

(1) Each one should make it a chief aim in life to be worthy of such confidence.

(2) If one is worthy of confidence it will be found out and confidence will be given.

(3) One unworthy deed will do more to destroy confidence than a dozen worthy deeds can do to restore it.

(4) While exercising caution, one should seek to cultivate trust in fellow-men rather than suspicion of them.

(5) Hast thou a friend who confides in thee and in whom thou canst confide, prize

Confidence in Self.

Confidence in self is a great help to success. The men and women who have accomplished anything worth while in life have been those who had confidence in themselves.

To see that a thing is right comes first. To have confidence that one can do it comes To undertake it comes third. To

carry it through comes last.

Confidence in self wins many a success

and the lack of it brings many a loss.

Confidence in self may be cultivated, like everything else, by the doing of it. The boy or girl who does a difficult thing once tries it more confidently the second time and still more confidently the third.

Confidence in God.

This is the one great confidence without which no human life can attain its highest purpose or its chief end.

It is the foundation of all true confidence in one's self, and it affords the only sure foundation for confidence in fellow-men.

(a) This confidence, to be real, must reach to every attribute of God.

There must be confidence in God's wisdom, that He knows what is wisest and best.

There must be confidence in His justice, that He will do what is just and right.

There must be confidence in His goodness, that His attitude to men is one of love, that while He hates sin, He loves the sinner.

There must be confidence in His Truth, that both His warnings and His promises will be fulfilled to the uttermost.

(b) This confidence must not only be complete so far as God is concerned, but it must reach down into the deepest depths of our lives, and reach out into their farthest details.

Confidence in God means that our whole life should be surrendered to Him, our wills submitted to His direction, our trust given to His guidance.

Some Results of Confidence in God.

1. Such a life will be right, for He will

2. Such a Life will be a satisfaction and peace, knowing that He makes all work together for good.

3. Such a life will be helpful to others, for

it will be lived not for itself.

4. Such a life will be an example to win others to Him.

(3 June. Neh. 6: 1-16. Ques. 78.)

SINS OF THE MIND.

REV. FRANK RAE, M.A., UNIONVILLE, ONT.

Sins of the mind! Think of them! Most subtle, profound and prolific of all our sins, and, largely, the sins we are least conscious and most careless of!

To be wrong here is to be wrong everywhere, for out of the thoughts come the issues of life, the stuff of which the fabric of

, character and conduct is woven.

The mind has a wonderful power of receiving all kinds of thought, and as wonderful a power of conceiving or creating thoughts, and in this constant thinking, there is abundant opportunity for the Mind to sin.

But for our comfort be it remembered that not every thought of evil is sin, for such thoughts may come into the Mind unbidden and unwelcome and be as swiftly repudiated, as were the suggestions of the Tempter by our Lord.

The suggestion was a temptation, but temptation is not sin, only the occasion of

defeat or victory.

The Sin of the Mind is in "minding" sinful things, giving the Mind to them. It is the evil we thus cling to, cherish, or give the Mind to, with the consent of the Heart.

I need not mention them; they are legion. All proud, vain, foolish, selfish, unkind,

sinful thoughts, etc.

The Apostle says three things that should be pondered regarding the activities of the

1. Our Thought is the Product of our Character and the Revelation of it.

"They that are after the flesh do mind the things of the flesh."

Sure! The character of our thoughts is determined by the character of our life. We think most of the things we love best. If we "mind" the things of the flesh, it is because we are of the flesh.

2. Character, too, is the Creation of Thought.

"To be carnally minded is death, to be spiritually minded is life and peace.

Thought reacts on life and goes to determine its character. As a man thinketh in his heart so is he, and that is what his thinking has largely helped to make him.

Life cannot rise above the level of our thinking, our life and character are just the

embodiment of our thought.

So are all "Sins of the Mind" most deadly. They drug the moral sense, corrupt the

fountains of feeling and imagination, and so work down into the foundations of character.

Like the white ant which eats away the sap and fibre of a tree, and leaves only the empty bark, which collapses at the first touch of pressure, so many a character has suddenly collapsed, and many a life gone down under the sudden pressure of temptation because their integrity and solidity had been eaten away by continued sinful activity of the Mind.

3. Thought is Itself Character.

"For the carnal mind is enmity against

Thought is a strand in character, and a

large part of our living is in our thinking.
Thinking and doing are identical, for thought is action, an act of the Mind as real as any act of the body.

So it does matter everything what one thinks. We cannot think wrong and act rightly for wrong thinking is wrong acting.

There is no activity of our being more essentially real, central and personal than thought and for that we are surely responsible. For every thought as for every word we must "give account."

How then can we get control of the mind and direct its activities in ways that are good? 2 Cor. 10:5.

(1) By a new heart, a heart possessed of a dominant love of God and goodness. Such a heart will control the Mind. What we love best we think of most.

(2) By the expulsive power of better and nobler thought. Fill the Mind with the best and loftiest thought, let the Truth dwell in us richly. "Whatsoever things are lovely"....
"think on these things," and "Sins of the Mind" will vanish.

"Read the best books; "mind" the highest things; cherish the noblest ideals; there is

no better tonic for the Mind.

(3) Be "filled" with the Spirit. Let our Mind not less than the heart and will be in the hands of the Spirit of God, and He will keep our Minds from evil, and lead us into all the Truth.

Explain.

1. The Scripture phrases—"Feeble minded,"—"high minded,"—"sober minded,"— 'double minded."

2. What is meant by "loving God with all

your Mind."

(10 June. Rom. 8:1-11. Ques. 79.)

REVERENCE, WHAT AND WHY?

By REV. A. J. W. MYERS, B.D., TORONTO.

Fear is not reverence. We can have little

reverence for that which we dread. "It is the distinctive message of Christianity that God wills men to serve Him; -without fear (Lu. 1:74);—with a love which casts out fear (1 Jno. 4:18);—with a boldness which seeks His immediate presence (Heb. 10:19);—and with a freedom and confidence which finds expression in the word "Father" (Rom. 8:15).

"The atmosphere of the household of God

is filial trust, not servile suspicion and dread."

This contrast is brought out in the lesson passage (Heb. 12: 18-29) which many regard as the climax of the epistle.

In the old, more material conception, God is inapproachable, set apart in holiness and awe-full majesty so that no person or even animal could so much as come near the mountain in which He was supposed to reveal Himself.

In the new conception, which is not material and transitory, we are brought, not only unto the mount and into the city, but into the very presence of God. It is because of this inestimably great blessing of fellow-ship that the writer of Hebrews finds the true reason for service, thanksgiving and reverence.

What is Reverence?

Reverence is a complex idea, but some of its elements may here be pointed out.

Reverence is a spiritual attitude. It is rooted in appreciation. We cannot truly reverence what we do not appreciate.

It cannot be forced or created by command or authority. Outward conformity and order may be secured in this way but reverence is deeper.

There is an element of awe in reverence. Among the earliest objects of worship were the awe inspiring forces of nature. Awe also arises in the presence of mystery, beauty, purity and love.

The feeling of high regard and admiration, the sentiment of veneration, may be expressed in acts of courtesy, respect, adoration. "They will reverence my son," said the employer in the parable of the Wicked Husbandmen (Mt. 21:37; Mk. 12:6; Lu. 20:13).

These characteristics are displayed in the attitude of children to honored parents, or

worshippers to their God.

One cannot admire and adore that which he feels superior to him in strength, beauty, loveliness, etc., without feeling also that he himself comes short of the same perfection. That is, humility is inseparable from rever-

See how unworthy Moses felt when he knew that God was calling him to go back again to lead his own people, and the reverence with which he removed his shoes because he felt that that place was holy.

So Isaiah's cry, "I am a man of unclean lips." Such humility and reverence is no weak sentiment but a positive, vigorous

virtue.

Reverence is inspired by anything that stirs deeply the best things in one's life. It may be the sublimity of the stars, the sunset, a work of art, music; the silence and majesty of the deep forest; a great responsibility, as in taking office or making a decision, mystery, purity and innocence as when one looks into the face of a little child; a noble and heroic deed of service and sacrifice for others (as

when one stands beside the graves in Flanders or considers Gethsemane.

When all these and other like influences, each so powerful in itself, are summed up, heightened infinitely and centred in one Person, we have reverence towards God.

In this there is an element akin to fear from one point of view. The fear that by any word or act another might be hurt; our loved one pained; Jesus our Friend or God

the Father be grieved.

This fear increases with love. It is not fear in the ordinary sense of the word. is but the other side of love. It keeps us true in many a hard place. It draws us nearer the object of our reverence. This is in some sense what is meant by "Godly fear."

Why Should Reverence be Cultivated?

Because it is an index of the finer and better qualities of life.

What would social life be without courtesy, consideration, thoughtfulness, respect, appreciation, admiration? Savagery at once.

Unfortunately a good example of this is given in the actions of one party in the present war.

So if reverence, which includes all these relationships and much more, were taken out of life, the higher, finer, more beautiful qualities would vanish.

The sentiment of reverence has a large place in the Gospels. It is essential for the

development of any religious life.

One's reverence or the lack of it is a sure test of character.

"Reverence is a sure test of one's capacity to appreciate the good." Reverence for human life is a test of the height to which civilisation has attained. Where does society in our own country stand when judged by the reverence for human life (as compared e. g. with profits) as seen in the housing in the slums, wages paid, penalty on men for being a party in ruining a life, debauching electors, especially foreigners, drudgery of women, especially in country because of lack of conveniences.

Whatever makes the good and beautiful attractive in the best sense develops reverence.

The Young People's Society that reveals a religion which stands for what is worth while—some real purpose—such as improvement, a fight against disease, better living conditions, beautifying the homes and community, supporting every good cause, helping the sick, working for men and women and children in other lands, developing a real religious life, with members living clean, strong lives, promotes reverence in the most effective way.

On the other hand, a spineless, insipid, dragging Society, though it preach reverence never so eloquently, is only speaking pious platitudes which work no reform.

(17 June. Heb. 12: 18-29. Ques. 80).

MISSION WORK IN OUR CITIES.

By Rev. E. G. D. FREEMAN, M.A., B.D.

It was the ancient city of Ephesus that Paul had in mind when he wrote: "A great door and effectual is opened unto me, and there are many adversaries."

You will notice the connective. The city presented untold opportunities. It presented

also many difficulties.

These two things are still characteristic of city missions. Our big cities extend to us the challenge of the hard task.

The work of city missions is threefold, church extension, work among Anglo-Saxons in the down-town area, and work among the non Anglo-Saxons.

1. Church Extension.

This is the easiest of the three, and it is being prosecuted in a satisfactory manner.

Presbytery's Committee on Home Missions and Social Service will seek out some newly opened section of the city where there is need, and establish a cause there. Generally it will be a preaching station and a Sunday School.

Some of the old established churches in the city will nurse the young congregation to health and vigor. A communion roll

will be formed.

As the work develops organization will be completed. Regular supply will be granted, and before very long the mission will be helped support a regular settled minister by means of the Augmentation fund.

After a few years, the one-time struggling mission becomes a self-sustaining congregation, ready to take its full share of the larger

work of the Church in Canada.

This is the history of a multitude of our strongest congregations. They are the result of definite missionary work in our cities.

2. Down-Town Anglo-Saxon Work.

This second phase of work in our cities is vastly more difficult. There are thousands of English-speaking people living in the congested down-town areas, crowded together in tenements and cheap lodging houses. They are overworked, underpaid, underfed

and dissatisfied. They are, almost without exception, strangers to the Church.

Some of them have lapsed through sin. Some have never had any church connection

of a vital kind.

There are two ways by which the Church is seeking to reach these people. One is through the larger work of the Social Service and Moral Reform agencies;—the promotion of remedial legislation of various kinds;the abolition of the liquor traffic with all its degrading influences.

The other method is more definitely missionary. It is the way that seeks to let these people know just what the Church is and what it stands for. It seeks to introduce them to a living and vital contact with Jesus Christ, that they may find Him in very fact

a Saviour, and experience the peace He gives, and the new moral power He bestows.

And allied with this evangelical teaching is a large educational work. Instruction is given in such everyday matters as cooking,

sewing, laundry, etc. In Evangel Hall, Toronto, great success is attending the work. The place is over-crowded every Sunday. One large Bible Class has had to move out of the building altogether for lack of room.

Definite conversions are registered almost every day. Men and women face the claims of Christ, think the thing out, and then intelligently give themselves to Him.

St. Christopher House, Toronto, Robertson Memorial Institute, Winnipeg, and Chalmers House, Montreal, are all Evangelical Social Settlements. In each of these, besides the regular religious meetings on Sunday there is an open house kept all week. Classes are held. Various clubs flourish. And the neighbors can come in and see just what a Christian home should be like.

3. Work Among Foreigners.

The third branch of the work is the effort to reach non Anglo-Saxons. In all our cities there are large groups of foreigners. are, for the most part, strangers to our Evangelical faith and strangers to Canadian ideals.

Hence the need for definite preaching of the gospel, for classes in English, for instruction in Canadian ideals and ways of doing things. The settlement house is a very

effective agency here. Not one whit less important than the settlements are the numerous missions to foreign born Canadians that flourish in our several cities. Missions to Jews, to Italians, to Ruthenians, to Poles, to Austrians, to Bulgarians, to Finns, and to Chinese.

In these missions we have at work some of the finest of our Canadian-born foreigners, busy in teaching their fellow countrymen what it means to be Christian and Canadian.

But the tragedy of it all is that the effort is so small in comparison with the need. The problem of city missions is urgent.

In last year's report of the work done by the Protestant Churches among the foreigners of Montreal the following situation is disclosed. The total foreign population is 111,000. About half of these are Jews. The other half are divided among a dozen or more nationalities.

English is taught to these people in nine centres, there is definite evangelical teaching in eight, and there is social work in four.

This represents practically the whole effort of the combined Protestant church in that city so far as work among the foreigners is concerned.

It means that not more than 5,000 out of the 111,000 are being reached in any kind of effective way. And that situation is typical. It is time we woke up to the missionary

challenge of the city.

(June 24. Ps. 87: 1-7. Ques. 81.)

Junior Y. P. Societies

DARE TO DO RIGHT.

REV. E. LLOYD MORROW, M.A., B.D., BROCKVILLE.

The story of Daniel reads like a romance. Born in Jerusalem, he had been carried into

exile at an early age.

On account of his good looks and clear brain he was selected, with other captive youths of noble lineage, to receive an educa-

tion at the royal court.

Step by step he rose, until finally Darius the Mede appointed over his kingdom 120 satraps with three presidents over them, one of the latter being Daniel, who was then a man of about four-score years.

His colleagues grew very envious and sought to depose him. In this sixth chapter

we have an account of their plot.

The story throws light upon Daniel's character. We learn of:—

1. His Moral Integrity.

His jealous colleagues tried in vain to find any fault or error in him. Ever since his early days when Daniel determined not to defile himself with self-indulgence at the king's table, his walk had been with God.

2. His Courageous Loyalty to God.

The plot to force him to give up praying for thirty days failed. He preferred to be loyal to God, even at the risk of being thrown to the lions.

3. His Habit of Prayer.

He prayed, as he did aforetime, three times

a day.

Prayer is the very heart of religion, and is necessary at all times, especially in times of temptation and peril. Daniel knew its importance, and refused to obey the decree for thirty prayerless days.

4. His Religious Patriotism.

Daniel turned his back on heathendom and opened his window toward Jerusalem. His prosperity and exaltation did not make him worldly or conceited. He still loved his home and his church and above all—his God.

5. His Reward for Daring to do Right.

(a) His pure and noble manhood was preserved.

(b) He was taken from the den of lions,

unharmed.

(c) King Darius commanded men of all nations to extol the God of Daniel "as a living God," "steadfast forever, and His kingdom that which shall never be destroyed."

Application.

Every boy and girl should follow thi aged saint's example by:—
(a) Living pure and temperate lives.

(b) Praying habitually.

(c) Being loyal to God, to church, and native land, and at any cost, if called for.

(d) The reward will be glorious, as was the reward of Daniel for "daring to do right."

(3 June. Dan. 6:1-24. Catechism, Q. 78.)

LOYAL AND TRUE ALL THE YEAR.

By REV. W. M. KANNAWIN, TORONTO.

The Apostle John urges the members of the church at Smyrna to be faithful not only during the year but throughout the whole of life. "Be thou faithful unto death, and I will give thee a crown of life."

Many of our brave boys have gone to the front and are defending us. What if they should not be "loyal and true!"

In the snow and frost of winter, the rain and mud of Autumn and Spring, and the heat of Summer they are at their post.

Surely those noble fellows who are doing so much for us expect us also to be "loyal and

We have now reached spring-time.

But if we would enjoy ourselves to the full we must be sure that we are not neglecting things that are of still greater importance.

No boy or girl should feel perfectly satisfied if the meeting of the Junior Y. P. S. is given

second place.

The meetings were well attended and interesting during the winter. Now that summer has come let us keep up the good record.

Not only at church but on the playground we must be "loyal and true" to the best that we have learned at home or in the church.

There is no other way of really enjoying

Remember the parable of the talents told by Jesus in Matt. 25. The man who had received five talents gained other five, and the man who received two gained other two.

To these the Master said, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord."

The man who had not been faithful to the best he knew was condemned by the

Master.

Every boy and girl wants to be successful in life. There is only one way to succeed.

Nothing will take the place of fidelity.

The head of one of our great railway corporations is reported to have said: "We have any number of positions and any amount of money awaiting the man who is capable of filling the next position above him.

And Jesus is never reported to have commended the person who was not "loyal and true."

(10 June. Eccl. 11: 1-6. Rev. 2: 8, 10, Q. 79.)

ETHELBERT AND SIFTON. Presbyterian Hospital.

BY NURSE HETTY L. HUMPHREY.

Ethelbert Presbyterian Hospital was built and opened December 29th, 1916, to help the sick Ruthenian people who are living in such large numbers in Northern Manitoba.

Often we are called many miles into the

country.

Last summer, when the mosquitos were so thick that we wondered where we could go to escape from them, a call came for the doctor and nurse to go to a farm a couple of miles from town.

On our arrival we found a very sick little

boy sitting on the edge of a bed.

He could not lie down, and, on account of the seriousness of his case, the doctor found it necessary to leave the nurse there to care for him at home.

The task was a difficult one, as the grandmother would not have the windows or doors open on account of the mosquitos, and the heat and steam of the two small rooms was almost intolerable.

The nurse succeeded, however, in getting the small window opened for a little while and did her best to relieve the little sufferer.

In a couple of days, however, he was beyond all medical aid and died quite sud-

You may imagine the parents' grief when they arrived to find their eldest child about to die. But death is no respecter of persons.

Let me tell you of another little Ruthenian

One evening when everything was quiet there came hurrying feet to the hospital door with the news that a little boy was out in a waggon in front of the hospital, with his leg almost cut off.

He had been run over by a runaway team attached to a binder and his case was so serious they brought him with all speed

twelve miles to see the doctor.

Nurse and doctor had just come in from a trip to the country but quickly got to work and carried Paul to the operating room. As soon as his strength was revived a little,

his wound was examined and it was found

necessary to give him an anæsthetic.

A piece of bone was taken out and the

whole wound dressed.

As days slipped into weeks, Paul steadily improved. At last he was allowed to sit in the wheel chair and thus he travelled around.

He liked to see us eating our meals at a nice table, and at one or two Mission Band meetings his little pale face keenly watched

the proceedings.

But the best day of all came when he could walk with the aid of a cane. By this means he hobbled out to the kitchen and joined in the merry laughter of the children.

Then one day Paul's father came to take him home but he did not want to go, so his stay was lengthened a day or so.

Finally he was taken home but in a short while he came back walking without his cane. He was very proud and we rejoice with him.

(17 June. Luke 17: 11-19. Ques. 80.)

WHY BE REVERENT?

REV. ALEX. MACGILLIVRAY, D.D., TORONTO.

"Reverence," according to the dictionary, means "Honor and respect" and to be reverent is to be respectful. We show reverence to those older than ourselves, to persons in authority, more especially to our parents, and above all to God. The first of the Commandments that every boy and girl remembers is, "Thou shalt have no other Gods before Me," And when He tells us in the Third Commandment not to take His name in vain, that means that we are always to use His name in a respectful and reverent

The word "God" is a holy word, and to use it in a careless way or in anger is to profane it and to bring upon ourselves the displeasure of our Heavenly Father. are told "He will not hold him guiltless that taketh His name in vain." Not only are we to use the sacred name of God with respect and love, but we are also to use the words that tell us of God's character respectfully. It is quite common to hear even children use the words, "Mercy," "Goodness" in a way that is not respectful or reverent.

To worship God with profit to ourselves and in a manner pleasing to Him, we must

have the reverent spirit.

In our second Scripture passage we read a very sad story about two young men, sons of Aaron, who went through the form of serving God but in a spirit and manner displeasing to God. They used "strange fire" which God had forbidden, and to mark His displeasure there went out "fire from the Lord and devoured them."

This is a warning to boys and girls not to be careless or flippant when they attend church or Sunday School. "God is a spirit, and they that worship Him must worship Him in spirit and truth." The quiet, thoughtful, attentive spirit becomes everyone in God's house. God only receives our service when we offer it with reverence and godly fear, and so we conclude that we must be reverent:

1st. Because God asks us.

2nd. It will add strength and earnestness to our character.

3rd. It will keep us from being careless and

flippant. 4th. Such conduct is pleasing in the sight of God, and enables us to profit from the study of His word and attendance in His

(24 June. Ex. 20: 1-3, 7; Lev. 10: 1-3. Heb. 12: 28, 29, Q. 81.)

The Children's Record

A PRAYER FOR BOYS.

Give me clean hands, clean words, and clean thoughts.

Help me to stand for the hard right against

the easy wrong.

Save me from habits that harm.

Teach me to work as hard and play as fair in Thy sight alone as if all the world

Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some

cost to myself.

Send me chances to do a little good every day, and so grow more like Christ.

"THE LAD WHO LIVED INSIDE."

"Watch out there, hands off, don't take

it my lad."

Tom Jenkins looked about, bewildered; his face whitened and his hands dropped. He was positive that no one was in the house or would see what he was about to do.

Tom liked sweets. Day after day he had passed Mr. Flynn's candy shop, and his mouth watered for one of those white cream

candies.

Tom had often mentioned cream candies to his mother and she had promised to treat him the first chance she got, but she had many duties to look after, and so he had to

He just felt as though he could not wait any longer. He was all alone so he thought. Tiptoeing to his room he grabbed up his savings bank and pried it open with his fingers, a queer feeling coming over him. Within himself he felt like a coward and a thief.

Just as he was about to take a few coins out, a voice called out, "Watch out there,

The voice startled him. He glanced about the room but saw no one. He went out on to the stairs but heard not a sound. He called out, "hello there," but no one answered.

He returned to his room, pushed aside the curtains and looked out of the window, but not a sign of a person anywhere.

Next he looked under the bed. Who was Where did that voice come from?

was bewildered.

He did not know that another lad, who went with him everywhere he went had spoken to him. It was none other than the lad who lived on the inside. It was the lad who was teaching Tom what was right and what was wrong; the lad who was interested in Tom's happiness, who was now speaking—"watch out there, hands off, don't take it my lad."

Men call this voice the voice of our heavenly Father, and tell us that every time we obey this voice and do what it tells us we shall be happy, and that every time we disobey it we shall be unhappy.

Did you ever hear this voice speaking to you and bidding you to do the little kind-

nesses that make people happy?

Tom heard God speaking and obeyed. He put his bank back on the desk and with a few bounds reached the bottom of the staircase just in time to see his mother leave

Mr. Flynn's candy shop.

How glad he now felt that he had obeyed the voice of the lad who lived on the inside. How much happier are the boys and girls who obey the voice of God!—A Sermon for Children.

DAVY'S FOUNDATION.

Davy watched the workmen as they laid the foundation for the new house next door.

"Davy," called his mother one morning, "don't you think that you have learned enough by watching the workmen to build a doll house for your little sister?"

"I'll have to drive piles there first to make it safe," Davy said, as he began hammering things into the ground. "I've got to make the foundation strong before I begin to build."

Davy took a week to build the house;

but he didn't slight one thing about it.

"I am glad you are so careful in your building," said his mother. "Did you ever

think that people are like houses?"

"You see, its like this. Even little folk can begin by taking the Lord Jesus Christ as their Saviour and laying a good founda-tion for their lives, and as they grow older and larger they must not neglect any part of their house, but put all good work into the building."
"I never thought before of people being like houses!" said Davy.

"There are poor houses of weak material in the world, and there are also strong, beautiful houses carefully built," his mother replied softly. "Which kind are you going to try and make your life like, Davy?"

"I mean to try and be like the strong one, mother!'

"Then, your building will not fall, but will remain strong and good throughout all the stormy days of life."—American Messenger.

Christ met and overcame all his tempta-tions by quoting Scripture. Thus he showed his reverence for the Bible. Thus he disclosed the source of his own power.

A CAT OF THE TRENCHES.

An encampment of English soldiers some-

where in Belgium.

The lookout men saw a cat emerge from the German trenches in front of them, make her way calmly to their trenches, pass through, and proceed to the rear, where she carefully

inspected the officers' billets.

Then she retraced her steps to the German lines and the Englishman supposed that they had seen the last of her. To their amazement she reappeared with a kitten in her mouth, passed by them to the zone of comparative safety, in the rear, dropped her kitter in a dream want hear to the her kitten in a dugout, went back to the German trenches, and got pussy number two.

Finally she had three kittens safe in the English lines, and speculation as to her reason for removing the kittens was in vain. She never told why she deserted the Germans.—In "Our Dumb Animals."

BILL'S PRAYER.

Captain, the Rev. Canon Shatford, chaplain at the front, spoke in one of his addresses in Montreal recently of the appalling ignor-

ance he met among the soldiers.

He instanced the case of one man especially, whom his mates called Bill, who did not know the significance of prayer. Captain Shatford explained that it was talking with God, just as he was talking with him, telling Him his wants and confessing his sins. Just sing in a tent then they began to meeting near:

Dear Lord and Father of mankind,

Forgive our feverish ways.

Captain Shatford said to Bill: "Listen, do you hear that hymn? That is a prayer.

It is asking God for forgiveness.

That night Bill was reading this hymn, his prayer, when his mates called out from their cards: "Hello, Bill, what's that you their cards: "Hello, Bill, what's that you are doing?"

"I am praying," answered Bill.

"Read it to us," they replied.

He did so, and it was read nightly after-

ward to all.

Soon after, they went into the trenches, and Bill was killed. But his comrades, continued every night to read that hymn, and called it Bill's prayer.—Com.

A KOREAN CONVERT.

Chung Sok Chang told me, the other day, his life story. Once, like so many heathen Koreans, he was a reprobate—unspeakably vicious and selfish. Like the prodigal son, he left his father's home, deserted his wife and child, took all he could convert into money, and wasted it in riotous living.
When he had spent all, he returned home,

not to repent, but, if possible, to move his father's heart to receive him back.

When his father died he moved away, but his life remained unchanged. He spent his earnings in drink and gambling, and the home was maintained only by the energies of his wife.

One day a colporteur visited him. It was toward evening, and Mr. Chung asked him to stay all night. All through the night he listened to the story of Jesus Christ, a new religion that began to impress him very remarkably and, as he says, "wrought a strange feeling in me of danger and alarm."

He asked the colpoteur for this "new religion book"; but the Bible seller had only books in Chinese script, having sold all his copies of the Korean Scriptures. However, he promised to return as soon as possible from Seoul, one hundred and twenty miles

awav.

Travel was dangerous, and marauding bands of robbers roamed the country; so it was several months before the colporteur could return. Then he came back with another colporteur and again sought the hospitality of Mr. Chung's house.

They stayed several days, expounding the gospel to the inquirer and some of his neighbors; but, though his soul was full of deep sorrow and trouble, light broke through

very slowly.

Night after night his guests would go out into the darkness and kneel under a tree to pray. He used to follow quietly to watch and listen, though his soul was filled with a strange terror of death.

After the colporteurs left, Mr. Chung fervently continued the study of God's Word; and every night he too would go out under the tree to pray, thinking that was the right thing to do, remembering as well as he could the prayers of his visitors and trying to give utterance to his own soul's agony.

At last he realized that he must surrender his soul to God, and he entered into a new life which has been rich with blessing and

reward.

When Mr. Chung had decided to give up ancestral and spirit worship and become a Christian, his heathen wife threatened to leave him. For a long time he patiently bore insult and abuse from her and other relatives.

Often she refused to cook his food, would not allow his children to sleep with him, pulled his hair, spat upon him, and even

beat him.

But at last, after months of suffering, grace conquered, and his wife knelt by his side in prayer. Through their efforts several relatives have been led to acknowledge God, and in their neighborhood a house has been purchased and made into a church building.

To-day the former prodigal is the leader of this little group of Christians and is striving to be a faithful disciple of his Lord, telling all whom he meets of the great salvation which he had found.—In "The Missionary

Voice.

The Children's Record Vol. XLII., No. 5

PUNCTUALITY.

The punctual person is simply one who deals honestly with time, and who wantonly wastes neither his own time nor that of others.

To keep someone waiting is to rob him of time which may be valuable to him and to which he has as much right as the money he

carries or the property he owns.

Furthermore, a person who is always behind time is robbing himself of some of the fibre and strength of his own nature. This habit also will rob him of some part of the regard in which he is held by others; and sooner or later it will cause some failure or loss which will bring him with a start to a sense of the value of punctuality.

The various parts of a fine machine will work in perfect time. If a cog or a piston were a single moment behind time, the result

would be disaster and loss.

When the various organs of the human body do not do their work promptly and regularly suffering and death result. Can social organism, a business concern, or any organised forces escape the same result if any of its parts fail to work systematically?

A few minutes may seem a trifling loss. but great destinies sometimes swing on a few minutes of time. One never knows how much is involved in his being on time. "A

miss is as good as a mile."

People who do things place a high value on a boy who is known always to keep his word if possible. And a boy who takes pride in keeping his promises will strain a point any time to keep an appointment

Have a programme for the day, hour by hour—and follow it. It will pay you richly

as the years go by.—Ex.

PRAYER ANSWERED BY FIREFLY.

Sometimes God uses very strange messengers to go on errands for Him. This is how it happened:—

One day a poor widow and her little boy were in great trouble because some men were going to take away their cottage, and

they would have no home.

She had a paper which told that the house was really hers, and no one else had any right to it, but when she went to get the paper out of the drawer where she had always kept it, it was gone.

She hunted and hunted, but she could

not find it.

That evening she and her little boy knelt down and asked God to help them keep their

The window was open, and a firefly flew in and dropped down upon the floor in front of the chest of drawers where the paper had been kept.

The room was dark, and the tiny light of the firefly flashed out again and again

like a wonderful lamp.

All at once the little flash of light showed something white on the floor under the chest of drawers. The little boy ran over, and, stooping down, he drew out the precious lost paper.

You can imagine how full of joy they were then because God had sent the little firefly to be His own messenger and to answer their prayer."—Sel.

Sometimes God answers prayer in a strange way. He always answers in His own way, that He sees to be best. Our part is "always to pray and not to faint."

A FORGIVENESS ACCOUNT.

John and Gladys were out at the front of the house.

Gladys was making a bead necklace for her doll. The beads were on a little work table beside her.

John was playing at trains. His train was a toy cart, with a funny collection of dolls and animals in it for the passengers. He was the engine himself, and he was steaming and whistling with all his strength.

"Take care," cried Gladys as he came near the table, "you'll spill my beads."

Away John went, but soon forgot his sister's warning. The train came round the corner, and before he knew, the table was unset, and the beads scattered in all directions.

"Oh John," cried Gladys, with an angry face, "what did I tell you?"
"I'm awfully sorry," said John, as he helped to pick up the beads. John was

always sorry, but it did not make him careful.
Gladys did not answer for a moment, but
then she said, "Never mind, John, I'll forgive you." She remembered the lesson she heard on Sunday about Jesus telling Peter how he ought to forgive his brother seventy

"I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven." Before she went to bed she wrote at the top of a clean page in a last

year's exercise book:
"The Times I Forgive John."

And under this:
"Monday—For spilling my beads."

Then she remembered that very day she had upset a tower John had built with his bricks to show father when he came home, and John had not been the least cross with her. "I suppose I ought to count that on the other side."

She then wrote on the opposite page:

"The Times John Forgives Me."

"Monday-For knocking down his tower.

That made them even.

One day she had the longer list, and another day John had it-sometimes they were even. So Gladys was beginning to feel very humble, and after a while said to her-self: "I guess if I forgive all I can without keeping any list, it will take me all my life to make 490 times. Perhaps, after all, that was what Jesus meant. I will try.

The Forgiveness Account was not kept any longer: it had done its work.—Messenger

or the Children.

A YOUNG GIRL'S THREE CALLS.

A young girl sat in Northfield, Mass., U.S.A. In her hand was a message calling her to India to see her mother who was ill.

Ida Scudder thought almost resentfully of the many members of her family who had given their lives to India.

Her grandfather, Dr. John Scudder, might have been a prominent New York physician if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India.

One by one, his children and grandchildren had come back home to be educated, but the call of God and India's need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone. Ida Scudder had been born there. Her father and mother were there now, giving their

lives in service.

"That is enough," she said. She would gladly go, to be with her mother while she was sick, but, when her mother was well, she would return. So she took passage for India — only to see her sick mother.

One night she sat in her father's house. A knock at the door! The girl answered. A man stood before her, a high-caste Moham-

medan, tall, slender, white-robed.
"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?"

"My father," she commenced eagerly, "is a medical man. He will come to see your wife."

Mohammedan drew himself up The

proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the

darkness.

Ida Scudder sat down and thought. She was in India now, with this pitiful, unpitied child-wife, who might be dying even as she sat and thought of her.

How long she sat she knew not, when she was startled by a second knock. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man.
"My wife is very sick. She is giving me

much trouble. After all my pains she may die unless the mem sahib comes and heals her.

The girl looked at him hopefully. Surely he could not be as prejudiced as the other

one.
"I am not a doctor," she explained. "My

father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he asid. "No man dare look upon the face of my wife."

He turned and disappeared in the darkness. Ida Scudder's thoughts went with him back to the girl. Perhaps only a little girl— So many of them were. Perhaps she was dying even now because no man could help her and there was no woman doctor to help. * * *

As she shuddered at the thought and the misery of it all, a third knock sounded. A third man stood there. His voice was almost

eager.
"My wife," he said. "She is ill, very ill.
They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things. At last there was a call for her father!

"Oh, yes, I will send my father," she answered gladly.

The man straightened himself. "Not a man! No man shall look upon the face of my wife. You must come.

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the two other men before

Ida Scudder sat down again. Were all the suffering child-wives in India calling to her?

The night passed. The day dawned. She walked out into the street. As she passed a gateway she heard wailing. She knew that the life of one of the child-wives had passed.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart. but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears. "If thou hadst been here, these might not

have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice.

Above all, she heard a call which came from the lips of Him Who hung upon the Cross. That Cross seemed to stand on India's soil, and the voice of Him upon it said "I have died for India. Come, follow me.

As she has followed, Dr. Ida Scudder has brought blessing and health to thousands of India's girls and women. She passes on to the girls and women at home those knocks in the night. The night is dark in India and we have light. The call comes not from three only, but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go, and for all to give and to pray.—In The Missionary Review of the World.

The Children's Record

HOW BILLIKENS HELPED.

A sober-faced little eight-year-old boy sat on the doorstep.

Lonesome, Billikens?"

"I can't get used to doing without Tige. I miss him as much as I did the day that

automobile ran over him."

"You shall have another dog as soon as we can find somebody with a puppy to give away. Father isn't able to buy you one. Now, if you wish, you may go and play with Tommy Watkins."

Billikens started down the road, his mind full of Tige. "A dog is the best chum a fellow can have. He's always round when you want him. Even at night he doesn't have to go home like a boy. He sleeps right on the floor by your bed. If you wake up in the dark, you can reach down and touch him; and he licks your hand and wags his tail and is company for you. O, I do want a dog!

Billiken's eyes filled; he had to clamp his eyelids together to keep the tears from squeezing through. While his eyes were thus closed. Billikens heard an odd, snuffing noise. Looking, he saw just around the corner a little girl sitting upon a rock at the

roadside, crying.

"I wonder what is the matter. Anyhow, it's none of my business. I've got troubles

of my own.

"Still, she's pretty small to be out alone. I 'spect she's not more than six years old." Billikens squared his shoulders and stood up straight, for he was eight.'

At that moment the little girl gave a sob louder and more piteous than any she had

yet uttered.
"I suppose I'll have to see to her.

you lost, little girl?"

"No. I live in the brown house up yonder."

"Then what is the trouble? Are you

For the first time the little girl lifted her head, and Billikens saw a very woeful and tear-stained face. "We're going—going to move away—'way off on the cars, and daddy says I've got to leave Toby here."

"Who is Toby? A cat?"

"I should say not. Look!" She spread her apron, allowing Billikens to see what she held in her lap.

Toby was a fat black-and-white fox terrier

"Ah-h!" gasped Billikens, and dropped on his knees. He pressed his face to the soft, warm body and felt Toby's pink tongue touch his cheek. "You say you can't keep him?"

That started Toby's mistress to weeping afresh. "I can't," she cried, "and I just know he'll starve; nobody wants him.
"I do. Please give him to me."

The little girl snatched Toby up and cuddled him against her breast. "Will you feed him and love him better than anything?"

The little girl kissed Toby's funny black

nose, hugged him so hard that he yelped, and put him into Billiken's arms. Then she ran swiftly up the hill toward the brown

Forgetting Tommy Watkins, Billikens hurried homeward. "If I hadn't tried to help a little girl who was in trouble," he told his mother, "I wouldn't have Toby now."-

Christian Oberver.

A KIND WORD WON HIM.

One Sabbath evening a young man was lounging under the elm-trees in the public square of Worcester.

His days were spent in the waking remorse of the drunkard, his nights were passed in

the buffooneries of the ale-house.

As he sauntered along, out of humor with himself and with all mankind, a kind voice saluted him. A stranger laid his hand on his shoulder, and said, "Mr. Gough, go down to our meeting at the town-hall to-night."

A brief conversation followed, so winning in its character, that the reckless youth consented to go. He went; he heard the

appeals there made.

With tremulous hand he signed the pledge of total abstinence. By God's help he kept

it, and keeps it yet.

The poor boot-crimper who tapped him on the shoulder, good Joe Stratton, has lately gone to heaven. But the youth he saved became the foremost of reformers.

Methinks, when I listen to the thunders of applause that greet John B. Gough on the platform of the Academy of Music, I am hearing the echoes of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester. "He that winneth souls is wise."—T. L. Cuyler.

"UMBRELLA SAM."

I'll tell you how he came to be called that. At school he was always trying to shield

some one in some way.
"Take care, there!" he would say. "Next thing your ball will go through the window, and then you'll be punished." It was said in the playground that Sam would lie awake all night thinking how to keep another boy from getting a whipping.

I don't know if that was true, but I do know that he walked two blocks out of his way just to prevent little Kitty Gray from being scared almost to death by a fierce dog.
"That's all right," Sam declared. "I'd

just as soon go this way every night.

"He's keeping the storm off Jimmy," said a boy one day, pointing to where Sam stood with his arms around the trembling little fellow, while big Billy Smouse stood over them, shaking his fists and threatening.

"He makes a pretty good umbrella," said the teacher. "I should feel proud if all of

you could do as well."

And from that day he was called "Umbrella

Sam.'

World Wide Work

THE JEWISH COLONY OF HONAN.

(Abridged from Article by)
REV. D. MACGILLIVRAY, D.D.
(Our Missionary in Shanghai).

A few years after the destruction of the Temple of Jerusalem, a little band of the Sons of Abraham could be seen setting out "from somewhere" for the Far East. A monumental stone says that they did so in answer to a divine command, reminding us of Abraham who left Ur of the Chaldees and went west. What their names or tribes were we cannot tell.

With them came a Rabbi, bearing the Law of Moses and other Old Testament books. Copies were extant among them in the 17th century. "To them were committed the oracles."

They were travelling by the wonderful overland trade route across Asia through Samarkand and Khorassan, and many another city long since buried in the desert sands until Dr. Aurel Stein re-discovered them for us but yesterday.

The little band was not coming East to preach Judaism, but as merchants bearing rolls of cloth such as had never been seen in China.

They made their way to Kaifengfu, now the capital of Honan, but then the capital of China. The Emperor graciously received them and granted them permission to practise their own religion and to make their home there.

Enthusiasts have seen in these Jews some of the lost ten tribes sent by the King of Assyria across the River Sambatyon on the fall of Samaria, 721 B.C., but all is mere conjecture.

It is gratifying to think that they lived in China for 1800 years without suffering those persecutions which have been the bitter portion of their brethren in Europe. They had their own Synagogue which was still in existence in 1850, but had disappeared completely by the year 1866 when Dr. Martin visited the site.

Roman Catholic missionaries first began their work for China in the 13th century, but the Jesuits were the first to enter the country and live there. Francis Xavier, the greatest of them all, died near Canton, 1552, but none of them suspected the existence of this colony of God's ancient people.

Matteo Ricci reached Peking, January 4th, 1601, and soon he was to receive a strange visitor. In the beautiful month of June a large company of literati might be seen travelling on the great road which leads from Honan to Peking. They are going to Peking

for the grand final examination, out of which they hope to emerge as Doctors of Literature, the highest literary honour of the Empire.

Among them there is one who answers to the unfamiliar name of Ngai, perhaps of the tribe of Ephraim. He is a young Jew. He calls on Ricei. It was the 24th day of June, St. John'the Baptist's day. A long conversation followed, and Ricei learnt for the first time of the existence of the Jewish colony at Kaifengfu.

Three years afterwards Ricci sent a Chinese Christian to investigate the truth of the story. The messenger brought back with him satisfactory evidences of its accuracy. Later, three Israelites from Honan visited Peking and received Christian instruction.

When Jesus was mentioned they said they had heard of Jesus Ben Sirach, but of no other. They shewed no hatred to the cross. All fanatacism, if they ever had it, had passed away. They even offered Ricci the post of rabbi, if he would abstain from pork.

Almost 100 years passed before anything more was heard of the colony. Catholic missionaries had, however, meantime established themselves in Kaifengfu and Father Gozani, in 1706, by direct orders of the Pope began to investigate their condition and history.

Fortunately for us he and other Catholic missionaries sketched a plan of the Synagogue, copied the inscriptions upon its walls and published a very detailed account of their observations and conversations with the Jews.

And this they accomplished before the persecution of the Emperor Yung-Cheng, in 1733, when the Catholic missionaries were driven out of China.

Later, when Protestant missionaries came to China, various attempts were made to get in touch with the colony by letters and Chinese messengers, but with little success until the year 1850 when the "London Society for promoting Christianity amongst the Jews" was able to send two very intelligent Chinese into Honan who brought back a very complete report, corroborating the observations of the Catholic missionaries.

Dr. Martin came too late to see anything but some venerable stones and a few Israelites who sorrowfully confessed that the knowledge of Hebrew had long been lost among them, and they were rapidly becoming swallowed up by the surrounding heathen.

From the tables, which are three in number, we learn various traditions regarding their coming to China and also many peculiarly Jewish doctrines.

The inscriptions are entirely in the Chinese

language, and in the absence of Hebrew compare unfavourably with the Nestorian tablet of Sianfu which in addition to Chinese has Syriac characters engraven upon it. The dates are 1489, 1512, 1663.

Next to the Nestorian tablet, these stones are the most interesting relic of a non-Chinese faith, well worthy of study by all missionaries.

The Synagogue which once stood there has disappeared more completely than even the Temple in Jerusalem, but thanks to the drawings of the Jesuit Fathers preserved in the Vatican, we can reproduce it down to the minutest detail.

The large stone tablets which in accordance with Chinese custom had been set up on various occasions when the Synagogue was repaired or rebuilt contained the usual outlines of Jewish history, more particularly the fortunes of the colony. The Yellow River with its floods had dealt cruelly with them.

The Jewish names from Scripture are easily identified. Various names for the Divine Being are used, numbering altogether 17. These are all borrowed from Chinese literature and Jehovah or Yahveh is not amongst them. There is no allusion to a Messianic hope. Circumcision lingered on, but the valley was full of dry bones, and as we shall see later, no wind of God was there to bring them to life again.

Not only did the colony dwindle in number, it became very poor. Worse still, the knowledge of Hebrew was lost, and their faith suffered rapid deterioration.

They claimed not to worship idols. If so, the lesson of the Captivity had burnt itself in. They also claimed that they did not inter-marry with the heathen when they were first discovered, but this is improbable.

A Jewish writer thinks that the Chinese tolerance had a bad effect upon the Jews, and also that they were overwhelmed by the Chinese ethical system.

The Synagogue was sold for what it would bring as building material and even the precious rolls of the Law were sold into the hands of the unbelievers and are scattered over the libraries of Europe and America.

If you were to visit the site of the Synagogue to-day a strange sight would meet your view. Who are these of foreign aspect who now are seeking health by exercise upon the once sacred ground? They are the Gentiles who are heirs to the promise made to faithful Abraham.

If you inquire where the examination hall is in which our young friends Ngai took his M.A., you will be conducted to the spot and shown a few remaining cells. The rest of the site is occupied by the Provincial Parliament buildings and by the school for the preparation of students for going abroad to Europe and America.

And what of the memorial stones on the

old site? They are now safely housed in a cathedral compound, within sound of the Songs of Zion. There are no Jews now who, like their brethren in Jerusalem, could at the wailing place come and weep over them their despairing "Ichabod." The colony was early called an orphan, for it lost its father, but it is itself now dead.

SIGNS OF THE TIMES.

Under this heading, the Missionary Review of the World says:—

Rev. W. M. Hayes, of Tsingchowfu, who has been a missionary in China for over thirty years, records some interesting signs of progress in letters from native evangelists.

The first of these is the prevalent desire of the women to learn. One elder wrote that while itinerating with a tent which seats about 250 it would be packed with men, while many women gathered around listening on the outside.

It would offend Chinese ideas as to womanly modesty for them to press into the tent among the men, but they are welcome to all the space there is out-of-doors.

The women stand, shifting back and forth on small feet, straining to hear, and show a yearning to know more of the Christian message.

The tendency to accept Christianity by families seems to be growing. This is the way that the Gospel makes its most substantial progress, not in a wave of excitement, which sometimes does more harm than good, but quietly, from family to family, and from village to village.

The word "family" is used in the patriarchal sense, embracing grandfather, father and sons, several families in one, and frequently in one large compound. Families sometimes offer to furnish a room for the evangelist to stay in, or a larger room for worship on Sabbaths.

Mr. Arthur Polhill, of the China Inland Mission, also writes of a spiritual movement in Chengk'o, an unoccupied part of eastern Szechuan. Many of the wealthy in all directions are destroying their idols, and on a recent Sunday over one hundred men and sixty women were present at the service, so that the meeting place was literally crowded out.

In eastern Szechuan, at Taisichen, a large market town, another out-station was opened as the result of the testimony of a Mr. Wang, who has exerted a wonderful influence, so that some thirty families have put away their idols.

Rev. Frank Mason North, of the Methodist Episcopal Church, has been elected president of the Federal Council of Churches of Christ in America, succeeding Dr. Shailer Mathews,

THE DOCTOR'S GREATEST OPPORTUNITY.

BY PAUL W. HARRISON, M.D., ARABIA.

The greatest opportunity open to the Christian doctor to-day is in medical missionary work.

Such work offers the gratification of all his finest professional ideas; it offers such an opportunity for genuine brotherhood as he can find nowhere else; his whole day's work will count with its full weight for the Kingdom of God.

The work of the medical missionary lies in a large and utterly neglected field. I speak more particularly of my own field of Arabia, but what I say is measurably true of all fields that need the medical missionary.

Absolutely nothing is known of hygiene. I remember that one of my Arab neighbors threw his recently dead sheep into the narrow road in front of his house. The road offered him an open spot, convenient in size, and easily accessible. Why not throw the carcass there? The mere fact that a foreigner's nose found the locality almost unlivable for some days did not concern him.

There is no adequate treatment of the sick. Asepsis and anasthesia are unknown. Branding is universally used for every ill, imaginary or real; malaria is common and any notion of how it is to be treated is quite lacking. Tuberculosis is fearfully prevalent, because there is not the faintest idea of how it is spread nor of how it may be prevented.

A medical man with a first-class training, placed in the midst of such conditions, has a wonderful professional opportunity, such a wealth of clinical material that he has all that he can do to keep from being swamped. The only limitations are those of ability, training and physical strength.

Only a few days' journey from the hospital at Busrah is a small district in Persia where perhaps ten per cent. of the population is afflicted with vesical calculus. They come to the hospital for operation in dozens and in hundreds, and for years I have been hoping to have a few free months to spend there in the search for some clue to the etiology of the trouble.

It is a mistake to suppose that the best work can not be done on the mission field; and there is a peculiar satisfaction in maintaining a professional ideal in the midst of great difficulties.

Then, too, the opportunity of the medical missionary is perhaps the finest in the world for the man who really believes in universal brotherhood. After all, the glory of medicine is not its scientific attainments, but, fundamentally, its outlook on all humanity as one family, with medicine as humanity's universal servant.

The East is East, and the West is West, but there is one who brings them together—the medical missionary. The Oriental may

highly respect other westerners; he may even regard them with an almost superstitious reverence, but the doctor he knows as a brother.

When his boy has run away or when some new tax has been levied, when his daughter is to be married, or when his baby is to be buried, it is to the doctor that he is likely to come.

I know of no field that surpasses in opportunity for brotherliness that of the medical missionary. His many friends come to him for help and advice on all kinds of subjects, taking his time, but not interfering, however, with his real work; for he is there to be a big brother to men and women and children who have no other, and whose needs are pitifully intense.

His is a job that puts a man's soul next to the naked needs of the world, that turns the hair gray, that shortens life—but for the man who really believes in universal brotherhood it is a magnificent work.

UNITARIAN DOGMATISM.

Recently, Dr. Charles W. Eliot has given himself to creed-making, and this in the face of the cry of liberalism against creeds and against definitions.

His creed begins: "We believe in a living God who inspires and vivifies the Universe." It closes with this intense dogmatism: "We believe that mankind would get along better than they do now, if it were positively known that the heaven of Revelation had been burnt and hell quenched."

This is "the full corn in the ear" of Unitarianism and liberalism, and it is well to see the nature of the crop in its full growth

Thus it appears that full-fledged Unitarianism as set forth by this representative scholar and man of culture, with one fell sweep strikes out all immortality, destroys all hope, and takes away all sense of final accountability, and thus returns to the barren desert of heathenism,—"Eat, drink, and be merry, for to-morrow you die."

Every man who turns away from the infallible revelation of God sets his face toward this awful conclusion. It is only a matter of drift and degree, unless there be an absolute conversion, and about-face.

The man who says he believes all the evangelical facts, but they can either be ignored or regarded as subsidiary, joins this company, and is rushing toward the precipice beyond which there is no stop, save at the lowest bottom.

Utterances like Dr. Eliot's which have been spread over all the nation warn Christian people to the effect that they must stand and stand by their testimony, in order to save themselves and others.—The Philadelphia "Presbyterian."

	Classic and Piers	20.00	D. T. W. W. Harris 980
The Church Funds, West.	Onondaga	. 41.50	Rv F W K Harris 9.80 Riverfield 140.55 Rv J E Menancon 10.80
	Walpole Tp, ss Shallow Lake	5.00	Manitoba.
SUMMARY OF RECEIPTS.	Shallow Lake Otta, St And	. 11.20	Hartney 256.80
During Jan. 1 to	Windsor, St And	. 10.00	Hartney 256.80 Fairfax 36.00 Millerway 5.00 Brandon, Knox 75.00 Moore Pork 3.50
March Mar. 31.	Mrs G J B Ramsden.	. 25.00	Brandon, Knox 75.00
Home Missions \$5,097.98 \$9,014.06	Mas Da D. I. Ess	8.08	Pinnio vne 25.00
Foreign Missions	N and S Nissouri	. 41.80	Ry David Fleming 5.00
Aged Ministers' Fund 115.00 137.00	Severn Bridge	. 15.00	Wpg, St Ste 200.00 Wpg, King Mem 46.20
Assembly Fund 92.50 104.70	Ham, Central	770.00	Simon McKinnon. 23.00 Wpg, St Ste. 200.00 Wpg, King Mem. 46.20 Wpg, St Pa Chin. 20.00 Seeburn. 31.00 Wellwood, Oberon. 35.00 Rivers. 18.25 Hartney. 42.50 Carroll. 46.40
Pointe-aux-Trembles 732.00 927.00 Deaconess Home 6.00 16.00	Roy's	377.00	Wellwood, Oberon 35.00
S. Schools, Y. P. Societies 99.00 128.00	Teeswater, Kx Paisley	150.00	Hartney
Montreal College 8.00 8.00	Mrs Hurdon	250.00	Carroll 46.40
Queen's College	Harrison, Guth	. 34.00	Saskatchewan.
Manitoba College 7.00 9.00	Preston	. 81.70	Stewart
Saskatchewan College 170.00 195.00	Owen S, Div	475.00	Stornoway ss 5.00
Westminster Hall	St George Camlachie	. 30.00	Anglia ss
Westimister Hall	St Cath, 1st	300.00 E 50.00	Red Fox
RECEIVED DURING MARCH	Thedford	. 37.50	Calvin
At the Presbyterian Offices, Toronto,	Tor, Col St cl	. 9.00	Tyvan ss
By Rev. John Somerville, D.D.,	Whitney yps	. 10.00	Est Neil McFadyn 100.00
and divided among the runds	Depot Harborss	. 67.00	Kennedy, ss
By P.F. Garding \$10.45 Barton 34.00	Strabane	. 16.00	Rv G B McLennan 8.20 Wadena
Coldwater	Whitby	136.00	Mrs. Pickerell 2.00 Kingsland 10.00
Cardinal	Grand Bend	. 14.00	Kindersley ss 8.60
Korah	Arnprior Beaverton	150.00 227.78	Saskatoon, St Thos 75.00
John Gibson	Madoc ss Owen Sd. Kx	$\frac{12.00}{100.00}$	Kindersley 50.00
Tor, St. Giles' 698.75 Bracebridge 76.00	Caledon E, Kx	26.00	Alberta.
Ripley, Knox 224.00 Prescott	Markham, St And	. 35.00	Calgary, Chin \$8.60
W Adelaide	Tor Dufferin	50.70	Sarcee ss 10.00
	Don't Lancon	. 30.00	Edminto Dobuten 484 55
Barrie	Dundas Oro, Esson	340.00 . 25.00	Edmntn, Robrtsn484.55 Homewood36.00
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox. 243.80 Moostone. 39.00 Ottawa, St. And. 980.00 Woodstock, Kx. 350.00	Oro, Esson. Clinton, ss. Avonbank.	340.00 . 25.00 . 11.00 . 67.00	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00
Sarrie	Dundas. Oro, Esson. Clinton, ss. Avonbank Woodville. Perth Knoy	340.00 . 25.00 . 11.00 . 67.00 214.16 206.00	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00
Sarrie	Dundas Oro, Esson Clinton, ss Avonbank Woodville Perth, Knox Caledon Mrgat McTavish	340.00 . 25.00 . 11.00 . 67.00 214.16 206.00 . 34.00	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Strathcona, Kx 100.00 Coalhurst 7.00 Jumbo Valley 21.90
17.00 Wallacebg, yps. 24.00	Oro, Esson. Clinton, ss. Avonbank. Woodville Perth, Knox. Caledon. Mrgrt McTavish. Clifford.	340.00 . 25.00 . 11.00 . 67.00 214.16 206.00 . 34.00 . 10.00	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Strathcona, Kx 100.00 Coalhurst 7.00 Jumbo Valley 21.90 Vermilion ss 5.00 Malvace 3 85
17.00 Wallacebg, yps. 24.00	Oro, Esson. Clinton, ss. Avonbank. Woodville Perth, Knox. Caledon. Mrgrt McTavish. Clifford. Markham, Mel. Linwood.	340.00 .25.00 .11.00 .67.00 214.16 206.00 .34.00 .10.00 .97.00 .39.93 .27.50	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Strathcona, Kx 100.00 Coalhurst 7.00 Jumbo Valley 21.90 Vermilion ss 5.00 Melrose 3.85 Mrs. Annie McKenzie 10.00 202 25
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone. 39.00 Ottawa, St. And. 980.00 Woodstock, Kx. 350.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Primrose ss. 10.00 Mt Pleasant ss. 30.00 Primrose y 13.50 Leeburn 7.10 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt. Little 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta. 25.00 Innerkip 3.00	Dundas. Oro, Esson. Clinton, ss. Avonbank. Woodville. Perth, Knox. Caledon. Mrgrt McTavish. Clifford. Markham, Mel. Inwood. Balderson. Scarboro', Kx.	340.00 . 25.00 . 11.00 . 67.00 214.16 206.00 . 34.00 . 10.00 . 97.00 . 39.93 . 27.50 . 10.00 . 150.00	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Stratheona, Kx 100.00 Coalhurst 7.00 Jumbo Valley 21.90 Vermilion ss 5.00 Melrose 3.85 Mrs. Annie McKenzie 10.00 Vulcan 6.25
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone 39.00 Ottawa, St. And 980.00 Woodstock, Kx. 350.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Primrose ss. 10.00 Mt Pleasant ss. 30.00 Sowerby 13.50 Leeburn 7.10 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt Little 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta 25.00 Innerkip 3.00 Friend 5.00 Bolsover 250.00 Freedon Falls 27.00 Kitchener 500.00	Dundas. Oro, Esson. Clinton, ss. Avonbank. Woodville. Perth, Knox. Caledon. Mrgrt McTavish. Clifford. Markham, Mel. Inwood. Balderson. Scarboro', Kx. Jean Mackintosh. Dunn's Vallev.	340.00 . 25.00 . 11.00 . 67.00 . 214.16 206.00 . 34.00 . 10.00 . 39.93 . 27.50 . 10.00 . 5.00 . 8.34	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Strathcona, Kx 100.00 Coalhurst 7.00 Jumbo Vatley 21.90 Vermilion ss 5.00 Melrose 3.85 Mrs. Annie McKenzie 10.00 Vulcan 6.25 British Columbia Commonage \$12.00
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone 39.00 Ottawa, St. And 980.00 Woodstock, Kx. 350.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Sowerby 13.50 Leeburn 7.10 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt. Little 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta 25.00 Innerkip 3.00 Friend 5.00 Bolsover 25.00 Woodlands 150.00 Kitchener 500.00 Woodlands 150.00 Bridgeburg 20.00 Woodlands 5.00 Tor Runpymede 119.00	Dundas. Oro, Esson. Clinton, ss. Avonbank. Woodville. Perth, Knox. Caledon. Mrgrt McTavish. Clifford. Markham, Mel. Inwood. Balderson. Scarboro', Kx. Jean Mackintosh. Dunn's Valley. Forrstr Est. 5	340.00 . 25.00 . 11.00 . 67.00 . 214.16 . 206.00 . 34.00 . 10.00 . 39.93 . 27.50 . 10.00 . 150.00 . 8.34 . 162.20	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone 39.00 Ottawa, St. And 980.00 Woodstock, Kx. 350.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Sowerby 13.50 Leeburn 7.10 Seaforth 7.10 Seaforth 72.34 Robt. Little 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta 25.00 Innerkip 3.00 Friend 5.00 Bolsover 25.00 Fenelon Falls 27.00 Woodlands 150.00 Bridgeburg 20.00 Woodlands 150.00 Bridgeburg 20.00 Mattawa 1.00 Tor, Cooke ss. 75.00	Dundas. Oro, Esson. Clinton, ss. Avonbank. Woodville. Perth, Knox. Caledon. Mrgrt McTavish. Clifford. Markham, Mel. Inwood. Balderson. Scarboro', Kx. Jean Mackintosh. Dunn's Valley. Forrstr Est. 5	340.00 .25.00 .21.00 .67.00 214.16 206.00 .34.00 .97.00 .39.93 .27.50 .10.00 .5.00 .8.34 .162.20	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Stratheona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel 2.35 Terrace 3.00
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone 39.00 Ottawa, St. And 980.00 Woodstock, Kx. 350.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Sowerby 13.50 Leeburn 7.10 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt Little 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta 25.00 Innerkip. 3.00 Friend 5.00 Bolsover 25.00 Fenelon Falls 27.00 Kitchener 500.00 Woodlands 150.00 Bridgeburg 20.00 Mattawa. 1.00 Tor, Cooke ss. 75.00 Guelph, St. And 100.00 Quaker Hill 15.00 Rv Robrt Knowles 8.60 Mrs A L Murray. 10.00	Dundas. Oro, Esson. Clinton, ss Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford Markham, Mel Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. 5 Quebec. Kinnear's Mills.	340.00 25.00 11.00 67.00 214.16 206.00 34.00 10.00 97.00 39.93 27.50 10.00 150.00 .5.00 .8.34 3,162.20	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzle 10.00 Vulcan Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel 2.35 Terrace 3.00 Rv W W Peck 13.80
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone 39.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Primrose ss. 10.00 Mt Pleasant ss. 30.00 Sower by 13.50 Leeburn 7.10 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt Little 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta 25.00 Innerkip 3.00 Friend 5.00 Bolsover 25.00 Fenelon Falls 27.00 Kitchener 500.00 Woodlands 150.00 Bridgeburg 20.00 Mattawa 1.00 Tor, Cooke ss. 75.00 Guelph, St. And. 100.00 Quaker Hill 15.00 Rv Robrt Knowles 8.60 Mrs A L Murray 10.00 Rv Robrt Knowles 8.60 Mrs A L Murray 10.00 Adelaide ss. 6.00 S Nissouri 10.00	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Caledon. Mrgrt McTavish Clifford. Markham, Mel Inwood Balderson. Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. 5 Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr.	340.00 25.00 11.00 214.16 206.00 34.00 10.00 97.00 39.93 27.50 150.00 8.34 4,162.20 \$30.20 \$30.20 38.95 200.00	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Stratheona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.80 Riverview 8.00 Mud Bay. 9.75
Barrie. 117.00 Wallacebg, yps. 24.00 Ottawa, Knox 243.80 Moostone 39.00 Ottawa, St. And. 980.00 Woodstock, Kx. 350.00 Avonbank ss. 15.00 Peterboro, Kx ss. 56.06 Albrt Ruthrfrd. 5.00 J D McArthur 5.00 Primrose ss. 10.00 Mt Pleasant ss. 30.00 Sower by 13.50 Leeburn 7.10 Rv W A McIlroy 6.95 Baden 10.00 Seaforth. 72.34 Robt. Little. 12.50 Fergus, Mel ss. 79.50 Gordon McGregor 60.00 Margrt Goldie. 350.00 Markham, Mel guild 9.00 Dorchestr Sta 25.00 Innerkip. 3.00 Friend. 5.00 Bolsover 25.00 Fenelon Falls. 27.00 Kitchener. 500.00 Woodlands. 150.00 Bridgeburg. 20.00 Woodlands. 150.00 Bridgeburg. 20.00 Mattawa. 1.00 Tor, Cooke ss. 75.00 Guelph, St. And. 100.00 Quaker Hill. 15.00 Rv Robrt Knowles 8.60 Mrs A L Murray. 10.00 Nipissing. 3.00 Harrington, bc. 25.00 Corbetton ss. 6.00 S Nissouri 10.00 Corbetton ss. 6.00 Tor, Emmanuel 150.00 Corbetton ss. 6.00 Mrs Robradale 47.00 Marlora.	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Caledon. Mrgrt McTavish Clifford. Markham, Mel Inwood Balderson. Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. Quebec. Kinnear's Mills. Reid's Church. Mont. Cal-Wmstr. Mont. Cal-Wmstr. Mont. Cal-Wmstr. Mont. Cal Chin	340.00 25.00 11.00 214.16 206.00 34.00 10.00 97.00 39.93 27.50 10.00 150.00 8.34 36.162.20 \$30.20 38.95 200.00 36.95	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Stratheona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck 13.80 Riverview 8.00 Mud Bay. 9.75 Nova Scotia.
Darrie	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mirgrt McTavish Clifford. Markham, Mel Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. 5 Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont Cal Chin Ry Dr Love. Mrs A Boulter. Rey A D Martin	340.00 .25.00 .11.00 .27.00 .27.00 .27.00 .34.00 .34.00 .34.00 .39.93 .27.50 .10.00 .5.00 .5.00 .8.34 .162.20 \$30.20 .38.95 .20.00 .38.95 .20.00 .38.95 .20.00 .38.95 .20.00 .38.95	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Strathcona, Kx 100.00 Coalhurst 7.00 Jumbo Valley 21.90 Vermilion ss 5.00 Melrose 3.85 Mrs. Annie McKenzie 10.00 Vulcan 6.25 British Columbia Commonage \$12.00 Vancr, 1st 37.75 Rv Campbell Brown 1.00 Quesnel 2.35 Terrace 3.00 Rv W W Peck 13.80 Mud Bay 9.75 Nova Scotia Ry A D Stirling 6.35 Mr W H Chase 250.00
Darrie	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mirgrt McTavish Clifford. Markham, Mel Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont Cal Chin Ry Dr Love. Mrs A Boulter Rev A D Martin Ry G Livingstone.	\$30.20 \$30.00 \$25.00 \$11.00 \$214.16 206.00 34.00 10.00 97.00 15.00 \$3.27.50 10.00 \$3.27.50 15.00 \$3.27.50 \$3.27.50 \$3.27.50 \$3.20 \$3	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Stratheona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.50 Melrose. 3.85 Mrs. Annie McKenzle 10.00 Vulcan 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.80 Riverview. 8.00 Mud Bay. 9.75 Nova Scotia. Ry A D Stirling. 6.35 Mr W H Chase. 250.00 Rv E H Ramsay. 8.40 Rv W W Porbres. 7.05
Darrie	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford. Markham, Mel Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont Cal Chin Rv Dr Love. Mrs A Boulter Rev A D Martin Rv G Livingstone. Mont, Erskine. Mont, Erskine.	\$30,00 25,00 11,00 67,00 214,16 206,00 34,00 10,00 97,00 15,00 5,00 5,00 8,34 162,20 \$30,20 38,95 200,00 6,95 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00 15,75 250,00	Edmntn, Robrtsn. 484.55 Homewood 36.00 North Hill 29.37 Magrath ss 5.00 Three Hills ss 30.00 Stratheona, Kx 100.00 Coalhurst 7.00 Jumbo Valley 21.90 Vermilion ss 5.00 Melrose 3.85 Mrs. Annie McKenzie 10.00 Vulcan 6.25 British Columbia Commonage \$12.00 Vancr, 1st 37.75 Rv Campbell Brown 1.00 Quesnel 2.35 Terrace 3.00 Riverview 8.00 Mud Bay 9.75 Nova Scotia 8 Rv A D Stirling 6.35 Mr W H Chase 250.00 Rv E H Ramsay 8.40 Nev Wn Forbes 7.05 Rv D C Ross 7.90
Darrie	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford. Markham, Mel Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont Cal Chin Rv Dr Love. Mrs A Boulter Rev A D Martin Rv G Livingstone. Mont, Esskine. Mont, Eskine. Mont, St Giles, frnds. Scotstown ss. Rockburn ss.	\$30,20 \$30,20 34,00 67,00 67,00 214,16 206,00 34,00 10,00 97,00 150,00 50,00 \$30,20 \$30,20 \$30,20 \$30,20 \$30,20 \$4,162,20 \$30,20 \$5,00 \$	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.80 Riverview. 8.00 Mud Bay. 9.75 Nova Scotia. Rv A D Stirling. 6.35 Mr W H Chase. 250.00 Rv E H Ramsay. 8.40 Rv W W Forbes. 7.05 Rv D C Ross. 7.90 Miscellaneous.
Darrie	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford. Markham, Mel Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont Cal Chin Rv Dr Love. Mrs A Boulter Rev A D Martin Rv G Livingstone. Mont. St Giles, frnds. Scotstown ss. Rockburn ss. Adderley Hillhurst.	\$30.20 \$30.25 10.00 67.00 214.16 206.00 34.00 10.00 97.00 150.00 5.00 8.34 162.20 \$30.20 38.95 200.00 36.00 6.95 250.00 15.75 6.75 35.00 54.00 54.00 55.00 55.00 6.95 6.75	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.80 Riverview. 8.00 Mud Bay. 9.75 Nova Scotia. Rv A D Stirling. 6.35 Mr W H Chase. 250.00 Rv E H Ramsay. 8.40 Rv W W Forbes. 7.05 Rv D C Ross. 7.90 Miscellaneous. Edinburgh Miss Macdonald's School. \$213.86
Barrie 17.00 Wallacebg yps 24.00 Ottawa Knox 243.80 Moostone 39.00 Avonbank 15.00 Peterboro Kx 55.00 Avonbank 15.00 Peterboro Kx 55.00 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Primrose 10.00 Mt Pleasant 50.00 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt Little 12.50 Fergus Mel 55.00 J D McArthur 10.00 Margrt Goldie 350.00 Markham Mel guild 9.00 Margrt Goldie 350.00 Markham Mel guild 9.00 Dorchestr Sta 25.00 Innerkip 3.00 Friend 5.00 Bolsover 25.00 Fenelon Falls 27.00 Kitchener 500.00 Woodlands 150.00 Bridgeburg 20.00 Princeton Young's 5.00 Tor Runnymede 119.40 Mattawa 1.00 Tor Cooke 55.00 Guelph St And 100.00 Quaker Hill 15.00 Rv Robrt Knowles 8.60 Mrs A Murray 10.00 Adelaide 47.00 Marmora 22.00 Mt Hamilton 22.00 Drummond Hills 8.00 Mt Hamilton 22.00 Drummond 150.00 Mt Hamilton 22.00 Clinton Willis 16.90 Lancaster Kx 30.00 K S Ms 30.00 Queen's uma 150.00 Queen's uma 150.00 Walkervil, ss 27.31 Est G Forgie 500.00 Rodney abc 25.00 Est Mrs Chuciag 52.80 Rodney abc 25.00 Est Mrs Chuciag 52.80 Rodney abc 25.00 Est Mrs Chuciag 52.80 Rainy River Ss 4.00 Lancaster 50.00 Rainy River 50.00 Est Mrs Chuciag 52.80 Rodney abc 25.00 Est Mrs Chuciag 52.80 Rodney abc 25.00 Est Mrs Chuciag 52.80 Rodney 26.40 Rodn	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford. Markham, Mel. Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. 5 Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont, Cal-Wmstr Mont Cal Chin Rv Dr Love. Mrs A Boulter Rev A D Martin Rv G Livingstone. Mont. St Giles, frnds. Scotstown ss. Rockburn ss. Adderley Hillhurst. Mont. Cres. Ormstown Vil ss.	\$30.20 \$30.20 \$10.00 \$14.16 206.00 34.00 97.00 10.00 97.00 150.00 5.00 8.34 162.20 \$30.20 38.95 200.00 15.00 6.95 250.00 15.00 5.00 6.95 250.00 15.00 5.00 6.95 250.00 15.00 5.00 6.95 250.00 15.00	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.80 Riverview. 8.00 Mud Bay. 9.75 Nova Scotia. Rv A D Stirling. 6.35 Mr W H Chase. 250.00 Rv E H Ramsay. 8.40 Rv W W Pocks. 7.05 Rv D C Ross. 7.90 Miscellaneous. Edinburgh Miss Macdonald's School. \$213.86 "Dorcas" 5.00 Dr F Carr-Harris. 100.00
Sarrie 17.00 Wallacebg yps 24.00 Ottawa Knox 243.80 Moostone 39.00 Avonbank 15.00 Peterboro Kx 55.00 Avonbank 15.00 Peterboro Kx 55.00 Albrt Ruthrfrd 5.00 J D McArthur 5.00 Primrose 10.00 Mt Pleasant 50.00 Rv W A McIlroy 6.95 Baden 10.00 Seaforth 72.34 Robt Little 12.50 Fergus Mel 8s. 79.50 Gordon McGregor 60.00 Margrt Goldie 350.00 Markham Mel guild 9.00 Dorchestr Sta 25.00 Innerkip 3.00 Friend 5.00 Bolsover 25.00 Fenelon Falls 27.00 Kitchener 500.00 Woodlands 150.00 Bridgeburg 20.00 Princeton Young's 5.00 Tor Runnymede 119.40 Mattawa 1.00 Tor Cooke 8s 75.00 Guelph St And 100.00 Quaker Hill 15.00 Rv Robrt Knowles 8.60 Mrs A Murray 10.00 Adelaide 47.00 Marmora 22.00 Mt Hamilton 22.00 Drummond Hill 8s 8.00 Mt Hamilton 22.00 Drummond 150.00 Millsdale 47.00 Marmora 20.00 Mt Hamilton 22.00 Crieval 155.00 Mono East 2.00 Eglinton 160.00 Queen's uma 150.00 Midhurst 8s 24.00 Orullia ywms 25.00 Ottawa Wmstrs 25.00 Mondey abc 25.00 Est Mrs C McCuaig 52.80 Rodney abc 25.00 Corswell 16.90 Rodney abc 25.00 Corswell 1	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford. Markham, Mel. Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. 5 Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont, Cal-Wmstr Mont, Cal-Wmstr Mont Cal Chin Rv Dr Love. Mrs A Boulter Rev A D Martin Rv G Livingstone. Mont, St Giles, frnds. Scotstown ss. Rockburn ss. Adderley Hillhurst. Mont. Cres Ormstown Vil ss. St Louis de Gonz Our Chal lbe	\$30.20 \$30.20 \$10.00 \$14.16 206.00 34.00 10.00 97.00 150.00 5.00 \$30.20 \$30	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.80 Riverview. 8.00 Mud Bay. 9.75 Nova Scotia. Rv A D Stirling. 6.35 Mr W H Chase. 250.00 Rv E H Ramsay. 8.40 Rv W Torbes. 7.05 Rv D C Ross. 7.90 Miscellaneous. Edinburgh Miss Macdonald's School. \$213.86 "Dorcas" 5.00 Dr F Carr-Harris. 100.00 Pr Rv Wm Shearer. 98.40
Pointe-aux-Trembles	Dundas. Oro, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Clinton, Esson. Avonbank Woodville Perth, Knox Caledon. Mrgrt McTavish Clifford. Markham, Mel. Inwood Balderson Scarboro', Kx Jean Mackintosh Dunn's Valley. Forrstr Est. Quebec. Kinnear's Mills. Reid's Church. Mont, Cal-Wmstr Mont, Cal-Wmstr Mont Cal Chin Rv Dr Love. Mrs A Boulter. Rev A D Martin Rv G Livingstone. Mont, St Giles, frnds. Scotstown ss Rockburn ss Adderley. Hillhurst. Mont. Cres Ormstown Vil ss St Louis de Gonz Que, Chal lbc. Rv W Cruikshank	\$30.20 \$30.25 \$30.20 \$34.00 \$11.00 \$214.16 206.00 34.00 10.00 97.00 150.00 5.00 5.00 6.95 200.00 15.00 6.95 250.00 15.00 5.00 5.00 6.95 250.00 15.00 5.00 5.00 5.00 6.95 250.00 15.00 5.00 5.00 5.00 5.00 5.00 5.00 6.95 250.00 5.00 5.00 5.00 5.00 5.00 5.00 5.00 5.00 6.05 6.00 6.05 6.00 6.05 6.00 6.	Edmntn, Robrtsn. 484.55 Homewood. 36.00 North Hill. 29.37 Magrath ss. 5.00 Three Hills ss. 30.00 Strathcona, Kx. 100.00 Coalhurst. 7.00 Jumbo Valley. 21.90 Vermilion ss. 5.00 Melrose. 3.85 Mrs. Annie McKenzie 10.00 Vulcan. 6.25 British Columbia. Commonage. \$12.00 Vancr, 1st. 37.75 Rv Campbell Brown 1.00 Quesnel. 2.35 Terrace. 3.00 Rv W W Peck. 13.00 Rv W W Peck. 13.80 Mud Bay. 9.75 Nova Scotia. Rv A D Stirling. 6.35 Mr W H Chase. 250.00 Rv E H Ramsay. 8.40 Rv W W Forbes. 7.05 Rv D C Ross. 7.90 Miscellaneous. Edinburgh Miss Macdonald's School. \$213.86 "Doreas" 5.00 Dr F Carr-Harris. 100.00 Pre W W Brunswick. Wilf M Robrtsn. \$3.00 New Brunswick.

Che Church Funds, East.

SUMMARY OF RECEIPTS.

*	During	Feb. 1 to	By Rev. Thomas Stewart, D.D.,
	Mar.		
Foreign Missions		\$3,095.97	As Directed by the Donors.
Home Missions	266.27	438.27	As Directed by the Donors.
Augmentation	86.50		Acknowledged \$2,794.90 Rv Jacob Layton 5.00
College	43.00	220 50	New London 65.00 Kentville 93.00
Aged Ministers' Fund	2.00	8.00	St John, St And ss 9.00 Annabel Hill 5.00 Springside 95.00 Hopewell, Un 4.00
Pteaux-Trembles Scl		117.00	St James and Union 7.00 Bedford ss 30.00
Home Missions West		5.00	Pictou Landing 11.00 Drummondvilless 2.00
S. Schools & Y. P. Soc	11.00	31.00	Refund. 58.50 Oak Bay Mills ss. 3.00 Mrs Daniel Ross. 60.00 James D Lawson. 135.00
Assembly Fund		4.59	Est Violet Hndrsn 18.54 St James and Union 7.00
Bursary Fund		55.00	Friend of Missions 300.00 John G MacKenzie 5.00
Library Fund		*****	Hantsport
Widows' & Orphans' Fd		5.00	Windsor, ss
Social Service, etc	3.00		Be A N MacDonald 150.00 Quoddy, Mos Riv 34.00
,			Bridgewater
	\$1,358.74	\$4,152.83	W M S

THE MORMON MENACE.

The following from "The Presbyterian of the South" has its warning for Canada.

Mormonism is one of the greatest menaces which threaten this country. If people generally realized the greatness of the danger from this gigantic organization, the citizens of this country who believe in the fundamental principles upon which the government is founded would rise in their might and crush it as a political power. Of course it must be dealt with in a different way as a religious power and influence.

There had been a feeling with many that the Mormons were all in Utah and that the rest of the country need not be concerned about it. The fact is that there is not a State in the union nor a civilized country in the world which is not feeling their in-

fluence

Their missionaries are constantly going all over this country teaching their doctrines and circulating their literature. This propaganda has generally been of a very quiet kind, but it seems now that they are coming

more into the open.

Following the example of that unmitigated fakir, Pastor Russell, they are now making use of the secular press by furnishing the weekly papers with their sermons. The Christian people of the country should enter their most vigorous protest against their publication.—Presbyterian of the South.

NEW TYPE OF TEMPLE.

The Immanuel Baptist Church, Chicago, membership 2,500, is to build a large twelvestorey structure. The district has changed from residence to boarding house and business.

from residence to boarding house and business. This "city temple" will provide dining facilities for business men, working girls and for unemployed men; four stores will be on the first floor; the church with its auditoriums and chapels, will occupy four floors, front and back; offices and apartments to rent to religious organizations and business houses will take up the other floors.

That is better than leaving the business and boarding house district without churches.

POCKETBOOK SOBBING.

RECEIVED DURING MARCH
At the Presbyterian Offices, Halifax,

D. D. Thomas Stowart D.D.

An old negro "mammy" gave in her own way a great truth:—

"'Hits a sad case dat I has shed a barrel ob tears ober" Sis Caline says 'bout some po' fambly, a-sniffin' through her nose."

"'Dat sho' is a lot ob tears,' says I 'but what is you give dat po' fambly, Sis Caline? Hit would be more comfortin' to dem hungry chilluns ef you would quit cryin' a while, an' git busy cookin' 'em up somethin' to eat, an' gittin' together a bundle of cloes fo' dem."

The Presbyterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each RECORD in a parcel. The RECORDs for a congregation are not sent to different addresses at the same Post Office.

All the RECORDs for a congregation should go to one address.

As the Record is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the Assembly to a.l. There is no other way in which so much Home Mission work can be done for 30 per us

Payments should be made by money order.

Do not mail money unregistered,

Make cheques payable at par,

Do not send stamps,

Samples sent free to any who will distribute them

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.

BOYRIL

gives

Strength to Win

NO NEED OF CHOKING.

He was one of those sharp laymen, always ready with a question which he hoped would prove a poser. So when the new minister came to dine, he thought to stump him by asking,

"Don't you come across a good many things in the Bible that you don't understand, like the problem of Cain's wife, for instance?"

"Oh, yes, of course," acknowledged the clergyman.

"Well, what do you do about it?"

"I simply do just as I would while eating a nice fresh herring. When I come to the bone I quietly lay it to one side, and go on enjoying the meal, letting any idiot that insists on choking himself with the bone in his herring do so."—Ex.



MADE IN CANADA

GOOD GOLD



WHITE AS SNOW

WABASSO

HAVE YOU USED—WABASSO SHEETINGS

WABASSO SHEETS

WABASSO CIRCULAR PILLOW COTTON

WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

One of the most awful effects of sin is its recoil upon the soul.

Money may always be a beautiful thing. It is we who make it grimy.

There is an infinite difference between making a living and making a life.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

The majority of men are lost, not because they sought wickedness, but drifted into it.-

There is never an occasion wherein we cannot be sweet and reasonable, as well as right.

Personal consecration, it is suggested, should be spelled "purse-and-all" eration."

There is a better thing to ask than exemption or escape from sorrows, even grace to bear them rightly.

Christ arises and shines upon souls, in order that they may arise and shine .-Robert Murray McCheyne.

There is one thing that even God cannot do. When we repent He cannot give back the lost time or wasted opportunities.

It is never in ease or luxury, with freedom from sense of need and care, that the world's best and strongest helpers are trained.

The strength of a man's virtue is not to be measured by the efforts he makes under pressure, but by his ordinary conduct.— Pascal.

"The man who gets up near the top in wealth, education, business, and who cuts the rope of sympathy and helpfulness between himself and his brother at the bottom, is a coward and a scoundrel."

"Oh, she did so many, many things to make me comfortable and happy while I was there! And she'd never let you feel for a moment that you were indebted to her, as some people do.

Being a Christian will cost us time and strength and money, for Christ requires all these in his service; but he gives us back our time enriched, our strength increased, and for our money the riches that endure forever.

It is impossible to yield to all the impulses of self in things that seem of small importance, and then one day suddenly rise to conquest when a great struggle is on. are preparing to-day for to-morrow's victory or defeat.

If the energy wasted in grumbling were spent in action, man's service to the world would be inconceivably increased.

"I jist like to let her in at the door, the face of her does one good, shure," said an Irish maid of a woman who was always bright.

The poor may be as coveteous as the rich. Love of money depends not upon the amount possessed. The little of one man may be as much his idol as is the abundance of another.

The meek, the disinterested, the unselfish, those who think little of themselves and much of others, who think of the public good and not of their own, who rejoice in good done not by themselves but by others; by those whom they dislike as well as by those whom they love; these shall gain far more than they lose; they shall inherit the earth and its fulness.

THE BEST COSMETIC.

A dear old Quaker lady when asked what cosmetic she used to produce such a lovely complexion, replied: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love."

Truth, prayer, pity, charity, uprightness, and love. Could there be a more perfect circlet of jewels to adorn womanhood? They are priceless, yet free to all .- American Mes-

senger.

IT REMOVES THINGS.

"Alcohol will remove stains from summer clothes." This is true, but it also removes the summer clothes, also the spring, the autumn, and the winter clothes, not only from one who drinks it, but from the wife

and family as well.

It removes the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children, and the happiness out of his home. As a remover of things, alcohol

has no equal.—Boys' World

WE LEARN FROM TUMBLES.

It does not matter how many tumbles you have in this life, so long as you do not get dirty when you tumble. There is the greatest practical benefit in making a few failures in life, said Huxley.

You learn that which is of inestimable

importance—that there are a great many people in the world who are just as clever as you are . . . and you very soon find out, if you have not found it out before, that patience and tenacity of purpose are worth more than twice their weight in cleverness.— Ex:

X

The

Presbyterian



Record



X



CONTENTS.

CALL UPON ME IN THE DAY OF TROUBLE	161
THE WORLD'S GREATEST ASSET	162
WHAT SYNODS HAVE DONE	163
NATURA REDIVIVA	164
OUR FOREIGN MISSIONS	
Touring in India Educational Work in India	165 166
Work for Troops in India	166
Outstation Work in India Indore Christian College	167 168
War's Effect in India	168
The Printed Word In India Theological Seminary at Indore	169 169
Letter from Shanghai	170
YOUNG PEOPLE'S SOCIETIES	
Little Things that Make or Mar	171
Tried and Proved = = = God Our Helper =	171
Applying The Golden Rule	173
UNIOR Y. P. SOCIETIES	
Love of Country	174
Tried and True Promises Kongmoon Hospital •	175 175
Living the Golden Rule	176
The Writing on the Wall	176
LIFE AND WORK	
My Lord and I	177
The War in the Glen The Influence of Mother	177 179
Proportionate Giving	180
How to Determine the Tithe	181 182
A Great Expository Preacher Rivers and Dams	182
THE CHILDREN'S RECORD	
Jack's Certificate of Character	183
Story or inalalidola	184 184
	186
	186
WORLD WIDE WORK	
Where Satan's Seat Is	187
Lucifer's Trust	187 188

"Our opportunities to do good are our talents."— \dot{C} . Mather.

"Do what God calls you to do and you are a success."—Talmage.

"The only preparation for the morrow is the right use of to-day."

A little wrong done to another is a great wrong done to ourselves.

"Perseverance is the only Christian grace that cannot be counterfeited."

"The habit of resting on Christ is the key to a restful life."—F. B. Meyer.

If any one speak evil of you, let your life be so that none will believe him.

"Account him thy real friend who desires thy good, rather than thy good-will."

"Vice stings us, even in our pleasures; but virtue consoles us, even in our pains."

"That man cannot be upright before God, who is unjust and unfair in his dealings with men."

"The first stage to actual sin is to think evil thoughts, the second to love and cherish them."

"It were to be wished that the enemies of religion would at least learn what it is before they oppose it."

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

"Be of good courage, and let us play the men for our people.... and the Lord do that which seemeth Him good."—(2 Sam. 10:12.)

Ottawa Ladies' College

Owned and Controlled by the Presbyterian Church

Reopened Sept. 8th

In new building erected at a cost of \$140.000
The Building is COMPLETE IN EVERY RESPECT and is ABSOLUTELY FIREPROOF
All Departments fully equipped. For full information write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

President

THE TEST OF VALUE IS

On this test the value of The Great-West Life Policies is strikingly obvious.

FOR ten successive years popular opinion has given first place to the GREAT-WEST POLICIES. For ten successive years The GREAT-WEST has written the largest Canadian Business of all Canadian Companies.

During twenty-four successful years—there has been a steadily increasing appreciation of the low premium rates—the high profit returns and the liberal conditions that characterize the Policies of

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE—WINNIPEG

MENEELY & CO. WATERVLIET (West Troy), N. Y.

CHURCH THE OLD CHIME MENEELY FOUNDRY | & OTHER

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soapsthus made. It is truly said:

IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.



ONE CHANCE IN FIFTY YEARS

Jubilee Anniversary of Confederation (1867-1917)

PATRIOTIC DAY, DOMINION DAY, 1st SUNDAY, JULY 1st

Send for a sample copy of the Patriotic Day Order of Service entitled "His Dominion" and an Illustrated List of Patriotic Day Supplies.

Presbyterian Publications Church and Gerrard Streets, TORONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.





RTS EDUCATION APPLIED SCIENCE

Including Mining, Chemical, Civil, Mechanical and Electrical Engineering.

MEDICINE

During the War there will be continuous
sessions in Medicine. HOME STUDY

The Arts Course may be taken by correspondence, but students desiring to graduate must attend one session.

SUMMER SCHOOL GEO. Y. CHOWN JULY AND AUGUST REGISTRAR

REGISTRAR

"WHAT A CHANGE!"

BY A SOUTH CHINA MISSIONARY.

Coming back from the native service a little Chinese maid about seven years old came up behind me and putting her hand in mine we walked along together.

Coming to the corner where I should turn off, I said: "Well, I suppose that you keep on going down this street."

on going down this street."
"Yes, she replied, "but it is all the same. I will just go round with you."

And so we walked on, the little maid chattering away about the wonderful kindergarten she went to, while the white-haired missionary thought what a change this was from the time when he was stoned in the same city fifteen years before!

The Presbyterian Record

VOL. XLII.

JUNE, 1917

No. 6'

"CALL UPON ME IN THE DAY OF TROUBLE I WILL DELIVER THEE AND THOU SHALT GLORIFY ME."

(Ps. 50 : 15.)

"Out of the Depths Have I Cried Unto Thee."

(Ps. 130 : 1.)

In all human discovery and progress in knowledge, of things on earth and things in heaven, in science and theology and all else, there is no advance beyond that call from heaven, and that cry from earth, of three millenniums ago.

Nor has there ever been advance beyond the glad song of gratitude which has ever echoed from earth whenever that call from Heaven has been heard.

"Thou Didst Deliver Me."

There are depths to-day. Many are in them. Depths of worldly trouble, financial perplexity, bereavement, sorrow, sin.

To all of these depths and to every one in them the call from heaven comes. "Call upon Me—and I will deliver thee."

Deliverance from the suffering of the depths may not be seen by us as immediate, nor may it come in the way we would like or the way we think it should come. But in the way that He sees best, if the cry to Him be sincere, it will come. It may not be even recognized as deliverance, but it is sure.

The reason why answer often comes in a different way from what we seek is that God looks upon the deliverance which He gives, in the light of Eternity, in terms of the immortal. We are liable to think of things in the light of the seen and temporal, and to measure by that. And if the answer does not come in terms of time we think the call is vain. But God's answers are always in the terms of Eternity.

He may not restore financial loss. He will turn the heart to treasure in heaven, that cannot fail, the rest of spirit which only He may give. He may not remove bereavement and unite sundered ties here, but He does draw the thoughts to the union beyond—and gives even here the joy of that reunion.

In it all, "He will deliver thy soul" and will adapt all His answers to best effect that will come.

"It may not be my way. It may not be thy way, but yet in His own way," He will deliver and lead out to better things.

Our Church gets into depths. Here, too, there is but one resource when human wisdom fails. If our Church would, with one accord, "Call upon Me in the day of trouble" He would lead Her out in the right way and ere long she would be able to sing "Out of the depths have I cried unto Thee and Thou has delivered me."

Our Empire is in depths greater than ever before. Out of these depths mere human effort will seek in vain to rise. The great need, with all the utmost effort that can be put forth, is that out of her depths she should cry to God, and in His own good time and way He will deliver.

The longer men trust in themselves to get out of the depths, the deeper they sink, whether as individuals, Churches, Nations, Empires. Only He can deliver.

What a blessing unspeakable to have One to whom we can cry out of any depths and who will hear and deliver!

What would the world be in its dark hopelessness without Him!

What folly, what madness it is for men with such a Helper calling, to remain in the depths of sin or sorrow or ill of any kind when surrender to His call brings help and peace.

THE WORLD'S GREATEST ASSET.

Is its manhood and womanhood, not their quantity or numbers, not even their physical fitness, but their moral quality; the stature of the immortal part of them; their likeness to God.

That manhood and womanhood of twenty to thirty years hence is to-day in infancy. What that infancy is in moral quality that manhood and womanhood will be.

The moral quality of that infancy is being moulded to-day by the parents of to-day. Thus, upon the parents of to-day rests not only the moral quality of the world to-day but to-morrow, of the next generation, of all the future.

The most important question of the home is not the quality of mental education given to the children. It is not the style or quality of clothing provided for them, or of food set before them. The most important question by far is the moral impress made upon them, the bent given to character.

To have children educated to play well their part in all their relationships with men is well. To have them educated to play rightly their part in their relation to God is of far more importance, for that will make right all other relationships.

No home can do its part in imparting this moral quality that has not the fullest recognition of God, of His Word, of His Day, of His House, of His worship, and all else that has a part in shaping thought and life.

Who can measure the effect of family worship of the past in moulding the moral quality of a past generation in His Church? Who can measure the loss to the moral quality of the next generation if the so general omission of family worship, and family religious instruction to-day?

The family altar is not a mere appendage to the home. It is one of the vital elements in the ideal of the home, without which no home, in its building of the future generation, can be complete.

By whatever means it is effected, the impression of the fact of God and their duty to Him, bring the plastic nature of the child into contact with God.

Various phases of our mission work in India are set forth in this issue. The articles have all been furnished by the missionaries themselves for the Record. A careful reading of them will give a broader, fuller, clearer idea of what our Church is doing in India.

COMPOUND INTEREST.

In a Bank one can leave interest to be added to the principal and thus have steady increase of principal, but in order to have that increase one has to do without the interest.

In the Christian life one can grow in any good quality but the growth can only be by use of that quality.

The money in the Bank grows to more by being allowed to rest. The good in character grows less if allowed to rest and only grows by exercise.

Dr. Jowett has accepted the call from Fifth Avenue Presbyterian Church, New York, to Westminster Chapel, London, England. In accepting it he writes to them: "I understand you are calling me to the ministry of the Word.... to this great end I shall devote my whole mind and strength... and it will be my constant prayer and aspiration that from Westminster Church there may go forth a spiritual power which will not only help to leaven our own country, but through visiting friends from other nations, may reach even to the ends of the earth."

DYING IDOLS.

In the hills that lie fifteen or twenty miles west of Pekin, there are many fine temples. A few years ago, these were thronged and famous. Now the gods are thick with dust, their fine garments, and even the paint and gilding on their faces, are peeling off.

Few are the pilgrims now, for China is fast losing faith in her gods. Some of the temples are hired to foreigners, and the gods are pushed back out of the way.

The priests will not let them be taken away altogether; but in one temple, where the foreign tenant thought them too hideous, the priest agreed to have a big paper screen put up in front of them, if only there was just a small hole in front of each idol, so that he could see out.

China no longer believes in her idols as she did. She must have something to take their place; will you help to send her the knowledge of the God whom Paul preached to the idol worshippers of Athens?—Sel.

Christ's words pass into proverbs, doctrine, or consolation; but they never pass away, and they are incapable of being exhausted.—

Dean Stanley.

WHAT THE SYNODS HAVE DONE.

Comparative Statement of Congregational Contributions to the Budget.

	1911	1913	1915	1916	1916	1917
Maritime Provinces Montreal & Ottawa Toronto & Kingston Hamilton & London Manitoba Saskatchewan Alberta British Columbia	Receipts \$ 79,164 114,244 162,274 111,335 61,905 18,507 15,660	Receipts \$ 90,671 156,069 225,152 155,966 78,484 37,856 31,992	Receipts \$ 88,912 143,505 217,179 174,937 62,587 41,499 20,339	Special for Deficit \$ 17,638 17,946 36,734 23,404 11,250 5,912 2,921	Total Receipts \$114,166 174,471 266,753 193,147 72,550 50,699 26,672	Allo- cation \$130,000 300,000 450,000 325,000 150,000 90,000 75,000
British Columbia	40,276	51,084	28,530	3,357	29,174	80,000
	\$603,365	\$827,274	\$777,488	\$119,162		\$1,600,000

The Budget Revenue for 1916, including the above congregational contributions, donations and other receipts applied to work provided for in the Budget, was \$1,031,735, as compared with \$866,764 in 1915, an advance of \$164,971. A fine response, but still far short of what the Church ought to do, if vacant fields are to be reopened and urgent new work undertaken.

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Chalmer's Church, Dominion, N.S., to Mr. W. A. Whidden, of Clifton.

Zion Church, Ferrona, N.S., to Mr. A. W. Robertson, of Kennetcook, N.S. Accepted. First Church, New Glasgow, N.S., to Mr. E. H. Ramsay, of Amherst, N.S. Accepted. St. Andrews, Halifax, to Mr. D. MacOdrum,

of Pembroke, Ont.

St. Peters, N.S., to Mr. John Calder.
St. James' Square, Toronto, to Mr. D. N.
Morden, of Ottawa, Ont.
St. Paul's, Guelph, Ont., to Mr. Kennedy
Palmer, of Hawkesbury, Ont.
Lucknow, Ont., to Mr. Robt. MacCallum, of Tara, Ont.

Inductions into

Killam and Prairie Park, Alta; April 10, Mr. Alfred I. Barr. Knox Church, Davidson, Sask., April 12, Mr.

H. Joyce. St. Andrews, Toronto, April 12, Mr. T. H.

Mitchell. St. James' Church, Hamilton, April 26, Mr. A.

De Rose.

Loreburn and Bonny View, Sask., April 27, Mr. D. M. Robertson. Kemp & Walton, N.S., Mr. Chas. H. Ballard.

Scotia, etc., Man., May 1, Mr. Hector Ferguson.

Allenford, Ont., May 1, Mr. Hilton R. Campbell.

Dawn Centre and Oakdale, Ont., May 8, Mr. Victor Mooney.

Lawrencetown and Cow Bay, N.S., May 14, Mr. E. J. Kerr.

Economy and Five Islands, N.S., May 17, Mr. Geo. A. Grant.

Calvin Church, Hamilton, May 22, Mr. Nelson B. Robson.

Knox Church, Waterdown, Ont., June 5, Mr. J. F. Wedderburn.

Resignations of

Blenheim, Ont., Mr. John W. Currie. Westminster Church, Estevan, Sask., Mr. S. O. Nixon.

Monkton & Logan, Ont., Mr. J. D. Fergusson.

RECEIPTS, EAST, FOR 1916.

By REV. T. STEWART, D.D., AGENT, HALIFAX.

Received at the Halifax Office of the Church on account of 1916, from Congregations, exclusive of offerings for the Deficit:

Foreign Missions	\$ 45.288.00
Home Missions, East	13 038 00
Home Missions, West.	2.855.00
Augmentation	10,165.00
College	9,803.00
Aged and Infirm Ministers	2,525.00
Pointe-aux-Trembles Schools	1,458.00
Sunday Schools and Y. P. Soc	2,980.00
Assembly Fund	2,900.00
Rurgary Fund	825.69
Bursary Fund	1,167.00
Widows and Orphans Fund	
Social Service and Evangelism	6,148.00

Total from Congregations......\$96,715.69 Our receipts from congregations have been far in advance of any year within the past fifteen, probably in the history of the office.

Greece is the only Christian State which denies the Scriptures in the vernacular of her people, the prohibition having now been in force fourteen years. It is said that the two millions of population which have passed under her rule since the close of the Balkan War are worse off in this respect than they were while under Turkish rule.

NATURA REDIVIVA.

BY JUDGE SWANSON, KAMLOOPS.

For the RECORD.

Amid all the sorrow of grieving hearts kind nature comes again, to foe and friend alike, bearing her note of gladness and joy, her message of the renaissance of the year. The song of bird, the springing grass and bursting bud proclaim anew the ever fresh evangel of God's loving care for His world. Nature's balm of healing is being poured out afresh over the hurts and wounds made in earth's face by gale and storm.

Through the wintry blast God has thundered His message, but now He speaks in tenderest accents to the children of men. Every wood is vocal with the melody of His joyous songsters. "The fragrant blossoms upon the trees, the tender springing grass, the early flowers peeping through garden and woodland glade proclaim the opening pageantry of the swiftly fleeting year.

"Now has the winter of our discontent become glorious summer,"—and like pardoned sin has fallen behind us into the deep abyss of God's forgetfulness.

Everywhere we are surrounded by the manifestations of His glory—His handiwork in field and forest, the voice of the Eternal amid the hills, to which "we lift up our eyes," and by the sounding sea. The very sea-shells with their dim whispering voices are filled with the sweet mystery of His nearness.

God has truly revealed Himself to us in the pages of nature as well as in His revealed word. It is a book known and read of all, whose hearts are attuned to the divine in nature.

The blossom time of the year with its yearning hopes of fruition in the coming days evidencing God's loving care for us, is tenderly brought home to us by our great Master Teacher, who used these manifestations of God's glory as object lessons to shadow forth great spiritual truths.

In the Sermon on the Mount when seated with His disciples amid the fragrant flowers that decked the grassy hillside of the Horns of Hattin as it sloped away to the silver Lake of Galilee, in the quiet hour of dawn, he points upwards to the birds wheeling in happy flight through the morning air, and says: "Behold the fowls of the air for they sow not neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?"

Or again pointing to the flowers about Him He says: "And why take ye thought for raiment? Consider the lilies of the field how they grow. They toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

As such thoughts come to us, perhaps at this very hour as the grey dawn is breaking over the plains of Flanders and of France thousands of our brave lads, and of brave men opposed to them, equally dear to loved ones beyond the Rhine, are locked in deadly battle.

In the presence of the mysterious forces moving deeply beneath the surface, which seem to hold us all now in their relentless grip, we cannot say that the Church amongst our own people has in the past fulfilled her highest mission. Surely not in the face of Admiral Beatty's message to the nation for the need of a real revival of religion before victory can come to us.

We know that the Church amongst our foes (whose scholars like Harnack stood so high with our theologians) has become completely given over to the militarist propaganda in its most violent form.

How little we know what is before us. In this grave hour of our national peril we need as never before the companionship, the leadership of God.

What atoms we are. Our little lives are swallowed up in the immensity of the Eternal. Little by little the links in the chain of our mortal lives are being severed.

But a few brief months ago millions of brave men were in the full enjoyment of life and home filled with high hopes and ambitions. Today their mortal remains sleep forever in the shell-torn fields of Flanders and of France. Yesterday was theirs, today is ours, but tomorrow belongs to God alone. Life is truly a mystic unfathomable thing, the secret of which God alone can unlock.

The world seems to be breaking from its ancient moorings and to be drifting over uncharted seas under a starless sky. Is the great God who is so imminent, so near to us in the voices of the glad springtime yet so dimly distant from us on the great deep mysterious and troubled waters on which we are as a people now voyaging?

Are we living in such close communion with God that we can indeed say "God is in His Heaven, all's well with His world?" In His word are strewn, like precious gems, the words of promise to comfort and sustain us in this the time of our sore trial and travail. We must renew our hearts' loyalty to Him, as God is now revivifying the face of nature, and then can we rest with full assurance on those sustaining words of the Psalmist, which in generations past have steeled and fortified our forefathers in their times of stress and strain:—

"God is our refuge and our strength, In straits a present aid, Therefore, although the earth remove, We will not be afraid."

Speak kindly and act kindly, and you will be sure to win affection as well as esteem.

Our Foreign Missions

TOURING IN INDIA.

A Message from our Missionaries

To our Church at Home.

Dear Record,—

In all our stations, the work of touring is receiving ever more attention. The season when it can be safely done is not long and the indications are that enquirers will increasingly

be from the villages.

Several missionaries have used the Magic Lantern with good effect. Frequently prejudices are removed by giving illustrated lectures on topics of general interest.

One missionary was frequently asked to speak on better methods of agriculture, and it was found that by doing so a bond of sympathy was created which made the preaching of the Gospel easier.

Touring in Nimar was done by the Mission helpers from Dhar and Mhow while the helpers at Khalghat cared for a section of that farstretching fertile valley.

Miss Weir had the Mhow catechists with her during Mr. Taylor's absence on furlough and toured the Eastern part.

In Khalghat Field.

Mr. Russell was able to spend a few weeks chiefly among the Christians in the Western part of the valley. He says of this:—

"In undertaking a hurried visit to the Khalghat field I had the double object of seeing the work there and making special arrangements for the work at Bhudra among Davaji's people.

"For some years past they had been left very much to Devaji himself who was such a power among them, and was instrumental in bringing so many of them into the Kingdom.

"But his death, in March, made it necessary to form some definite plan for conserving what he had accomplished and for carrying on the work among the people of his caste, regarding whom there had been such promise.

"The plan of having men live at Rajpur (about six miles away) and visit the Bhudra section, had not proved satisfactory, as there are so many interruptions and hindrances, and the work has not developed as it should have done."

We spent some days at Rajpur and paid two visits to Bhudra, besides having some of Devaji's people visit in camp.

"Our first visit was on Sunday when we

held a service, and dispensed Communion, of which several of the people there partook. It was a helpful service to all.

"Two days later we went out and spent some time with them discussing ways and means of developing and establishing the work more thoroughly.

"It was finally decided that Govindram should go to Bhudra for some months, that a house should be obtained or built for him there by the people, and that he should carry on a school for the Christian and other children there, as well as visit the entire neighborhood as frequently as possible, and try to bring to definite decision the numbers who for one reason or another are holding back from outward confession of Christ.

"Arrangements were also made for a concentrating of the whole force of the Khalgat field in that section during the first three months of the new year, and this will be the scene of the special evangelistic effort of the Campaign week in February."

In Dhar Field.

In the Dhar Field, the workers report that "the people of the villages showed more than ordinary interest, and all went to confirm the impression so strongly urged upon us in these days, that the heart of India is preparing, as never before, to seek after God.

"In the midst of so much to stimulate our faith and hope, the one discouraging feature is the vastness of the field, and the impossibility, with our present staff, of reaching it in any adequate way with the Gospel Message.

"Mr. Smillie spent strenuous months touring over the Dhar field, visiting particularly the outstations, and found everywhere a friendly attitude shown. The same report comes from Mr. McDonald in his tours among the Bhils as well as from Banswara, where Mr. Cock and his helpers have spent months in the jungles.

"Dr. Campbell, in spite of his forty years of work in India, was able to make occasional short trips to outstations and other villages to examine and baptize enquirers.

"He visited twice the city of Bhopal, which is 175 miles to the N. W. of Rutlam. It is the capital of one of the largest States in Central India.

"It was chiefly to look after and administer the Sacraments to some Indian Christians resident there that, with the hearty consent of the Friends' Missionaries who work in that field, he began visiting them at intervals."

EDUCATIONAL WORK.

In Central India Mission.

Education and Evangelism go hand in hand. The one is the complement of the other.

Mission schools and colleges serve a threefold purpose.

(1) They do a great deal to break up prejudice and prepare the way for a genuine reception of the Gospel message.

(2) They serve as centres of instruction for new converts.

(3) They provide for the education of the children of our Christian families in Christian surroundings.

Early in the year the Mission Councils took a forward step by appointing a Board of Education whose work it should be to strive to unify the whole educational work of the Mission, and bring the various institutions into closer and more vital relation with each other.

On the return of Dr. King from Canada, he was made the Convener of the Board, and under his able leadership it may be confidently expected that the Board will fill a real place in the Mission's work.

The village school still occupies, as it always will, a very prominent place in the activities of the missionary. In connection with the work of nearly all our stations such schools have been conducted.

Most of them are of a primary nature, and their chief purpose is to give the pupils sufficient training so that they may be able to read and appreciate the Scriptures.

In several stations the Indian Church has undertaken the support and management of these schools.

There are boarding-schools in Amkhut, Kharua, Rasalpura, and Indore, and another for small boys, chiefly the children of helpers and converts, has been begun at Rutlam.

Regarding the latter, Dr. Campbell reports that "even some persons living in Rutlam prefer to place their boys in it rather than have them attend only as day scholars.

All of these schools have their ups and downs. Mr. Harcourt reports that "the educational work in the villages has not advanced as we had hoped it would. But that in our Kharua school has been well done, even though the numbers were small. The progress made has been good, and the training, especially in the Bible, has been especially good.

"In Neemuch there is a monthly average attendance of sixty-six, an increase of fourteen over last year, and it has been found necessary to engage an additional teacher.

In Mhow there are over seventy boys in attendance and Mr. Drew reports that he has nothing but good to say about this work.

In Jaora there is co-education. Boys and girls all attend the same school, About

twenty of each are enrolled and Mr. Smith writes that "the work is faithfully done and in every way is a powerful influence for

In the Amkhut district, in addition to the school at Amkhut, there are a number of village schools particularly at Sardi, Mendha, Bherwa and Sindanpani. Here as in other stations, great stress is laid on the acquisition of knowledge of the Bible.

At Rasalpura, industrial training is combined with the ordinary academic work, and there are about 85 boys who have been getting the benefit of this training.

WORK FOR TROOPS IN INDIA.

Of the Chaplaincy at Mhow, Rev. E. J. Drew reports that the work has been very interesting. At the beginning of the year there was a congregation of about 150.

During Mr. Drew's stay in hospital in January the services were conducted by the missionaries from Indore.

The number of soldiers recently attending the Church is over 300, the largest since the church was built.

They are chiefly Welsh and Scotch Presbyterians, with a few civilians and the missionaries of the Canadian Mission. There is difficulty sometimes in seating the congregation.

The chaplain opens his house to the soldiers every Thursday evening. This is more of a social than a religious meeting, and the boys enjoy it. They say it puts them in mind of home.

The congregation raised during the year, by collection and subscription, about 760 rupees. This was given to various forms of work, chief among them being the Canadian Mission, Scottish Orphanage, Kalimpong Orphanage, Belgian Relief, Overseas Wounded, Hospitals, etc.

For a month or more, during the hot season, Dr. J. Fraser Campbell acted as Presbyterian Chaplain to the sick and wounded soldiers from Mesopotamia in hospital at Wellington on the Nilgiris.

Mr. Graham spent two months, October and November, doing special work on hospital ships plying between Bombay and Basra, Mesopotamia. He found the work most interesting, and spent about three weeks in Basra, where one Sunday night he spoke to about 300 or 400 men in the old Turkish barracks at Ashar, just before they left for the trenches.

His work on the Hospital ships consisted in distributing writing paper, giving New Testaments to any who asked for them, distributing books, games, etc., to patients, using gramaphone and cinema, holding services, and acting as assistant censor.

The most important side of this work was the evangelistic. The men greatly appreciated what was done for them,

OUTSTATION WORK IN INDIA.

A "Mission Station" usually means a centre where one or more of our missionaries is settled; if possible also a medical missionary, with more or less of "plant" or building, for the work, such as houses for the workers, dispensary, sometimes a small hospital, school, etc.

An "Outstation" usually means smaller centres outside the "Stations," where a native preacher or catechist is working, with occasional visits from the missionary. Outstations are sometimes supported by the Christians at the central Station, who thus pass on the Good News to others.

Of this work, our missionaries in India send to the Record the following notes:

The outstation work has been one of the encouraging features in nearly every part of the field. The reports which have come to hand are given as follows:—

In the Indore field there are three. In Hat Piplia, thirty-six miles away, and off the railway, Rev. G. K. Ullah, with two assistants, is at work, with much encouragement. One man in a neighboring village has confessed faith by baptism and, though suffering persecution, is standing firm.

Several others are showing interest and are receiving regular instruction.

The evangelists are greatly delighted and encouraged by the opening of Medical work under the Women's Council, and by the recent arrival of two of the ladies in connection with it.

On the fine hospital compound outside the town has been built a little bungalow for the preacher in charge, whose wife is a qualified hospital assistant serving in the hospital.

At Double Chowk, the work is in charge of a licentiate with a junior student as assistant. A weekly bazaar is held at the village which is attended from far and near, and gives an excellent opportunity for preaching.

At Sipra, another licentiate is in charge and he is much encouraged by the attitude of the people, especially the followers of Kabir.

One family was recently baptized, the father first of all at a little service held on the verandah of his house on the side of the street, witnessed by an interested group of onlookers.

Some time after, his wife and children also came to be baptized. Several families in neighboring villages are receiving regular instruction.

It is probable that the congregation at Indore will soon become entirely responsible for the work of this outstation.

Mhow has had two outstations, Manpur and Padlia. The catechist at the former left to take up government employ and his place has not yet been filled.

Raghunath at Padlia has held on amid many persecutions and discouragements in

past years and has been rewarded by seeing a marked change in the attitude of the peopel.

Particularly marked is the attitude of the Rajah who has shown a very friendly attitude to the catechist and an interest in the Message he tells.

Neemuch has two outstations. One of them was opened only a few months before the close of the year, but the outlook is encouraging.

At the other place, Mandasaur, a place of about 20,000, there are some enquirers and some of these have already renounced idolatry.

Rutlam also has two outstations. The work among the Ballais at Khachraud and among the Bhils at Sheogarh has been so encouraging and clamant and the workers so few that the two helpers who used to be at Potlawad have been withdrawn from that station for the present.

Dhar has two outstations. Nalcha is the older of the two with a licentiate, George Yohan, and an assistant, Samsoon, in charge.

The congregation at Dhar purchased property there for the workers and thus the work of the central station is linked up by the congregation with expansion in the neighboring district, and the Canadian Church is to that extent relieved of financial responsibility.

At Badnawar, the work was opened in 1914 with Anand Rao and his wife in charge. They have won their way to the hearts of the people. Their influence is marked and whenever the missionaries visited the station on tour the people flocked around in the most friendly way and testified to their interest in the work the preacher and his wife were doing.

In Nimar, in connection with the Khalghat field, is one outstation, Rajpur, a lonely outpost in the western part of that great valley, as Barwaha, a medical outstation, is in the Eastern part.

In Kharua, there are four outstations, Alote, Mehidpur, Gangdhar and Garoth, and there should be at least four more opened without delay. All of the above places are centres of Christian communities which are scattered among the nearby villages.

In Gangdhar, for instance, over fifty persons were baptized in January while the missionary was on tour among the nearby villages, and in one village a few miles from that place the whole Bellai community has been baptized and regular Sabbath services are held with an attendance of between 40 and 50.

Our Church has seven foreign mission fields, two in China, one each in Korea, Formosa, Trinidad and British Guiana, besides foreigners in Canada, in all fifteen millions, our allotted share of the heathen world.

INDORE CHRISTIAN COLLEGE.

(Note—The Theological Seminary at Indore and the Indore Christian College are two different institutions. The former is for training native Indian ministry. The latter is for general education, training young men under Christian influences who will be leaders among their people in all departments of life, a great and important work. The following notes are sent to the Record by our missionaries there, on the work of the Christian College for the past year.—Ed.)

Last year was a record year for attendance, there being some 240 students enrolled.

This year (1916-17) it was decided that it would be in the interests of the institution and of the work in general if the number of students were limited.

Moreover, from the missionary point of view, and with our present small staff, it is desirable that we should not admit more men than we can satisfactorily reach.

Accordingly, this session, only 185 were admitted, of whom 48 were in the first year, 70 in the second, 24 in the third, 37 in the fourth and 6 in the M. A. class. Of these, 158 were Hindus, 12 Mohammedans, 7 Christians, 7 Jains and 2 Parsis.

The examination results of last session were fairly satisfactory. One candidate appeared for the Previous M.A. Eaxmination and was successful, and fifty went up for the

B.A. of whom twenty-five passed.

The Intermediate results were not so good, only twenty-seven having passed out of a total of sixty-one. This session we have sent up 5 men for the M.A. examinations, 36 for the B.A. and 53 for the Intermediate, and we are in hopes that a good proportion may be successful.

In connection with the last B.A. examination, the College achieved a unique distinction. A gold medal is given by the University of Allahabad to the student who stands highest in Sanskrit in that examination.

Two of the students of our College tied for this honour. Accordingly, the University awarded two medals. Messrs. V. G. Apte and C. P. Shastri, members of our last year's graduating class, were the fortunate winners. The College is justly proud of the honour thus reflected upon it by its students.

Work has been badly interrupted once more on account of plague. It broke out early in the fall, and increased so rapidly and came so near to the College that it was deemed advisable to allow most of the students to return to their homes. The first and third-year classes were allowed to go, and attendance was made optional in the other two years. This continued for the last year of November and the whole of December.

The Religious Work.

The actual religious work of the College has been carried on as usual largely through the media of the Bible Classes and personal contact with the students.

The first-year class was conducted by Mr. I. W. Johory, who studied with his students "The Gospel of Mark," and once a week discussed such subjects as "God," "Sin," "Salvation" and "The future life."

In the second year, Mr. Schofield dealt with "Our Lord's Teaching" and "Prayer," and in the combined third and fourth years Mr. Scott took up "The Gospel of John" and studies in "The Manhood of the Master."

There is practically no opposition to Bible teaching, and there is not a shadow of doubt that the faithful and continued presentation of Christian truth is having a formative influence on the lives of these young men.

Not very long ago, a special essay competition was held which was open to all the years. The subject was "Who is your ideal of a truly great man, and why?"

It is interesting to note that about 25% of those who took part, all of them non-Christians, chose Jesus Christ as their ideal.

Here are soem words from an essay recently handed in by a Hindu student: "To be happy in the midst of this life—it may be, it is necessary to know Christ, not as we know a stranger who passed through the street, but as we know our most intimate and beloved friend; in a word, we may love Christ and take him to be our ideal. And when the hour comes for us to quit this earth in order that we may go in peace, we may believe in this blessed Son of God, who said, 'I am the resurrection and the life.' In Him dawns a hope."

India's future depends very largely upon her educated men, and the Christian College has a unique opportunity of inspiring these men with the ideals and principles of the Master.

WAR'S EFFECT IN INDIA.

Rev. A. A. Scott, our missionary in Indore writes:—"The war seems to be affecting our work in a variety of ways. In some few cases the people still seem afraid that the coming of the missionary means an attempt at recruiting them for war service.

But in general the results have been advantageous. The people of the village districts are keen to learn all they can of the progress of the war, and it has tended to give them a wider outlook and broader vision, which inclines them to a readier acceptance of the Gospel message and a fairer consideration of its claims.

The general spirit of enquiry, which seems more widespread than ever before, apparently owes something at least to the effect of the

war on the hearts of the people.

The opportunity is undoubtedly great. As one of our missionaries remarks, "Any missionary who is making use of his opportunities in India should feel absolutely certain that there is no place where he can do his bit so effectively for King and country as right here among the people who know and trust him."

THE PRINTED WORD IN IADIA.

BY THE MISSION STAFF THERE.

For the RECORD.

The present situation in the Indian field is a clear call to Christians everywhere to preach the Word with new zeal and enthusiasm. The openmindedness as a result of the war and the spiritual awakening among the depressed classes, is a challenge to the

In a variety of ways the Mission seeks to meet the need.

The Printed Word.

Apart from tract distribution, the free giving of literature is discouraged. It is found that when a man pays even a very little for a booklet or Scripture portion he will read it. This past year thousands of portions have thus been put in the hands of the people.

The British and Foreign Bible Society sells its publications at a price much below the cost of production, and it is possible for even the poorest to be in possession of at least a portion of the written Word.

Many striking instances have been reported of the influence of the Word.

Mr. Mackay tells of a man in one of the villages of his field who for some considerable time had been reading the New Testament aloud and explaining it as best he could to his caste people.

In another village a man was found doing the same with St. Matthew's Gospel, both declaring this was undoubtedly a record of the true religion.

With no preacher to help and guide them the Word was exerting a transforming influence.

In another village, a low-caste man dared to declare before his fellow villagers that from what he had heard from the preachers and from his son's reading of a Gospel which he had purchased, he had become persuaded of the truth of Christianity, had forsaken Hinduism, and was henceforth a Christian.

Sometimes people purchase copies of the Scriptures, although themselves unable to read, hoping that some one will some day read them for them. Where Christians are illiterate an earnest effort is made to place. a Bible in every home.

"Satyarth Patrika," a paper chiefly in the Hindi language, has gone out as a weekly messenger this year instead of monthly as before, and its circulation has more than doubled. Mr. Scott's "Evangelism" was translated and appeared serially.

Other useful literature has been issued, notably a tract by Dr. Wilson, "The Religion of Joy," and "Christ the Heart of the Christian Religion," by Dr. Campbell.

The Special War Number of the Sarvarth Patrika was a feature of the paper and several hundreds were purchased by the Rutlam State for gratuitous distribution.

THEOLOGICAL SEMINARY AT INDORE.

The goodness of God has been manifested in the fact that, though plague and cholera were prevalent for some time, the work of the Seminary continued unhindered, and all classes were conducted without interruption.

The Seminary closed its ninth year in April, when ten students appeared for the examination of the third year, and five for that of the first year.

In the former, seven passed successfully,

and three were required to take supplementals,

as were also two of the first year.

The work of the course was fairly well covered, but several of the students were under serious disadvantage owing to deficient preliminary training.

The tenth year began in July, with nine students in the fourth year, and six in the second, one who had failed previously failed

taking the work over again.

A public meeting was held in the College Hall, addressed by Messrs. Yohan, Masih and Davidson, a diploma was given to Mr. S. Patoli, who had completed his course in April, and Prizes were awarded, in the first year to Jacob and Simon, and in the third

year to Jacob and Simon, and in the third year to Hari Singh, Joseph, and Dhanji.

A prize for the best essay on "How an Indian preacher should live in a village," was divided between Jacob and Dhanji, Mr. Johory, by a donation, doubling the value of the prize.

The classes were taught mainly by Dr. Wilson and Mr. Yohan Masih, Mr. Ellis, the pastor, gave assistance for one term in Homiletics, and Mr. Johory in both, teaching comparative religion.

Written monthly examinations were held as usual, and the results were taken into consideration in determining the standing of students at the close of the session.

The students took part regularly in street preaching from the stand in the city, S. S. and C. E. work, and tract distribution. Saturday afternoon conferences were con-

LEPER ASYLUM AT DHAR, INDIA.

The only Leper Asylum under the control of our India Mission is located at Dhar. The work of the Asylum, which is supported by the Mission to Lepers in India and the East, has continued as in the past.

Owing to some indifference on the part of Native States concerned, the number of lepers is much less than should be the case, with so large a constituency from which to draw.

Three of the lepers, one woman and two men, professed their faith in Christ during

the year, and were baptised.

The patients and the institution owe much to Dr. Margaret O'Hara's medical supervision, without which the success which has attended the efforts for the relief of the sufferers could not have been attained.—Inletter from Indore.

LETTER FROM SHANGHAI.

BY REV. D. MACGILLIVRAY, D.D.

(Note—The worthy Doctor, one of our pioneers to Honan, who landed there twentyseven years ago, and who is now, as our missionary, preparing and distributing Christian literature all over China, in connection with the Christian Literature Society, writes to the Record of the past year's work:

After two years and a half of war it is a great thing to be able to report a most successful year. Amid all its devastation the war has not wrecked our literary work.

Much greater than money furnished for our work is the spirit which is behind it, and never before have we felt so held up by prayer. The joy of the Lord has been granted to us and we have felt strong. The following is a brief outline of our main activ-

Honan Evangelistic Campaign.

Mr. Hu Ting Chang, the Chinese Secretary of the Campaign, asked me to print an account of our meetings in booklet form. this had already appeared in the daily papers of the Provincial Capital.

I saw this through the Press and sent into Honan a 1,000 copies where it was distributed to the principal men and notably to those who had given in their names for the Bible

The object was to prepare for future Evangelistic work among them, and now the missionaries are planning a "Five Years' Campaign" to which our series of meetings was but an introduction.

Visits to Other Places.

On January 25th my wife and I came to Nanking by invitation of Mr. Bullock, Director of the Normal School of the Union University.

He had gathered together several hundreds of teachers, male and female, from all the regions round about and we spoke to them on various topics at their Convention which lasted for several days.

On April 7th we went to Hangehow to take part in the National Christian Endeavour Convention. I addressed a Mass Meeting in the principal theatre, whilst Mrs. Mac-Gillivray addressed the children.

Previous to this I came down to the same City to open a new Baptist Church. handsome building was crowded several times over during the day and much blessing was experienced.

Commentaries on the New Testament.

Dr. Hayes and myself have been asked to edit a series of commentaries on the New Testament and preparations are far advanced. Most of the books have been assigned and gifts of commentaries in English have been received from Scotland and elsewhere.

A canvass of the Chinese ministry showed that they wished use to be made of the orginal Greek which is a new thing in China. Up till ten years ago no Greek was taught in our Theological Seminaries but this is now altered in response to a demand for an educated ministry. Hence, the nature of our commentary.

The Door of Hope.

I minister once a month to the inmates of the Door of Hope which now mourns the death of Miss Bonnell, the founder, which took place on October 11th.

For sixteen years she laboured successfully to rescue the victims of vice, many hundreds of whom have passed through the Homes to a new life.

The story of Miss Bonnell's life was put into Chinese and it is one of the best evidences of Christianity that can be furnished.

During the year the social evil in the Foreign Community has also been attacked and some improvement has resulted.

Public Library Committee.

The Municipality supports a public library, the books for which are chosen by a committee of three. Besides providing good literature for Chinese it was a pleasure to see that good and pure literature would find its way into the hands of the foreign population in Shanghai. It was worth while to introduce to them Pennell of the Afghan Frontier, Mary Slessor, Jean Stratton Porter, Ralph Connor, Marion Keith, and others.

After Twenty-Seven Years.

Twenty-seven years ago I landed at Chefoo for the first time, put on Chinese clothes and plunged into the Interior, but not till I made the acquaintance of Dr. Nevius and Dr. Corbett. The former has long passed to his reward, but the latter is still with us.

This year I had the privilege of revisiting these old scenes and it was indeed holy ground. Dr. Corbett gave an address on his life in China.

I saw at close range the wonderful schools for missionary children erected by the China Inland Mission. We returned to Shanghai greatly refreshed.

Spiritual Results.

During the year we have sowed beside all waters, preaching in English and Chinese in many different places, besides preaching by

means of the printed page.
We have striven to give only messages which were first given to us, and never have we had a deeper joy and satisfaction in the work of the Lord than during the past year.

The demand for our tracts shows that they are on the right line. A friend in Hankow writes that two Confucian scholars were lately baptised there. They said their decision was due to our tracts. Such testimonies as this are welcomed indeed to the Christian worker and more especially to the literary worker who usually does not see his readers face to face.

Young People's Societies

LITTLE THINGS THAT MAKE OR MAR.

REV. F. W. MURRAY, HEMMINGFORD, QUE.

A young fox might be innocent and playful but he was harmful in a vineyard. The best vine could yield no fruit after its blossoms and young shoots were nibbled.

So the singer in this Song of Solomon charges the vineyard workers to catch the foxes when young for the sake of the vines and fruit.

This picture of the young foxes and their bad work has often been used to show the beginning of bad habits.

Thoughtless Spending.

A dime seems small but how often it is thrown away in a useless amusement or harmful gratification, when in some needy place it would feed a hungry child for a day, or begin to provide for the future.

The habit of thoughtless spending may be formed unwittingly by small beginnings, but it may prevent one getting a start in life, or "laying up for a rainy day."

Slipshod Work,

How easily the habit is formed. A lesson is carelessly prepared. A piece of work is thrown off the hands half done. Finally, this comes to be one's attitude to all work, he cannot hold himself to tasks that demand care, and thus disqualifies himself for work of the best quality.

Skirking Duties.

This habit, too, may steal in almost unawares. An appointment is not kept because the day is not fine, or because something more agreeable comes in view.

It is an easy step from shirking one thing

to shirking another.

Then, when the habit of shirking is formed, the habit of trying to justify it is almost sure to follow, until the whole fibre of character becomes brittle and undependable.

Try and think for yourselves how many other lines there are along which habit may thus steal in, like the little foxes, and spoil the character and life.

Apples of Gold.

But the little things are not all bad, and we gladly turn from the little foxes, to the "apples of gold in baskets of silver," of which the Book of Proverbs tells. "A word fitly spoken" means tact in speech, speaking the right word at the right time.

There are many times and places where the

right word is very precious.

When a quarrel is beginning, how good a word that turns away anger and brings peace.

When one is sad and depressed, how good

a word of cheer.

Even a tactful handshake is easily understood and of the highest value in an expression of sympathy.

Try and see in how many other ways and places "words fitly spoken" are like "apples of gold in baskets of silver."

One who will strive that, under all circumstances, his words and deeds shall be helpful and uplifting will be working out life in a "constructive" spirit, and will find in the end that his own character has grown into such image and likeness as was manifested in the person of our Master who shines implicit on every page.

Consecration to great ideals of reaching the worthiest standards in life, no matter what place in life one may fill, and of yielding the best service, is the surest guarantee that things which mar shall find no place in one's life.

And every honest expression, public or private, of allegiance to such great ideal, is an evidence that one's life is being shaped after the pattern revealed in the Word.

(July 1st. Song of Sol. 2:15; Prov. 25:11. Q. 82).

TRIED AND PROVED.

REV. ORR. BENNETT, B.A., OTTAWA.

The writer of Hebrews tries to reassure his readers regarding God's faithfulness to His promises.

A proper conception of God would have made this unnecessary; but they, in a measure, judged God by themselves. They were painfully aware that they could disregard their own promises, and this defect was bound to shake their faith in all promises.

This weakness is widespread. It finds its way into church work and does harm there.

Even in the Y. P. S. a member sometimes agrees to take a duty but gives it little thought until the time comes to do it. Then there are unforeseen difficulties and at the last moment he disappoints.

This is bad for the defaulting member, and bad for the Society.

Unkept promises to one's self also do harm. Conscience points out a duty. One engages with one's self to do it, but it is difficult and he fails. It may be breaking off some bad habit. It may be so simple a thing as writ-

ing to the mother whose boy has fallen in battle.

In either case, failure to keep the promise made to self reacts most unfavorably on self.

Failure to keep promises to self and others helps to explain men's false estimate of God as a promise-keeping God.

Men sometimes confirm their promises by oath. An oath is the last word of assurance.

So we are told in this passage that God cannot lie. But, in order to accommodate Himself to our weakness, He takes an oath that He will fulfil His promise. And yet men will doubt God's faithfulness! will even say that they have tested and been disappointed!

Is the fault in God or in themselves? Let us see. God's promises of severity for wickedness are often scouted by men because it does not suit them to accept them. stern dealings are not for our age.

Logically, then, if the stern promises of God do not apply to them, they have no right to claim a share in His gracious assurances. They put themselves outside the pale of God's promised goodness.

God often delays fulfilling His promises because of man's unreadiness.

There are promises for weakness which we can never enjoy while we feel strong and fit. There are consolations for sickness which

do not appeal to the man in robust health.

There are promises for loneliness which we cannot appreciate while we have the companionship of the home circle.

While the sun shines, we try in vain to see the stars, but the night will come with its gloom of disappointment, sickness and infirmity. Then, we shall regard God's promises as exceeding great and precious.

Many of our disappointments in prayer result from a desire to make God see things as we see them. We should carefully enquire whether it is His will or our own we ask Him to fulfill, whether it is His promise we ask Him to keep.

When a promise is not fulfilled according to our expectation, it may have more glorious fulfillment in another quarter?

God makes very plain the condition of answered prayer: "Whatsoever ye ask according to His will."

We may ask for great wealth and risk our

souls in acquiring it.

We may ask for success in life, and find that if granted it may spell ruin to our better lives.

If our requests are in the direction of selfish gain or glory we may depend upon it that we are quite outside the plan of God.

Yet, having some knowledge of His will, we are justified in making definite requests, for we may make them in accordance with what He has shown His will to be.

We may pray for grace to walk before

Him with humility;—that He will help us in our struggle to be more like Christ;—that He will sanctify to us all our reverses and sufferings; and that He will bring us more under the influence of His Holy Spirit.

Is it not the fact that we seldom cast ourselves upon God's promises with utter abandon? We retain a sort of self-made life-preserver for the possible contingency of God's failure. In other words we are not fair with God. We rob Him of the opportunity to show what He will do for us. It is not the failure of God, but the breakdown of our faith.

(July 8th. Heb. VI: 9-20. Q. 83.)

GOD OUR HELPER.

BY REV. J. R. FRASER, M.A., UXBRIDGE.

Much of our thought about God is so vague and remote that it gives little inspiration or strength.

The supreme merit of this 121st psalm is its matter-of-fact conviction. Help comes where it is needed most, and where it may always be found.

God's help is not a rare vision of exalted moments but daily experience of responsive companionship. Note where God is found.

The Maker of Material Things.

God made the heavens and the earth to supply the needs of men and fitted them to respond to their efforts. The fruitfulness of the soil invites man's labour and rewards his industry. The depths of the star-spaced heavens lead to thoughts of the Infinite. Beauty of form and colour stimulate to creative activity.

Even the daily struggle for bread is but the Eternal wooing us to work with Him who is always ready to respond. What saves our labour with THINGS from degradation is the recognition that each THING is of God's making.

The Patriot's Stay.

God is the defence of the nation,—He keeps Israel and He keeps Britain. Who can read our own stormy history without believing that the Empire was created and kept for a purpose?

In these dark days, what is more reassuring than to read again our past struggles and appreciate that in these, God was working for the progress of the world. And when this storm passes and its clouds have rolled away, we shall see His hand again.

My Friend and Companion.

The note of personal experience makes this one of the great Psalms. We hear a great soul at prayer.

These words were uttered by some man whose soul was wrung to its depths. He had taken life seriously. He found something to win and something to do. And he found difficulties in the way. He was not sufficient to cope with them. Hence his cry, "From whence shall my help come?"

What serious man or woman, boy or girl, can face big tasks and new ventures without

the same prayer?

And he found help. Doubt and fear passed and now he is strong again. morrow he will renew his journey, to-night he will sleep in peace, assured that the sleepless guardian is near.

The Help God Gives.

It is most substantial. He supplies the needs of man by the fruit of the earth. He supports the loyal citizen by creating and defending the nation. He answers the seeking soul by the providence of His own presence in every experience.

The figure in the Psalm is that of a pilgrimage, possibly the annual trip to Jerusalem, certainly the "three score and ten" of each mortal career. As the pilgrim advances to new scenes he finds Providence before him,

guarding all his ways.

I know not where His islands lift Their fronded palms in air. I only know I cannot drift Beyond His love and care.

Moral Deliverance Guaranteed.

One promise shines like the polar star, "He shall keep thee from all evil, He shall preserve thy soul." Our moral security is guaranteed.

The body must endure its trials by the way but there is even the assurance, "We know that all things work together for good

to them that love God."

The Psalm in Experience.

Of its power to inspire and comfort take

two instances.

The morning he went forth on his heroic career, David Livingstone, receiving the Bible from his father's hand for family worship, read this psalm. How often may it have strengthened and comforted him by night and by day in his heroic journeys to open Africa to the Gospel.

A poor widow, who had suffered more than her share in providing for a large, helpless family, was quarantined to watch her youngest child, her pet, die of diphtheria.

When it was all over, she said, "The hundred and twenty-first psalm was my constant support. Had it not been for it, I don't know how I could have endured."

(15 July. Ps. 121 : 1-8. Q. 84.)

APPLYING THE GOLDEN RULE.

By Rev. J. G. Shearer, D.D.

"Whatsoever ye would that men should do unto you do ye even so to them." If all followed this principle we should indeed be in the "Golden Age."

Look at this Rule in some of life's relationships.

In Family Life.

If parents and children, brothers and sisters, wives and husbands, were to deal with each other by this Rule, the family life would approach the heavenly. Selfishness, unkindness, injustice, envy, jealousy, would have no

Write down for reading in your meeting some ways in which the Golden Rule might be applied in family life, and then when you go home try and apply that Rule.

In Social Life.

We may use this term to include all our intercourse with people outside of the family, private or public gatherings, travel, etc.

The ties in social life are not nearly so close as in family life. But they give large opportunity for consideration, courtesy, kindness or their opposites.

How much there is of jealousy and envy, backbiting and slander, selfishness, etc. The Golden Rule would banish all these ills.

Who would choose to be made by others the victim of any of these things? should not make others suffer them.

Who does not crave neighborliness, consideration, kindness, appreciation? "Do ye even so to them."

Write down for your meeting some ways in which the Golden Rule might be applied in Social Life, and then try to live that Rule.

In Recreation and Sport.

Competition is of the essence of Sport. This is in no way inconsistent with the Golden Rule, but that Rule will not allow unfairness in the contest.

Write down the different ways in which the Golden Rule might be applied in the sports you know. And then apply that Rule in the sports in which you take part.

In Economic Life.

By this we mean business, labor, our work in earning a living.

There is no sphere of life where the Golden Rule is less observed than in the Economic. The principle that too largely obtains everywhere is to part with the least of what we have to give, whether labor, goods, money, or aught else, and secure the most of what we can get, regardless of how it may affect others.

Would the Golden Rule allow one to take advantage of another's ignorance to drive a sharp bargain;—to pack all the small fruit on the bottom of the box and all the good on top; to give poor work for good wage, or poor wage for good work;—to shirk public duty while sharing public benefit and safety?

Write down for reading in your meeting some ways in which the Golden Rule might apply in economic life and afterwards try to live it.

In International Life.

Write down for your meeting how the Golden Rule might apply between nations. Give instances of its breaking.

Thank God for the measure in which it has ruled in our own Empire and work and pray that it may be applied more fully.

How is this Golden Rule to be introduced and to become the governing principle, in all these departments of life? Through the Gospel of Christ, preached and lived by His followers.

This Gospel does not only offer salvation to the individual, it lays solemn social obligations on all to whom it comes.

We are called now and here to live the Golden Rule. That is an essential part of the Evangel. Let us give ourselves as never before to the preaching and living of it.

(Note—A department of life where, above all others the Golden Rule is expected to apply, is the Life and Work of the Church. Write down some ways in which the Golden Rule might apply in the Church—Ed.)

(22 July. Matt. 7: 8-12. Q. 85).

Junior Y. P. Societies

LOVE OF COUNTRY.

Do you know what it is to be homesick when you were away from home for the first

Before you left home, you did not think much about that home. You simply enjoyed it. But when away from it you longed for it. How sweet it seemed in the distance!

You loved your home all the time, but did not realize it so fully until your homesickness showed the love you had for it.

Love of country is something like love of home. People realize it most when away from it. Homesick for their own country. They love their country all the time but do not realize it.

Read Psalm 137 and see how homesick the Jews were in Babylon. They had loved their country before, but did not realize it as they now do.

Why Should we Love our Country?

Because of what it is, so fruitful, so pleasant, so safe, so free, so enlightened, so much in it to make its people happy.

Because there is so much of religious light and religious liberty.

Because we have received it good from our fathers and should pass it on as good, yes, better, to those who come after.

Try and think what other reasons there are why we should love out country.

But love of home means that we will do what we can to help that home.

So with love of country. We show how much we love our country by what we are willing to do for it, in order that it may be safe, free, pure, true, righteous.

How Can we Show our Love of Country?

Men who can go to the war show their

love by going to fight for her safety and freedom.

But what can boys and girls do?

We Can Live Right, Ourselves.

The place to begin is with ourselves. Our country is not merely the place, but the people. And a country is a good one in proportion as its people are good.

The boy or girl who seeks with God's help to be pure and true and good, is shaping for a manhood and womanhood that is pure and true and good, and is thus helping our country.

We Can Influence Others.

Every one can influence others, brothers, sisters, playmates, and in this way make our country better.

But I can do so little!

Yes, but the whole is made up of littles. A drop of water is little, but all the showers that water the earth are simply so many drops.

All the flowers that deck the field are simply so many single flowers.

The green of field or forest is simply so many single leaves or blades of grass.

So the good of any country is made up of single lives.

We Can Pray for Our Country.

Pray that she may be strong and pure and good at home.

Pray that her brave sons who are fighting for her freedom and the world's freedom abroad may be kept safely and that soon the war may be ended and our world be free, and at peace and rest once more.

Try and think of some other ways in which you can help your country.

(1st July, Ps. 137 : 1-6, 144 : 12-15, Q. 82.)

THE TRIED AND TRUE PROMISES OF GOD.

REV. A. MACGILLIVRAY, D.D.

A promise is of value only as it is kept. A Junior's word is of value when he lives up to it. There is no higher praise for boy or man than to have it said of him, "His word is as good as his bond."

God's promises are all "Yea" and "Amen." That is, when God promises, the promise is made good. When God says He will do a certain thing, it is sure to be done.

In our Old Testament lesson, we are invited to hear, and with the invitation goes the promise that if we hear, our souls shall live. We are invited to seek the Lord and to return unto Him and God "will show mercy and will abundantly pardon."

God also gives promises touching our every-day needs. He has said, "I will never leave you nor forsake you," and an old saint speaking from a life-long experience says, "I have been young and now am old, yet have I never seen the righteous forsaken nor his seed begging bread."

You remember the story of Joseph, how his envious brothers sold him, and how he was brought down into Egypt and sold as a slave, but he resolved not to sin against God. In the story we are told that "The Lord was with Joseph and he was a prosperous man."

When Joshua, that splendid soldier and true servant of God, was saying farewell to Israel, he told them, "Ye know in all your hearts and all your souls that not one thing hath failed of all the good things that the Lord your God spoke concerning you. All are come to pass unto you and not one thing hath failed thereof."

Nehemiah, in exile, remembered God's promise, "If ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

And God prospered Nehemiah and sent him to build the wall of Jerusalem and everyone perceived that the work was wrought of God according to His promise.

Daniel obeyed and was advanced to the highest position in the Kingdom of Persia. He honored God and prayed to Him daily and when his enemies had him cast into the den of lions, God sent his angel to close the mouths of the lions, again making good His promise, "Them that honor me, I will honor."

Christ, in our New Testament Lesson, promises rest and peace to all who come to Him. Every Junior who will take Christ at His word will find how good and faithful the promise is, and will be able to sing in the words of the Shepherd Psalm, "Goodness and mercy have followed me all the days of my life."

Truly, God is a promise maker and a promise keeper.

(July 8. Isaiah, 55 : 1-7. Matt. 11 : 28-30. Q. 83.)

KONGMOON HOSPITAL.

By Mrs. (Rev.) J. G. Potter, Montreal.

If the children in Canada who live in comfortable homes need to be taken to a hospital, when they meet with an accident, or are very ill, how much greater is the need for a hospital for those who live in houses with mud floors, low ceilings and very little fresh air and with no doctors near to help them.

When Dr. J. A. McDonald and Dr. Jessie MacBean first started a hospital in South China, they had but two rooms. Now they have a beautiful building, "The Marion Barclay Hospital" at Kongmoon Port, built on the water front of the busy river highway between Canton and Hong Kong.

The original building had two wings, one for men, the other for women and children. Besides the general ward, there are three

private ones.

In the center of the building are the dispensary and chapel and upstairs the operating room.

Last year a two-story addition was made for the nurses' home.

Dr. McDonald has an assistant and male nurses.

We sent a nurse from Canada to help Dr. Jessie MacBean, who also has an assistant and staff of nurses.

The hospital is gradually becoming known throughout the country and there are patients from many places near and far.

One most interesting case came a long distance. When admitted, she was in a terrible condition and perfectly helpless, and was absolutely ignorant of God.

One incident shows the comfort and confidence that the knowledge of the truth brought to her.

On coming to the hospital, she had to undergo a minor operation which frightened her very much.

Later, a very serious operation became necessary and to the surprise of doctors and nurses she showed no sign of fear.

Just before going on the operating table, she testified that God was keeping her calm and confident.

There seemed to be little hope for her recovery, but her faith was rewarded with complete healing, and she returned home to make known to others the truth that meant so much to her.

Many others have, in the hospital, heard for the first time of Jesus and His love.

In the revolution of April, 1916, while the fighting was going on in the district, wounded men were brought in, from both the govern-

ment and the revolutionary forces, in such numbers that the capacity of the hospital was taxed to its limit. Nurses' rooms had to be given up and extra beds made on the floor.

Among the more serious cases was a man who was shot through the lung, the bullet coming out through the liver.

He recovered sufficiently to join his com-

pany.

He was in the hospital a long time, but before leaving professed belief in Christ.

When we know that so many of these needy ones learn to read their Bibles, to pray to the true God, and to find Christ as their Saviour, who can measure the importance of obeying Christ's command to preach the gospel and heal the sick.

(15th July. Matt. 10: 1-16. Q. 84.)

LIVING THE GOLDEN RULE.

(22 July. Matt. 7: 12; John 13:1-13. Q. 85) Read the Article on the same Topic in the. Y. P. S.

THE WRITING ON THE WALL.

REV. J. M. G. MUTCH, M.A., B.D., STOUFF-VILLE.

I. The Absence of Sacred Possessions.

These vessels of gold and silver had been dedicated to the service of God in the temple of Jerusalem whence they were carried as spoils of war and placed in the treasury at Babylon.

Balthazzar, having made a great feast, for the entertainment of his guests and for the gratification of his own pride, ordered these sacred vessels to be used as an adornment to the banquet.

Everyone has possessions which are even more priceless and more holy than the vessels which had been used in the temple of God.

Jesus has taught us to regard the powers of body, mind and heart as the sacred things of God, when the health and strength of the body are used for evil purposes, when the powers of the mind are given over to impure and useless thoughts, when the feelings of the heart are made to like that which is wicked, we imitate the action of Balthazzar.

II. The Wrting on the Wall.

God's warning and curse follow hard upon the wickedness of king and people. The writing of warning is always there.

For instance, men are saying today that the Kaiser may read the writing on the wall. The doom of his wicked plans is sure.

Sometimes that writing is not always plain, for, as Paul says while "some men's sins are open beforehand, going before to judgment," on the other hand "some men they follow after.'

We can be thankful when the warnings of our own evil-doing are made plain through the awkward circumstances into which it leads us, or through sickness of the body, or through the voice of conscience, or through the words of parents and friends. Everyone who is wise will heed such warnings.

III. By Obeying God we Find Wisdom.

Amongst all those sooth-sayers, astrologers and magicians, with all their learning and their art, there was not one who could inter-

pret the writing on the wall.

Daniel had to be called, and it was because of his faithfulness to God that he had a wis-

dom that the others did not know.

The same thing happens today. Sometimes a poor, ignorant work-woman may know more about the deep things of God, that the eleverest university professor.

Those who do what God requires are given

an insight into life so that they can read the warnings of approaching doom either upon

the individual or the nation.

Daniel was the truest Babylonian of the

whole of them.

No one can serve his country better than by giving himself to God who will enable him to understand the real weaknesses of the land and give him counsel to strengthen his countrymen.

Those best know who best obey. (29 July. Daniel 5: 1-31. Q. 86.)

DOING GOOD.

It is a beautiful saying concerning our Lord Jesus that he "went about doing good." Could a finer eulogy be pronounced over anyone who had finished his life course? To be a Christian is to be something more

than a Bible reader, a churchgoer, a reciter of prayers. No one has the right to claim the honorable title of Christian unless, like Christ, he does the things that are good.

They who follow the Lord Jesus in the daily round of doing good, experience the richest rewards known on this earth. The prizes are not such as are commonly sought by ambitious men and women. The reward is not in money or reputation or power; it is goodness itself.

They who serve in the spirit of Jesus are not looking selfishly to some far-off heaven where they shall spend an eternity of ease. The reward of doing good is simply goodness, and that is the richest prize any man may win.—United Presbyterian.

"I can do something you can't," said a boy to his chum: "I can smoke." "Well," said the other. "I can do something you can't! I can let tobacco alone.'

Life and Work

MY LORD AND I.

"I have a friend so precious, So very dear to me, He loves me with such tender love, He loves so faithfully, I could not live apart from him, I love to feel him nigh, And so we dwell together, My Lord and I.

"He knows how much I love him, He knows I love him well; But with what love he loveth me My tongue can never tell; It is an everlasting love, In ever rich supply, And so we love each other, My Lord and I.

"I tell him all my sorrows, I tell him all my joys, I tell him all that pleases me, I tell him what annoys, He tells me what I ought to do, He tells me what to try; And so we talk together, My Lord and I.

"He knows how I am longing Some weary soul to win. And so he bids me go and speak A loving word for him; He bids me tell his wondrous love, And why he came to die; And so we work together, My Lord and I.

THE WAR IN THE GLEN.

ADAPTED FROM DAVID LYALL.

She was a very happy, energetic little woman, a shy, retiring nature. Though over ffty, and credited with what the Glen called "couthie means," she did all her own work at the Cottage, and never was house better

She had days for everything, but these days were liable to be set aside if a sick neighbour needed tending, or there was any service she could render other folk.

So the war found her, and for the first nine months she knitted desperately, and attended innumerable Red Cross working parties for the cutting out of shirts and hospital comforts for the soldiers.

And nobody guessed how discontented she was, nor how she fretted, because it seemed so little after all to do for her country

At length, however, she took a bold step without mentioning it to a living soul.

The first inkling the Glen got of it was from the columns of the Scotsman one morn-

ing in the Autumn of 1915.

"Bless me, Kitty," said Mr. Ramsay. the minister of Strathender, to his wife. 'listen to this.'

"Lady, about to take up war work, offers to officer's wife whose husband is at the Front free use of comfortable country cottage in lovely part of Perthshire. Preference given to wife of a Highland officer. Children not objected to.—Apply, Miss Mathieson, Meikle Ender Cottage, by Aberfeldy."
"It can't be true, Archie," said his wife.
"She's such a shrinking little soul. I can't

picture her anywhere out of the Glen. can

The minister could not, but he got his bicycle and rode down the Glen towards Meikle Ender.

'Good morning, Miss Mathieson. What do you mean by throwing a bomb like this into a peaceful community? There may be no sermon for you to-morrow on the head

"Don't haver, Mr. Ramsay," she said, reddening slightly, and with a smile distinctly

shy. "How is Mrs. Ramsay and the bairns?"
"Fine. You are looking well yourself.
Are you going to explain this ploy to me, or shall we call you before the Session?"

She laughed a little at that, and held open the front door and ushered him into the little sitting-room kitchen.

"They've put it in, have they, Mr. Ramsay? Please let me have a look at it.

"It's in all right, and Mrs. Ramsay and I are both upset by it. Will you really leave us, Miss Mathieson?"
"Oh, yes! It is quite time I did something.

If I had men fighting, that would be different, but the nearest Mathieson I can find is a cousin's son twice removed."

"Do you think I'm likely to have any answers, Mr. Ramsay?"

"More than you like or want, probably, but what concerns Kitty and me is what

you are going to do."
"Well, you see, Mr. Ramsay, I'm going to France—"
"To France! But, my dear woman, in what capacity?"

"I don't know till I get there; but it is to work among the soldiers. I'll do whatever they want when I get there. They won't find me too particular."

"Who is taking you out?"

"The Y.M.C.A.; and I have to pay about two pounds a week for my living. I can just manage that and still have a little margin. Then if I let some poor woman with very small means have the house for nothing I'll be doing as much for my country as any one woman can do, won't I?"

The minister could not speak for a moment, for something thickened in his throat. He had sometimes passed a joke with his wife about the wee little old maid and her narrow ways, even while respecting and liking her immensely. For all these light words he was now rebuked.

"It sounds a tremendous lot, Miss Mathieson, and I can't get over it all, so there!"
Miss Mathieson smiled happily.

"I got so tired of knitting; besides, folk can knit who can't do much more. I'm strong and fit, and able for any amount of And what do you think? I've been furbishing up my French, and I find it is all coming back quite easily.

'And when do you propose to spread your wings on this tremendous adventure?'

"Next week. I didn't expect to go quite so soon, or I would have put in the advertise-

ment before now."

That very afternoon there arrived from Perth an officer of one of the Highland regiments and his wife, and the bargain was concluded on the spot, they making stipulations to pay a little something, so that their

obligation might be less.

The news of this extraordinary outbreak on the part of the wee little old maid created such a stir in the Glen that people who had not been near her for years appeared there in the course of the next week to see and hear for themselves regarding the latest recruit of Britain's mobilized womanhood.

Most went away envying her, for her face was radiant, and part of her lost youth had certainly been wooed back, both to her face

and her heart.

On the appointed day she departed in state from the Glen, the pretty young war wife she had befriended waving to her from

It was Sheila Forbes who brought the first news of her, when she arrived home for Christmas leave to Glenfinlas, and she and Sergeant Allerton called at the Manse one evening on very private business of their own concerning the first war wedding in the Glen.

"Miss Mathieson was at the Base, where I spent the last two months," she said. "You've no idea what a tremendous success she is. The boys call her Mother, some of them, and some of them Auntie. I was always hearing about her and what she does for them. The Hut where she is is the envy of the whole Base, just because of her.

"But she was so quiet here, hardly ever opened her mouth," said Mrs. Ramsay, sorely perplexed. "And she would hardly ever look at a man, much less speak to one.

"Well, she not only speaks to them now, but lectures them soundly, and helps them to write letters home, and to save money, and keep straight. In fact, she's one of the best Generals in the British Army. Why, even the Staff know about her, and take off their brass hats to her.'

The minister and his wife looked at one another in silent amazement, and when they were left alone, he said, musingly: "I can't get over Miss Mathieson, Kitty.

"Do you think she'll ever come back?" "Oh, yes, she'll come back, but I don't suppose she'll stay back," said Mrs. Ramsay, with rather a discontented note in her voice. "I rather envy her. I think the fact is, Archie, the man or woman who hasn't been in the war will be a back number when it's

"If you say that, you open the door for me, Kitty," said the minister, soberly. "Well, I don't mind, now, if you do go out as a chaplain," she said, bravely.

"There are plenty of chaplains. It's fighting men we're needing. Let me go as I wanted at the beginning and fight in the ranks. The wee little old maid has set the example, for she's giving literally all she possessed. We oughtn't to be behind her, and you know you would have enough to live on. Don't keep me, Kitty. It's now or never!"

The next bomb to fall in the Glen was when the minister enlisted in the Black Watch as a private. Part of the Glen pretended to be scandalised, but the main part

of it was only proud.

Nobody knew who had given the final push, and when, in the little scullery of her canteen, within sound of the guns in France, the wee little old maid read a letter from Strathender Manse, telling her what part she had played, she was too much surprised to take it in at first.

But in the end she shed a few tears over it, and wondered anew at the majesty and

the glory of life.—The British Weekly.

MAY WE COMPLAIN?

Is there ever an excuse for repining and complaining? Are burdens and privations sometimes so great that it is impossible to look up to God in trust and confidence?

If these questions had been asked of George Matheson, the famous Scottish preacher, he would have been ready with a decisive answer. He was blind, yet when he knew his work on earth was soon to end, he said: "My life has been an obstructed life, but a life of boundless sanguineness, a life of quenchless hopefulness, a life which, even at the time of abandoned work, said not 'Good night' but 'Good morning.'"

Again the question might have been asked of a missionary among the lepers in South India who became an inmate of the Leper Settlement in New Brunswick, having fallen

a victim to the awful disease.

Yet he was not cast down. He said: "The cross seemed too great for me at first, but the longer I have carried it the lighter it has Jesus has come to carry it with become.

me, and I have sweet fellowship with him.
"My health, no doubt, is gone, as far as this world is concerned; my wife has been called away, and I have had to leave my home and children; I am nearly blind, and I have lost my voice so that I can speak only in whispers, and I suffer considerable pain. "Nevertheless, I am joyful and I am full

of hope: hope for the world, because Christ liveth and he is doing wonderful things."—Ex.

"INFLUENCE OF MOTHER."

REV. DR. W. HUTCHISON.

(In Philadelphia Presbyterian).

Teachers in our schools, academies and colleges are doing splendid work in moulding the characters and shaping the lives of our young people, but George Herbert was right when he said, "One good mother is worth a hundred schoolmasters."

Preachers are exerting a mighty influence for good over the young, but the proverb is true that "An ounce of mother is worth a pound of elergy," providing, of course, that the mother is a good one.

Christian fathers, by precept and example, are inspiring the young to noble living, but the mother's influence is greater still. In the early years of the children, she is constantly with them, as the father cannot be.

As Walter Savage Landor says:

"Children are what their mothers are, No fondest father's fondest care Can fashion so the infant's heart As those creative beams that dart, With all their hopes and fears, upon The cradle of a sleeping son. His startled eyes with wonder see A father near him on his knee, Who wishes all the while to trace The mother in his future face; But 'tis to her alone' uprise His waking arms; to her those eyes Open with joy and not surprise."

In his autobiography, John Ruskin tells us of the foundation on which his character was reared. It was the work of his mother.

"After our chapters, the first thing after breakfast, I had to learn a few verses by heart, or repeat to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed from the first to the last, I had to learn the whole body of fine old Scotch paraphrases, which are good, melodious and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound."

Mr. Ruskin prints his mother's list of chapters, "with which, thus learned, she established my soul in life. Though I have picked up the elements of a little further knowledge in mathematics, meteorology, and the like, in after life—and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education."

John Randolph said: "I should have been an atheist if it had not been for the recollection of my mother taking my hands when I was a child and teaching me to say "Our Father, which art in heaven."

"It was at my mother's knees," said the famous Scotch divine, Dr. Thomas Guthrie, "that I first learned to pray; that I learned to

form a reverence for the Bible, and that I learned to regard the sanctity of the Sabbath."

John Wesley testifies to the tenderness, gentleness, and consecration of his mother, and to the indebtedness which his brother Charles and himself had ever felt to her influence and example.

Some years ago, at the twenty-fifth anniversary of his pastorate in the Lafayette Avenue church, Brooklyn, Dr. Theodore L. Cuyler, looking down into the sweet face of his dear old mother in the front pew, said: "First of all, I thank God for a godly parentage and that the earliest link in love's warm chain is yet unbroken by the lapse of four-score years and three. Heaven bless all faithful mothers."

After one of the hard-fought battles of the Civil War, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said: "Well, my brother, what can I do for you?" He supposed, of course the young fellow would want to cry to God for help in his extremity, but not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother, and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian. And thank Him for giving me dying grace. He makes this hard bed feel 'soft as downy pillows are.' And, 'oh, chaplain, thank Him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."

When Dr. Samuel Johnson was fifty years old, he wrote to his aged mother, as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness of all that I have done ill, and of all I omitted to do well."

John Quiney Adams did not part with his mother until he was fifty years of age; yet his cry even then was "O God! could she have been spared yet a little longer. * * * Without her the world feels to me like a solitude."

"You have only one mother, my boy, Whose heart you can gladden with joy, Or cause it to ache

Till ready to break—So cherish that mother, my boy."

-Exchange.

PROPORTIONATE GIVING.

Adapted from Address by Robert E. Speer.

We are not to think of the tithe as a symbol of legal Judaism. Its claim rests upon moral considerations that would have made tithe-giving the duty of man, even if the Jewish law had never been enacted. Indeed, the principle was in operation long before it was expressed in any legal enactment, just as the observance of the Sabbath antedates the law and is no way dependent upon it.

I should like to suggest a few of the practical moral considerations upon which rests the principle and the obligation of the tithe:

(1) The gospel ought to lead and enable men to do more than pagans and Jews. The Jew in the old dispensation was expected to bring his tithe, in addition to his taxes and various other offerings. The generosity of many pagans equals the old Jewish standard.

Unless the motives of the gospel lead men to give more generously than the Jews and pagans gave, then the motives of the gospel must be inferior to Judaism and paganism.

(2) The Jew and the pagan faced no less difficulties in the way of practicing a principle like this than we face. As a matter of fact, they faced greater difficulties than we. The Jew had no such currency passing through his hands as passes through ours. He gave of his orchards and fields, or he set aside onetenth of his soil, that its produce might be regarded as not his own, but God's.

If these men could override such difficulties and, in spite of poverty and limitation, pay their obligations to God, it is not asking or expecting too much that Christians should

(3) We need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we are not swept into self-deception.

It is the easiest thing in the world for a man, without realizing it, to rob God of his due. Just as we need the Sabbath to make sure of the recognition of all time as sacred to the Lord of life, so do we need the tithe as a recognition of obligation to God in the matter of our wealth.

(4) God never would have ordered it if it had been a mere transitory matter, or if it had not been for our good. He does not need tithes for himself. All ten-tenths of our wealth he can take away if he pleases.

Tithe-giving is needed by man, and God made it clear as something for all time. If it was good for men three thousand years ago, it is good for man still. Its foundations lie deep in a fundamental need of human nature.

(5) Money is the most perilous thing with which we have to cope, next to the baser, sensual nature. The New Testament is full of warnings against it.

In order to escape that peril, we need the protecting grasp of some great and secure principle. Such a principle the tithe affords.

- (6) Our Lord himself recognized and approved the validity of the tithe. None of these moral ideals did Christ subrogate. He reenforced and sanctioned every one of them. He explicitly indorsed the tithe: "You give tithes, and this you ought to have done."
- (7) There is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day. Both rest on the same ground of Old Testament sanction, New Testament recogni-tion, moral claim, and adaptation. Every argument for keeping the Sabbath day holy upholds the principle of the tithe.
- (8) It is the only sure way of giving God his right share. If we say, "will scrupulously pay what I owe to every other creditor," and then for the Lord of all pick up the crumbs that are left, the chance is that he will get far less than his right. The only sure way of securing to the uses of God in the extension of his kingdom what it needs is to set aside carefully for him the first
- (9) It is only so that the causes of Christ in the world will get what they need. They never will get it by any hap-hazard method. The adoption of the tithe would pour into the treasuries of the Church and the great philanthropies all that they would need for the work that must be done.
- (10) I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life. It carries him for-ward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid.

(11) It may bring the great religious expansion and awakening for which we long. "Bring ye the whole tithe into the store-

house, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Horace Bushnell says: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the kingdom of God will come in a day.'

Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age.

(12) I believe in this principle because, regardless of anything that will flow from it, it is fundamentally right. It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right.

Let me lay the emphasis on the rich privilege of being justified in giving at least a tenth of our income. Before I do anything else with my money, I have a right to set aside a tenth for my Lord. What a joy that

brings into life.

This practice delivers one from the worry of debating every separate appeal that comes, and makes him a free and glad trustee, happy in the privilege of stewardship. -The Missionary Voice.

HOW TO DETERMINE THE TITHE.

REV. R. W. WOODSWORTH.

Some people have a very strange and altogether dishonest way of determining the amount of their tithe. They deduct taxes and house rent and living expenses, and then tithe the balance; and it often happens that, after all these rake-offs, there is very little left to tithe.

Such a method is certainly not the Scriptural idea of the tithe, and those who practice it do not bring "the whole tithe" into the storehouse. Let us see to it that we deal honestly with God in this matter. Our entire net income should be tithed.

"But," asks the inquirer, "what constitutes my net income?" Perhaps we cannot better answer this question than in the language of "Layman," the author of that excellent tract, "What We Owe and How to Pay It."

On this point he writes as follows: "If you are a farmer, it is all the money you receive for the products of your farm, the cash value of all your family consumes, and also the fair cash value of all you obtain by barter or exchange.

From this gross amount, it is fair to deduct, before tithing, all money paid for hired help and taxes on your farm; but not taxes on land which is held for speculation.

You should deduct from the gross income the cost of farm and building repairs and also a fair amount for the annual depreciation in the value of farm implements, tools, etc.'

"Suppose my lands and stock increase in value?

"Take no account of it until you sell them or a part of them; then tithe the increase of price you receive above the amount originally paid."

"Suppose I exchange the products of my farm for articles other than money?"

"Estimate the cash value of what you receive and put aside one-tenth of it. If you do not have the money, make a 'ticket' of one-tenth of the amount and place it where you keep your tithe. When you next have money to redeem the ticket, do so, and destroy it.

"If you are a physician, your net income is your entire income less your professional expenses, such as office rent, medicines, cost of keeping a horse, etc.

If you care to take account of professional books and instruments, deduct from your gross income a fair amount for their depreciation in salable-value each year.

"If you are a lawyer, substantially the same rules apply as to a physician.

"If you are a minister, it is the total amount you rece ve, less the same rule as above applied to books necessary for your studies, also traveling and other expenses connected with your parish duties.

"If you are a merchant or a manufacturer or a banker, of course you keep accurate accounts. Your net income is the gross profits of your business, less strictly business, but not family or personal, expenses.

"If you are a mechanic, clerk, or employee and wage worker in any capacity, whether by the day, month, or year, your net income is your total income, less legitimate expenses connected with your work, such as carfare, depreciation in value of tools, etc."

The above suggestions will prove very helpful to those who are seeking light on this phase of the subject.

KEEPING HOLY THE SABBATH.

There is a distressing amount of Sabbath desecration. The day is regarded by multitudes not as a holy day, but simply as a holiday.

If the Sabbath be used only as a holiday, then, except from a merely materialistic standpoint, there might as well be no Sabbath. If men ignore God and their souls, and take the day simply for pleasure, they are none the better off, except on the animal side of life, for having a day of rest.

God meant it for more than this. He gave it to us, primarily, for our souls' needs. rather than for the sake of our bodies, although it was meant to bless us in every department of our whole being. The Sabbath is an absolute necessity if spiritual life is to be maintained in our earthly existence.

There must be special opportunity for the worship of God, not only by individuals, but by the entire Church and community There must be the time and place for united worship and for general instruction in sacred

If the world is to be won for Jesus Christ. there must be a united agreement and movement, and there is no opportunity for co-operation such as is afforded by the public gathering of God's people in his sanctuary at the hour of worship on the Sabbath.

If there is to be a Christian programme the Christian Sabbath must be maintained. If the Sabbath is destroyed, our Christian Church and civilization go down in certain and common ruin.—Herald and Presbyter.

The quality and fineness of a man is shown. not so much by his occupation, or dialect, or grammar, as by the character of his thoughts and words.

ALEXANDER MACLAREN.

A Great Expository Preacher.

By Prof. J. RITCHIE SMITH, D.D., PRINCE-TON.

Alexander Maclaren's biographer tells us that it was often so difficult for Dr. Maclaren to choose a text that at times he sighed for the old-fashioned Scottish habit of "lecturing through one of the books of the Bible, but he thought an "English audience would not stand it." stand it.

On one of these occasions his wife advised him to try the experiment, and suggested the Epistle to the Colossians. He took her advice, but she did not live to hear all the sermons which formed the nucleus of the volume on Colossians in the "Expositor's

Bible.'

The fruit of his labor is gathered into thirtytwo volumes which bear the name, "Expositions of Holy Scripture."

All of his preaching was expository. The sermon is the interpretation and application of the text. No other method can give such

freshness and range and variety to preaching.

Every passage of Scripture has its own message, and if it be suffered to speak for itself every sermon will have its own distinctive and peculiar note. The danger of harping on a single string is avoided if the text is permitted to direct the course of

To the quantity and quality of his expository work there are few parallels in the history of the Church. To this his life was devoted. He said, "I have tried to make my ministry a ministry of exposition of

Scripture.'

For this, his chosen field of labor, he had certain qualifications in eminent degree. Like every other great preacher, he had an intense and profound conviction of the truth of his message.

With this conviction of the truth of the message was joined indefatigable labor in mastering and unfolding its significance.

It was his custom to read every day a chapter in the Old Testament and a chapter in the New Testament in the original. With constant toil he traced the thought of the sacred writer, and sought to express it in the most adequate and effective way.

The weariness which this labor entailed, joined to his native shyness, made the work of preaching a burden, though it was at the

same time a delight.

In his early ministry he spoke of every Sunday service as a "woe"; and to the end of his life "he never preached, even to his own congregation, without going through a time of extreme nervous perturbation."

No preacher is a stranger to this experience, and the greatest preachers are the greatest sufferers. When John Wesley was nearly seventy he wrote in his journal, "To this day field preaching is a cross to me.'

Maclaren's intimate acquaintance with the whole range of Scripture furnished him with illustrations of the choicest kind. There are no illustrations of Scripture like those drawn from the Scripture itself.

He set before himself a practical aim. have abjured for evermore all the rubbish of intellectual preaching. I would rather serve out slops for people to live upon than lumps of stone cut into the form of loaves.

And with this purpose in mind the heart and soul of his preaching was Christ the Saviour. He put "as the vital center of the gospel, Christ's death for our sins, not as a theological doctrine but as a historical fact."

Dr. Robertson Nicoll has said of him that "He has not helped to solve the great problems of thought." "Neither does he say much about the questions of the day in the light of the gospel."—The Christian Educator.

RIVERS AND DAMS.

W. J. HOLLIDAY.

For the Record

All over this Continent, men are throwing dams of stone and concrete across our rivers and streams. Waters that for centuries have been following the line of least resistance, slowly furrowing for themselves channels to the lakes and seas, suddenly find their courses diverted, their energy restrained, their power imprisoned. Old landmarks become submerged, delightful retreats by mossy banks are hidden, shallow pools in which the birds splashed joyously are deep and dangerous eddies—to what purpose?

Come with me to yonder town, where the

lights are gleaming, power wheels turning, industry striving. See those wires stretching like a gigantic cobweb across and into the city, follow them to their starting point and you will find their secret at the dam. No waters, no dam! No dam, no energy!

No energy, no light nor power!

Has the great Master Workman thrown a dam across the current of your life? Do you suddenly awake to find the sweet, rippling beauty of life's stream departed? Have those things which you prized most been ruthlessly swept away? The ambition of years, the fruits of weary hours of toil vanished in a night? Fear not, faint not. Many things are submerged, but this had to be ere depth could be attained.
Behold the dam! Not a mass of disap-

pointment, sorrow, frustrated purposes, be-reavement, thrown carelessly across your life's stream by a thoughtless, unconscious, unfeeling force, but a structure of mighty significance and possibility.

The restraining force of circumstances may compel the diverting of your whole course of life, but what wheels may you not turn, what lamps may you not light, what power may you not supply because you have been counted worthy not to continue as a smiling brook, but to deepen into a mighty reservoir of power. "My Father Worketh Hitherto, And I Work."

The Children's Record

JACK'S CERTIFICATE OF CHAR-ACTER.

"We must hurry or we won't get a chance at the nuts." So spoke Jack Brandon.

Just as they were opposite a queer little old house, a window was thrown up and a voice called out:

"Say, youngsters, are you going to the village?"

"No," replied George, moving forward. But Jack said:

"Hold on, let's see what's wanted."
"We haven't time!" persisted George.
"We'll take time!" Turning to the man, "Can we do anything for you,

"Well, I'm that stiff with rheumatics that I couldn't hobble to the village and back in half a day. Miss Green wants her shoes for Sabbath, and I've run out o' thread and can't finish them, unless I get some." (Miss Green was Jack's Sabbath-school teacher.) "I thought mebbe you'd just as soon get some for me; boys like to run errands. I wish I was a boy!"

George explained that they were in a hurry, were not going to the village, anyway, and did not expect to return before six

o'clock.

The old man shook his head. "There wouldn't be time to finish the work after that. I promised her, and I have never broken a promise yet," and the old voice faltered as the head drew back; he was about to shut the window when Jack spoke up:

"I'll do the errand, sir."

Telling George to go on, Jack waited for his orders and undertook one or two additional commissions. It is true that he was so late that the nuts were scarce, and George

with basket full, said triumphantly:

"If you hadn't been such a donkey as to turn errand boy for old Snitz, you might have had as many. You lost your chance and got nothing for it."

"I did get something!"

"What?"

"Thanks and a promise to do me a good

turn," returned Jack quietly.

"That was good pay! I expect you'll be Lord Mayor some day, Mr. Dick Whittington, on the strength of his influence.

"Well, Snitz, at it yet?"

"Yes, Squire, I'm always at it!"

"Can you sew a split in my boot while I

"I can, sir! The truth is, I wasn't going to do much work this morning. I had other business on hand."

What was that?"

"Well, I have been writing out a certificate of character for a boy. Mebbe you'd like to look it over while I take the boot in hand?"

This is what Mr. Carev read, written in a cramped hand, with some misspelt words:

"This certifies that Jack Brandon, son of the late John Brandon, is a polite, kind young fellow. He is kind to animals, helpful to the poor and helpless, honest, can reckon money correct, and has good, strong temperance principles. He can sacrifice his own interests without wanting to be thought a martyr. Anybody that wants this sort of a boy had better get hold of Jack Brandon. Jacobus Snitz.

"However do you know all this?" asked Mr. Carey.

"I'll tell you, Squire," and the old man told of his interview with the two Brandon

"Jack took off his hat while he talked with me, so I know he is a polite boy. He stopped to pat the cat when she rubbed up against him, so I know he is kind to animals. He gave up the nutting party to do me a kindness, and didn't seem to think it was any great thing to do. He did my errands all right and brought back the change, more than I expected, because some of the things were cheaper than I thought. So you see, I know."

"But what about the temperance principles? How do you know that?"

The old man hesitated, then answered slowly. "I asked the boy to bring me a bottle of liquor, and he just stood up and said: 'Sir, I can't do that. Anything else you want I'll do, but I neither taste nor handle liquor.'

"Squire, he made me feel a bit ashamed; for he didn't say it with any brag or cheek, but just quietly, as if I couldn't expect him to break his principles. But he got everything else for me. Wouldn't take pay, either. I tell you, Squire, if you want a boy, he's the one for you.

Next week, Jack Brandon got the chance of going into Mr. Carey's office. Ten or twelve years later he was qualified as a solicitor, and Mr. Carey, now getting old,

took him into partnership.

Looking over some old papers, in view of the new arrangement, Mr. Carey came across one over which he smiled, then handed it to his new partner, saying:
"I think I never showed you this, Per-

haps it may interest you."
It was the "Certificate of Character." Jack read it with a puzzled expression. then, as light broke, he said, with feeling:

"What, old Snitz! I had almost forgotten him. He was always a good friend of mine, I don't really know why. But how he thought he knew all that about me, I can't imagine."—Messenger for the Children.

THE STORY OF MALANDOLA.

An African Slave Girl.

BISHOP WALTER R. LAMBUTH.

When Malandola was a little girl she lived with her father and mother in the deep, dark African forest.

Her father had an enemy. One day, with several other girls, she was sent to the spring for water. Suddenly a man sprang from behind a tree, knocked Malandola's water jar off her head, and, throwing her over his shoulder, disappeared amid the cries of her companions.

Malandola was sold to a chief and never

saw her father and mother again.

The chief and his warriors made her walk many weeks along the trail to the southwest, taking her and other prisoners to sell them to the Portuguese in Angola, whence they would be shipped to the island of San Thome to work on the coffee and cane planta-

Before reaching the border, however, they met some hunters. One of them liked

Malandola's looks and bought her.

Her feet by this time were blistered and sore, but her new master was kinder to her, and she had her face turned homeward again; so her heart was light.

Finally they reached a tribe not many hours from Luebo, the mission station of

the Southern Presbyterians.

There Malandola was sold once more, this time to a chief, who intended to make

her his wife when she grew up.

She was quick to learn and during her journeys had picked up many words from the several tribes she had lived with until she could speak four or five languages or

In course of time the chief who had bought her began to drink the strong palm wine and when drunk would beat his attendants

and wives, for he had many.

Later he began to suspect some of them of plotting to kill him. He sent for the witch doctor and had him administer the poison cup to test their innocence or guilt.

The common belief is that if the accused is innocent the poison will be rejected; if guilty, in a few minutes the accused will

fall dead at the feet of the chief.

Malandola and two other girls, fearing their turn might come next, ran away into the forest, where they lived on roots and nuts and slept on leaves or between the roots of giant trees.

They had not been out long before a Belgian captain came that way with several soldiers. He took the girls with him lest they should be devoured by leopards, and

brought them to Luebo.

There they were placed in the girls' school taught by Miss Fearing, from Talladega, U.S.A., who had sold her little house and lot and paid her own expenses to the Congo, saying:-"There are many teachers in America; I will go where I am needed most.

In this school Malandola found she was

a sinner and that Jesus died to save her. She was the happiest one in the mission when through faith in Jesus she found her sins were washed away.

She at once began to do what she could to bring others to accept him. Her face became radiantly happy, and all her long,

hard journeyings were forgotten.

So quick was she to learn that she led her classes. In languages she was a marvel.

Dr. W. M. Morrison found this out and had her help him while preparing his dictionary and grammar of the Baluba-Lulua languages. in the introduction to which he gives her

Malandola married Mudimbe the leading evangelist of Presbyterian Mission, an

earnest Christian.

Later Mudimbe and Malandola offered to go as missionaries. We gladly accepted them, and, with their five children, they walked the two hundred and fifty miles to the new mission.

Mudimbe loves his wife; for during that whole journey over the hills and through the swamps he would not let her carry the

children, as she is not strong.

He finally came down with fever because of overexertion, but we held the caravan, treated him, and finally reached Wembo-

Niama's country safely.

Mudimbe and Malandola remain at their post, thankful to have a share in bringing their fellow Africans to Christ.—The Missionary Voice.

ABOUT BEER.

Beer is not a "liquid food," or a "health drink," as it is claimed. Indeed, pure whiskey with pure water added to reduce it to four per cent. alcohol is less injurious than an equal quantity of beer which contains four per cent. alcohol and other injurious substances.

It is difficult to find a heavy beer drinker forty years of age with a normal heart, liver or kidneys. These vital organs from the excessive burden that is put on them,

wear out prematurely.

The beer drinker may have an abundance of flesh, but it is of inferior quality. Surgeons do not care to operate on him because the chances of recovery are minimized.

Should the beer drinker be taken down with pneumonia or some other febrile disease that taxes the heart and kidneys, he would have but three chances out of ten to recover. So much for the physical ills of beer drinking.

The bad moral effect produced by habitual beer drinking is even more marked. It produces a moral grossness and seems to destroy the finer and nobler instincts.

Dr. A. Forel, of the University of Zurich, says: "One needs only to study in Germany the "beer joker," beer conversations and beer literature among the academic youth of Germany; the drinking of beer has killed the ideals and ethics and has produced an incredible vulgarity."—H. Arnott, M.B., M.C.P.S.

TOMMY AND THE LION.

Tommy Brown was fond of climbing walls and sitting on the top.

His father and mother said he mustn't, because the climbing stubbed his boot-toes, and the sitting wore his trousers. Also he might fall off and break his leg.

Tommy was a good boy and he would have liked to oblige his parents. But he simply couldn't. A wall was an irresistible temptation; especially if it was very high and had plenty of holes for toes and ledges for fingers.

One day Tommy had climbed a nice high wall from which he could look down into several different roads, and he was hoping that a horse would run away or a tram jump the lines or a dog-fight come along, as some relief to the general monotony of life.

Then a queer thing happened. An animal appeared from nowhere, and sat in the road, looking up at Tommy. But it was not a dog. It was a lion. Tommy had seen them at the Zoo, once when his father took him on one of his business journeys to London. But they were in cages, and could only roar. This one was loose.

What did loose lions do when they came across little boys? Tommy felt a bit anxious. The lion, he thought, looked hungry: anyhow, what was it sitting there for? Waiting for him to come down.

But it could easily get him without waiting, even if he pulled his legs up; for the wall wasn't so high as all that.

Suddenly the king of beasts shook his mane back and opened his mouth. Tommy expected either a roar or a jump, or both, but neither happened. Instead, the animal spoke. Quite plain English.

Tommy remembered Balaam's ass, and realized that here was something like an adventure. He listened with such interest that he nearly fell off the wall and down the

lion's throat.

"Tommy," said the voice, "I'm not the lion; I'm the lamb. You needn't be afraid; he's not hungry, for he's had me. My mother told me not to go out of our field, but I wanted more liberty—wanted to see the wide world—so I got over into the road, and this escaped lion got me.'

Tommy meditated. "I suppose you wish now that you had done as your mother told you?" he remarked.

"Indeed I do," said the lamb, "for I've much less liberty here than I had even in the field. No room to turn round, so to speak. Perhaps I shall feel better when I'm digested." And a sigh arose, so huge that it felt like the recent gale which blew the Browns' window in.

Tommy reflected that after digestion comes hunger again. Next time, it would be a boy, not a lamb. He wondered if his parents would fret much when he didn't come home to tea. They were very decent parents to him, on the whole. He felt rather sorry for them.

Not that he was worth bothering about —merely a boy who stubbed his boot-toes and always left his neck unwashed—but still they probably would worry, more or less. Mother especially seemed fond of him, somehow. And father also, though he didn't show it as much.

Tommy's soul, softened by these meditations, almost melted within him. A sob—a sob of pity for his bereaved parents' grief—arose in his throat. It woke him. He was not in bed, but was lying on the couch, where he had dropped off to sleep after din-

He breathed a great sigh of relief. "I really will try to avoid smooth walls," he said to himself. And for several days he was so good that his mother thought it was going to be measles.

But he never told them about that lion: he told only me.—In "The Children's Service."

GRATITUDE.

The great surgeon left the hospital one bitterly cold day and drove away. A most difficult operation performed that morning had saved a life,—a very valuable life,—but not a word of gratitude had he received from anyone.

"That's all in the game, I suppose," he reflected as he turned his car into a busy street. "I must be content with success alone. People take for granted that all a doctor likes to get is his pay. No matter, I'm always willing to help."

A frightened horse, dragging two wheels of a broken cart, ran past. A few moments later the surgeon's car sped in pursuit. On the seat beside the neatly-clad doctor now sat, peering anxiously ahead, a coarse, grimy teamster in leather coat and dingy cap.

Since the auto could not increase its speed on the busy street, the race was run for thirty blocks with the heavy draft-horse still in the lead, but finally a motorcycle policeman headed him off.

Probably no one saw the hand-grasp of two men as they parted,—the kind, skilful surgeon who had willingly driven thirty blocks in pursuit of the horse, and the smiling, grateful teamster.

"And both were great, for the cart-driver, with no thought of his own comfort, stripped off the heavy leather coat and flung it over the steaming, panting animal, then tenderly

patted its shaggy neck.
"It is, indeed, satisfying to receive gratitude," thought the doctor, remembering the hearty, sincere handshake. Still smiling thankfully after the departing auto, the coatless man shivered in the bitter cold, but seemed not to care, since he, in turn, understood the meaning of the caress of a rough nose upon his shoulder.—In "Our Dumb Animals.

CATS AND COFFINS.

A Korean Superstition and Fable.

About two and a half centuries ago, a boy, who later became the great scholar Sa Cha, went to bed one night after a hard day's work on his Chinese. He had not been asleep long when he awoke with a start. The moon was shining in at the window and dimly lighting the room. Something was moving just outside the door. He lay still and listened.

The door swung of its own accord, and a tall black object came gliding into the room and took its place in the corner, silently.

The boy mastered his fear and continued gazing into the darkness at his ominous visitor. He was a very strong-minded lad and after a while, seeing that the black ghost made no movement, he turned over and went to

The moment he awoke in the morning he turned his eyes to the corner and there stood his visitor, still. It was a great black coffin standing on end with the lid nailed on and evidently containing its intended occu-

The boy gazed at it a long while and at last a look of relief came over his face. He called in his servant and said,—
"Go down to the village and find out who has lost a corpse." Soon the servant came running back with the news that the whole village was in an uproar. A funeral had been in progress, but the watchers by the coffin had fallen asleep, and when they awoke, coffin and corpse had disappeared.

"Go and tell the chief mourner to come

When that excited individual appeared, the boy called him into the room and, pointing to the corner, said quietly. "What is that?"

The hemp clad mourner gazed in wonder and consternation. "That? That's my father's coffin. What have you been doing? You have stolen my father's body and disgraced me forever."

The boy smiled and said, "How could I bring it here? It came of its own accord. I awoke in the night and saw it enter.' mourner was incredulous and angry.

"Now I will tell you why it came here," said the boy. "You have a cat in your house and it must be that it jumped over the This was such an offence to the dead that, by some occult power, the coffin, corpse and all came here to be safe from some further insult. If you don't believe it send for your cat and we will see."

The challenge was accepted, and the ser-

vant was sent for the cat.

Meanwhile, the mourner tried to lay the coffin down on its side, but, with all his strength, he could not budge it an inch.

The boy came up to it and gave it three strokes with his hand on the left side and a

gentle push.

The dead recognised the master hand and the coffin was easily laid on its side.

When the cat arrived and was placed in the room, the coffin, of its own accord, rose on end again, a position in which it was impossible for the cat to jump over it.

The wondering mourner accepted the explanation and that day the corpse was laid

safely in the ground.

But to this day the watchers beside the dead are particularly careful to see that no cat enters the mortuary chamber, lest it disturb the peace of the deceased.—Korea Mission Field.

CATCHING SPIRITS IN KOREA.

The Korean sorceress professes to catch the evil spirits that have been troubling a sick person and to compel them to enter an earthenware bottle.

This bottle is corked up and tied with a straw rope twisted towards the left instead of to the right, as is common. No spirit can escape when tied with a left-handed

The bottle is then deposited under some tree supposed to be the dwelling place and

shrine of an evil spirit.

The missionary had long wanted one of these bottles and had offered a reward for one, providing the seller proved it contained a spirit. At last the coolie who carries the cot and food boxes from church to church brought one in, at the end of his day's journey, tied to his load.

The villagers had gathered to see the missionary arrive. Yi took the large black bottle, from the load, held it up to the wondering gaze of the crowd, waved it with an even motion and said: "See how foolish you are. This is the steady way in which the sorceress waves it before she puts the spirit in."
"Now," shaking it violently—"this is the

way she shakes it after she inserts the spirit and you think you hear the spirit. You are afraid to open her bottle to see what

makes the noise. Now watch."

With this he drew the straw cork and poured out a handful of broken porcelain and tile-black and white. When the bottle was waved easily the things inside of it did not rattle. When the bottle was shaken quickly it rattled, and the sorceress pretended that she had put an evil spirit in the bottle which made the noise.

"Now see how foolish we all are before we believe in Jesus. But he sets us Christians free from the foolish fear of the spirit and from slavery to the sorceresses.—F. S.

Miller.

Dr. Joseph Fort Newton, of Cedar Rapids, Iowa, U.S.A., has accepted a Call to the City Temple London, England, made famous by the ministry of such men as Joseph Parker.

A bomb dropped by a German aeroplane on the residential section of Cairo, Egypt, fell near the home of Dr. Samuel M. Zwemer, the widely known missionary and writer. but none were injured.

World Wide Work

"WHERE SATAN'S SEAT IS."

BY A LADY MEDICAL MISSIONARY.

Brindaban, India, is known to the missionaries as "Satan's Seat," for Krishna, one of the Hindu divinities, was born near

there and spent his life there.

According to Hindu literature, his life among the milkmaids in that section was much like that of a denizen of the red light district of a large city. Yet he is a god to be worshipped, and the 6,000 temples and shrines of Brindaban, a city of 18,000,

are dedicated to him.

Hindus are taught by their wily, grasping priests that if anyone of their religion or of any other, even the Christian, dies in Brindaban he will go directly to Heaven and not be re-incarnated in the form of another man or a beast, serpent, fish or fowl. So to the Hindu this vile city is a gateway to Heaven, for the spirit when it leaves the body will be re-absorbed into Nirvana, the Creator.

Widows are taught, too, that if they will only give themselves over to the temples and to the priests, they can in a measure make atonement for their sin, which caused

the death of their husband.

Runners from the temples go out into all parts of India, and especially of Bengal, and bring in young and pretty widows to Brindaban. Those who do not die soon become old women and then they are thrust out to beg for food. The saddest thing that I have seen in India is the expression on the faces of these women, with not one ray of light or hope in them.

Parents and relatives bring their child widows to the temples to sell them. One such heard her parents talking at night, when they thought she was asleep, of the plans for her sale, and escaping in the darkness, fled to the hospital, where she had previously been with her mother. That girl is a nurse—a missionary nurse—in

Arabia, to-day.

Widows who have turned to us in their distress and illness have been able to find the true healing and are becoming Bible

readers.

Most of the undesired babies are killed secretly or thrown into the Jumna River for the turtles and crocodiles, but some mother hearts are not so hardened and babies are brought to us to be cared for. Sometimes, alas! the mother after leaving us turns again to her life of sin.

An old man and his wife came to Brindaban last winter. He had given up a position in a factory near Calcutta, which he had held for twenty-three years, and had settled his affairs and planned to spend the rest of his

life in the sacred city.

But when he saw what unholy things were done in the name of his religion, he

would have none of it, and at the age of nearly seventy came out as a Christian.—
Woman's Missionary Friend.

"LUCIFER'S FEAST."

Millions of bushels of corn, rye, barley and other food materials are annually wasted in the U. S. A. in the manufacture of strong drink. Tens of thousands of lives are burned out and other tens of thousands are shortened by the use of alcohol.

The number of homes that are wrecked, families separated, children made orphans, wives widows, and other social and domestic

disasters, are almost countless.

The amount of money expended is incredibly large, certainly not less than two and a half billions of dollars, not including the indirect cost such as crime, pauperism, insanity, idiocy, accidents, fires, jails, police and other classes to be supported, protected, defended or punished.

To perpetuate this waste and woe and sin and slaughter, one liquor organization brazenly boasts that in two months it distributed 8,466,150 pieces of anti-prohibition literature; supplied clip sheets to more than 9,000 newspapers and sent plate matter to the extent of 5,000 newspaper columns per month; furnished all newspapers printed in foreign languages with illustrations, and distributes a million and a half inserts through mail-order houses every sixty days.

Thousands of editors are constantly plied with letters; newspapers are subsidized by large advertising contracts; specious articles containing garbled statistics, unscientific statements and other misleading matter, are supplied to public speakers, as well as high-school students, salesmen, members of legislatures, Congress, judges, libraries and other individuals and institutions who will accept it.—The Assembly Herald.

THE LOW CASTES IN INDIA.

"The future of India will not be in the hands of the high-caste Hindu, but in the hands of the low caste and the outcaste."

This sentence appeared in a publication of the Arya Somaj, a high-caste organization which aims at a revival of a purer type of Hinduism.

Despite all persecution, the Indian low castes and outcastes are turning to Christianity literally by the thousand. So great has this trend become that the leaders of Hindu thought are thoroughly alarmed.

Whether India is to be won soon for the Master will depend upon how fully Christianity can meet the opportunity presented by the movement of these people toward the Church of Christ.—Sel.

MAKING "NEW CREATURES."

BY A LADY MISSIONARY.

"If any man be in Christ he is a new creature." Let me tell of some whom I have known in China,

A First "New Creature."

First, come to Ningpo. "Watch your step," for the stones are uneven and slippery, due partly to the polishing by the soft shoes which have trodden them for generations, and also to the water splashed by water carriers and decaying refuse thrown everywhere.

In the crowd you may have to flatten yourself against a wall to avoid being overrun by the carriers and chair-bearers, whose warning cries never cease.

Passing the fish market we come to one of our street chapels, where, at the time of which I am writing, was held a weekly class for women. It was a semi-industrial class and, as they sewed, the women were taught to repeat texts of Scripture and hymns. By and by the work was folded up and they gave their whole attention for a little while to the Gospel story.

A woman came one day into the class untidy, unwashed and unattractive, with a sickly baby in her arms.

She came from curiosity but something held her and made her come again, and then again—and the process of making a "new creature" was begun.

Soon a boy, her son, appears with her, charged to remember the texts and hymns which her poor memory cannot yet retain. How such words as "Come unto me all ye that are weary and heavy-laden" appeal to these burdened ones!

By the time the Autumn station class for women convened, she was thoroughly aroused, and it was made possible for her to attend. The baby had died and the boy was arranged for so she could stay throughout the session.

When that class ended came the question what to do with her, as she longed to remain in an environment where she could learn more of what had become dear; and, as in our house we just then needed an *amah*, we decided to try her.

In the years that followed, while the old nature appeared occasionally, yet the new had the victory, and the daily morning worship and church services proved to be great means of grace.

Years went by, Rescue Home in Shanghai wanted an assistant—and this was the woman who was chosen for the place.

It was responsible and difficult work but she made a trustworthy matron there until the illness in which God took her home made it impossible for her to continue her service here below.

Can you not follow her from that day when she first entered that neighborhood class, fit type of the squalor from which she came, and then as she went on step by step until she was called up there where there are no soiled robes, and where she is indeed a new creature?

She is but one of many whose complete renewal testifies to the power of the Gospel of Christ.

A Second "New Creature."

Come now with me to a hamlet in a farming district. We enter a home where, according to Chinese custom, parents, sons and sons' families all live together.

At the time of which I write the sons had certain portions of the farm proceeds, but the father was still head of the whole.

Throughout the neighborhood he was notorious in the art of reviling. If anyone wanted a specially fine bit of that devil's work done he was the one called upon to do it. He was also the chief organizer of the idolatrous processions in that vicinity.

But God's time came. One day he wandered into a church service—and again the process of making a new creature was begun. A sense of sin overpowered him and he came to Christ for cleansing.

He determined to devote his life to Christ with the same strength of purpose with which he followed his former master.

The farm was divided among his sons, only securing for himself and wife the maintenance which is customary, and thus, being free, he is giving the remainder of his days, going at his own charges from place to place preaching the Gospel with an earnestness which can only come from the constraining love of Christ.

In his zeal he has made some mistakes, as when, to outwit the opposition of his wife, he slyly planned to have his daughter-in-law slip off to the women's class in Ningpo, when the supposition was that the young woman was still visiting at her mother's home in another part of the country.

For this there had to be a "settlement" later when his wife found it out; for even a worm turns, and Chinese wives, especially when they arrive at the mother-in-law stage, are not of the worm type!

Also, when he forcibly as well as craftily relieved his helpmeet of her beloved household idols when she was still halting between two opinions.

This man's growth in grace has been marked, and no one more humbly acknowledges faults, or presses on more earnestly to the goal for the prize of his high calling than he; and not only are all the members of his household in the church, but many other souls won for Christ will be stars in his erown in that day.

Changed from a notorious reviler and promoter of idolatry to an ardent preacher and liver of the Gospel, he is indeed a new creature!

A Third New Creature.

Come now to one of the "big houses" of Yu-Yao. The gatekeeper lets us pass freely for we are well known and welcome. The lady of the establishment has her apartments

in one of the inner courts.

She is a tall lady of fine presence and keen mind. This latter quality she needs, for being the chief wife of the eldest of three brothers, all dead, she is the administrator of the finances of the three families, all of whom live in these courts.

She was not always a lady of fine presence and poise for she entered the establishment as a slave girl. Somehow she gained the affection of her master and was raised to

her present position.

In the years of her service, when lighting her lord's opium pipe and waiting on him while he smoked, she contracted the opium habit and it gripped her like a vise. She became an emaciated wreck and longed for release from the thing that was killing her, but all she tried failed.

At last she went to the "Jesus Church." Encouraged by her husband she went again and again the process of making a new crea-

ture was begun.

It took long to break the power of her enemy but, while it was harder than words can tell, she had come to believe in that other power to which all things are possible, and the day came, when rejoicing in the new life of soul and body she cried out "Oh, I am indeed a new creature!"

She is the largest contributor to the Yû-Yao Church and engages in all its activities in such a way that although of a different class socially she never antagonizes but wins

affection.

A Fourth "New Creature".

Come now into a large court in which live several branches of a family decidedly of the better class, the mother, two sons and their two wives. The mother was constantly ailing and spent most of her time in bed, a faded, hopeless woman though only in middle life, her chief solace coming from her tobacco

God's time for this family too had arrived, and the first step in the transformation was the decision of the older son to go to our Hangchow College, where before long he declared himself a Christian. While on vacations he earnestly sought to persuade his family and friends of the truth of Chris-

tianity.

The second son attended our Ningpo Academy. He also became a Christian, and with him, too, faith and work went together. On his return to Yû-Yao he threw himself into the work of the Church, before long was elected elder and worked with earnestness, wisdom and humility.

The mother was baptized in her own home -and now a miracle happened! She had begun the study of the Romanized Chinese, and now she determined to attend the Ningpo class for women, an amazing thing for

one who never thought she had strength enough to go beyond her own door.

She came, bringing her two daughters-inlaw, the sister of one of these, and a friend, a confirmed Buddhist whom they had been persuading to become a Christian, and whose

expenses she paid.

I had charge of the class, and never have I had more satisfactory pupils! They entered into the regular life of the class, asking nothing more although paying more than others, the only difference being that the daughters-in-law took the mother-in-law's share of the domestic work.

She returned home a new woman, the old useless life and even her pipe—although to-bacco smoking by women is not considered degrading by the Chinese—were cast aside

Step by step this family went on. Seeking a place where he could make his life tell most, the second son offered to take charge of a boy's orphanage. The salary was very small compared with what a man of his ability could have commanded in some other line, but to be truly useful in his Lord's service he considered his best remuneration.

"I am not ashamed of the Gospel of Christ," for truly it is the power of God, making new creatures in all conditions of

I may not fully tell of the darkness of superstition which envelopes the great people of China. But the light is breaking through; and those who are in that light, remembering their time of darkness, rejoice with a joy perhaps impossible to those who never knew the contrast of heathenism.—In Woman's

ROME IN AFRICA.

J. A. STOCKWELL, WEMBO-NIAMA.

It is really heart-breaking to see the way the Catholic priests are working on the superstition of these poor natives. For superstition of these poor natives. For instance, they have some kind of image, or cross, in which they evidently have an electric light with a strong reflector, which they show their converts and tell them that it is God.

They also say that the pope does not live on earth, but halfway between heaven and earth, and that God gives him their rosaries, pictures of saints, and the like, to give to the people.

The poor natives, of course, believing

these things, are led to believe that the priests are nearly equal to Deity himself. The natives look on their rosaries simply as very strong "medicine." If one wearing a rosary makes the sign of the cross over food, very few of the others are brave enough to eat of it, believing that should they do so it would kill them.—Ex.

Humanity is unequally divided between those who can't stand prosperity and those who can't get any to stand.

CAME FAR TO GIVE THANKS.

"One day a man entered our courtyard carrying a bundle of incense, a large bundle of idolatrous candles, and some paper money.

"On coming in he went through the ordinary salutation and I received him; but thinking that he had come to the wrong place I said, 'I am afraid you want the temple next door.'

"'Oh, no,' he replied, 'I want the Gospel

Hall.' Then he told his story.

""For months I have been ill and instead of getting better I have been getting worse. I tried one doctor and then two and then three. [The Chinese will hire three or four doctors simultaneously, taking the medicine of all of them!]

"'But a friend of mine who lives one hundred and fifty English miles away said: "If you will pray to one Jesus I dare say he will make you better. I have heard some foreigner preaching in the street and telling the story."

"'So I began to pray to Jesus and I became perfectly well. Afterwards I went to my friend and asked, "How can I thank this Jesus for making me better?"

"''My friend returned: 'I do not know. The best thing is to go to the Gospel Hall in Wanshien, five days' journey away.' So I have come to thank Jesus for making me better.'

"He had walked one hundred and fifty English miles to thank the Lord about whom he knew so little, but from whom he had experienced so much.

"And he brought the idolatrous paraphernalia, because he did not know anything better."—From Sze-chuan, China.

TROUBLES IN THE CONGO.

Certain Protestant missionaries and native converts in the Belgian Congo have recently had some very painful experiences with the agents of the Roman Catholic Church. One missionary writes:

"On a certain day I was in one of the villages and a Roman Catholic priest was there. At his instigation our two teachers were arrested and beaten without trial, cruelly tied up for the night, tied together by the neck in the morning, and forced to attend a Roman Catholic service, the priest officiating.

"I was a witness of all this, even to standing at the door of the church, hoping to en-

courage my teachers thereby."

Another missionary writes: "I was in a village and a priest came into the village and began shouting and using abusive language, winding up by saying, 'You are a devil, go home to your women.' This was all done before the natives in the village."

A plan is on foot for calling a general conference of Protestant missionaries in the Congo, especially to consider this question.—

Sel.

A MEDICAL MISSIONARY.

There is a Methodist missionary physician in Portuguese East Africa, who, before leaving for the Dark Continent, refused a five thousand dollar per annum post as private physician to an American brewer.

His hospital, sixteen feet square, is just a round native hut which accommodates but fifteen people. A visitor writes of it: "One of the most Christlike tasks I saw

"One of the most Christlike tasks I saw in our recent tour of the African continent was the work of the little Gikuki hospital.

"The patients there were extraordinary cases. One was a little girl, half of whose scalp had been torn off by a hyena. One man was covered with wounds and his assailants had tried to gouge out his eyes. Another was a leper. A month-old babe was covered with burns, having rolled into the fire on the floor of a native hut."

This is the only hospital and the two workers are the only medical missionaries for over a million people in that section of

Africa. What a blessed work!—Ex.

MEMORIZED THE WHOLE BIBLE.

In a city in one of the Southern States is a man who has equalled, if not surpassed any other feat of memory on record. He has memorized the entire Bible.

He is a Russian Jew. As a young man, he had been an evangelical preacher among his people in Russia. To both State and Church, of course, his views were unorthodox, and that meant in his day and in that country that he must be "muzzled," so the State, under direction of the Church, reached out its relentless hand and he was buried from the world in the depths of a Russian dungeon.

Thus almost entirely cut off from human kind, not allowed to communicate with any person, not even his guard, and allowed to have only one book, the Bible in English, with which tongue he fortunately was familiar, he began to occupy his time by memorizing it and reciting it aloud to himself.

As the years went by he memorized first one book, then another, and then another, until he found that he knew perfectly the entire New Testament, and the books of Psalms, Proverbs, and Isaiah in the Old Testament.

Then he conceived the plan of memorizing the Book in its entirety, and when he was released, after twelve years of confinement, he knew the entire Bible by heart.

Although this all occurred many years ago and he is now an old man, he has kept the Bible fresh in his memory by reciting it to himself on the street cars or at other times when he had nothing else to occupy his time.

It is to him a source of never-ending pleasure and happiness, for he can say in very truth, "Thy word have I laid up in my heart."

It is not improbable that he is the only person living to-day who can recite word for word the entire Bible.—In Adult Bible Class.

Che Church Funds, West	Almonte	Niagara, St And 9.50 Tait's Corners 60.00 Tor, Runnymede ss 10.00 Palmerston 130.00 Baden 25.00 Cornwall, Knox 400.00 Port Carling 17.00 Ottawa, Glebe 400.00 Carlisle 150.00 Ptrboro, St Pa 1,000.00 Blenheim 125.00 Smith's Hill 27.00 Kingston, Cooke 200.00 Petrolia 150.38 Newmarket ss 12.50 Ham, St Giles 400.00 Est, Rv J S Lochead 400.00 Rodney 71.00 Langside 31.00 Bright, 10 Con, ss 5.00 Rv W J Taylor 9.25 Braeside 10.31 Tavistock, mem 10.00 Bear Creek 25.00 Ptrboro, St Paul 20.00 Seymour 65.00 T N Drinkwater 2.00 Miss E V Johnston 6.25 Quebec Verdum 102.00 Mont West 200.00
the Charth Janus, west	Columbus40.00	Tor, Runnymedess10.00
SUMMARY OF RECEIPTS.	Alton Guild 4.50 Flesherton 18.00	Baden
During Jan. 1 to	Ballinafad12.00	Cornwall, Knox 400.00
April April 30.	Pt Dalhousie 65.00	Ottawa, Glebe 400.00
Home Missions \$3,179.66 \$12,193.72	Brantford, Balf 31.66 Dr Donald L Fee 50.00	Ptrboro, St Pa1,000.00
Foreign Missions	Peterboro' frnd 25.00	Blenheim 125.00
Widows' and Orphans' 136.50 241.50 Aged Ministers' Fund 130.00 267.00	West King 5.00 Tor. Bonar 300.00	Kingston, Cooke 200.00
Assembly Fund	N Mornington 145.00	Petrolia 150.38
Pointe-aux-Trembles Scl. 339.00 1,266.00	Hillsburg48.00	Ham, St Giles' 400.00
Deaconess Home 57.00 73.00	Erin	Est, Rv J S Lochead . 400.00 Rodney 71.00
S. Schools, Y. P. Societies 65.15 193.15 Montreal College 81.00 89.00	Plum Creek 9.50	Langside
Montreal College	Aberarder9.00 Wingham185.00	Bright, 10 Con, ss 5.00
Knox College	Richmond Hill 75.00	Rv W J Taylor 9.25
Manitoba College 24.00 33.00	Brown's Corners 20.00	Tavistock, mem 10.00
Saskatchewan College 15.00 210.00	Blake	Ptrbro St Paul 20.00
Robertson College 5.00 92.00	E Hawkesbury 19.50	Seymour 65.00
Westminster Hall 1.00	Vernonville	Miss E V Johnston 6.25
\$11,369.07 \$29,332.01	Mt Forest 185.00	Quebec.
4.1,555.5	Tor, Old St And 200.00	Quebec. Verdun
RECEIVED DURING APRIL	Ilderton	W'smt, Stanley, mem 200.00
At the Presbyterian Offices, Toronto,	Galt, Knox 821.17	Richmond
By Rev. John Somerville, D.D.,	Schomberg13.00	Mrs A S Jamieson 10.00
and divided among the Funds	Tor, Queen ss 90.00	Athelstan
as directed by the Donors.	Tor, Parkdale 40.00	Mont, Victoria 50.00
Ontario. St Mary's, Kx 125.00	Motherwell ce 3.00	Reid s Ch
Bury's Green16.00 Thames Road ss12.00	Vankleek Hill 200.00	Mont, Erskine 1,850.00
Ashburn	Tor, St John's 1,600.00	Marlow, Ken Rd 11.00
St. Helen's	Dundalk 19.00	Montreal First 300.00
Dunwich 49.00 Cobden 30.00 Glen Sandfield 20.00 Chatham, Chal 44.00	Ventry	Masham 6.00
Tor., Bonar 100.00 Waterdown 35.00	Eramosa 87.00	Mont, St Glies 12.00
St. Ann's	Kenora100.00	Howick
Arthur	Rv J Argo 6.75	Mont, St Mark's 25.00
Wales	Sarnia, St And 300.00	Wakefield, Masham 60.25
Melrose 30.00 Athens, Toledo vpg 4.00	Melbourne	Summerlea 13.65
Leaskdale, Zeph 300.00 Westwood 50.00	Lond, King 160.34	Manitoba.
Drummond Hill 61.00 Tor, Bloor 2,500.00	Egmondville85.00	Springfield5.00
Woodstock, Chal. ss 27.00 Scarboro', St And 115.00	Dome Mines ss 5.08	Glenella 36.45
Comber	Molesworth 75.00	Wpg, St And 100.00
S. Plympton 37.00 Alisa Craig 188.00 Sudbury	Rv S D Jamieson 9.15 S Mountain 30.00	Brandon, St Paul 550.05
Ry Geo Weir 24.80 Wyoming 28.00	Cochrane	Springfield
RECEIVED DURING APRIL	Midland	St Louis, Dunara 7.00
Tor, Chinese	Guelph, St And 150.00	Oak Lakess 7.00
English Settlement 62.00 Thames Road 85.00	Heckston 35.00	Wpg, Augustine 800.00
Cromarty 119.00 Tor, College 800.00 Cargill 15.65 Lond, Ham Road 50.00	Chatham, New St A 29.00	Birnie
Tor, Evangel 11.11 Nairn 26.50	Winchester Spgs 22.00	Mekewin 82.00
Sarnia, St Paul's. \$1.00 McGillivray \$61.45	Valetta, Fletcher 150.00	Emerson ss
Stirling	Tor, Cooke's ss 10.00 Rockland 18.55	Ochre River
Smith's Falls 439.50 Tor, Roycess 12.50	Beckwith 16.00	Austin
Ham, Erskine 300.00 Carleton Pl, St A 250.00	Picton 60.00	Franklin
Branchton ss 14.00 Crysler	Holland15.10	H L Adolph
Est Ry D D McLeod . 200.00 Dover Centre	Temple Hill	Stonewall, Grassmere,
Learnington 151.00 Brooksdale 51.00 Forest 50.00 Rv Geo Rowland 9.80	Durham	Brant ss 5.55
Sonya	Mt Pleasant ss 8.00	Wpg, Knox 400.00
Blyth	N Bruce and St And . 100.00	Brandon, Zion 50.00
Kilsyth 58.00 Rv R K Fairbairn 6.90	Friend of Missions 15.25	Mrs Jno Keating 5.00 La Rivieress 25.00
Maxville	Riversdale 30.00	Isabella
Zephyr ss	Morrisburg	Westbrne, Longbrn 22.70
West King	Tor, Deer Park10.00	Griswold
String 55.00 Woodland 20.00 Stratford, Kx 500.00 Exeter 125.2f Smith's Falls 439.50 Tor, Roycess 12.5c Warkworth 33.25 Cornwall, St Jno 1.120.6f Ham, Erskine 300.00 Carleton Pl, St A 250.00 Branchton ss 14.00 Crysler 20.50 Gordonville 11.00 Wmstr, St And 35.00 Est Rv D D McLeod 200.00 Dover Centre 42.00 Leamington 151.00 Brocksdale 51.00 Forest 50.00 Claude 80.00 Sonya 25.00 Claude 80.00 Bayfield 34.00 Rockwood 39.0 Blyth 134.00 Duncan Macaulay 1.4 Kilsyth 58.00 Rv R K Fairbairn 6.90 Cumberland 35.00 Floss 18.00 Maxville 44.00 Nairn ss 6.00 Zephyr 45.00 Duart 36.00	·Garo, 180 270.00	11. PS) 11118 11101111111111111

Saskatchewan.	Tantallon 10.00	Calgary, St And ss 10.00	Vanc Heights
Moose Jaw. Minto 29.95	S Weyburn ss 10.00	Edmntn, Highland 6.85 Tofield 26.00	Nova Scotia.
Lumsuen	Kingsland ss 10.00	Canmore ss	Sydney ss 25.00
Drinkwater 26.05	Mr C Wardale	British Columbia.	J W McPhee
Est Jos Little 324.73	Rv Wm Patterson 30.00	Alberni 26.00	New Brunswick.
Wakawss	Sasktoon, Coll Miss	Wiss M A Macdonald 10.00 Victoria Ky ss 10.00	Rv F S Dowling 10.70
Mrs W E McClelland 5 00	Alberta.	Vanc, Chal 500.00	Centre Napan abc 18.00 PRINCE EDWARD ISLAND. Ry David Wright
Zi Deaton	Edmonton, Wmstr300.00	Cranbrook25.95	IV David Wilgit 6.50
Kindersley ss 10.00 Servant	Calgary, Bankview 64.67	Vanc, Mt Pleasant 400.00 Grand Forks 38.40 W Vancouver 2.50	Miscellaneous.
Indian Head 223.60	Edmonton, Rupert ss 5.70	Bull River, St Stess 10.00	Ry Jas Anderson 2.00
Caron	Med Hat. St.John's 67 60	Victoria, 1st 200.00 Victoria, 1st 15.00	Pr Agent Hy 568 59
Elbow	Dundonald 27.40	Sapperton, wms 6.00	Metta Cameron 2.00
Arcola 26 35	Wetaskiwin	John Ross	RvJH MacVicar 28.60
Mistawasis 16.25	Edmonton, Knox 100.00	Pender Isld 16.00	Pr Agent, Hx 82.35
Hawk Eye 5.60	Edmonton, Knox ss 50.00	Pender Isld ss 17.00	W M S10,000.00

Che Church Funds, East

SUMMARY OF RECEIPTS.

	During	reb. 1 to	1
	April	April 30.	A
Foreign Missions	\$1,612.00	\$4,707.97	Ja
Home Missions	152.70	590.97	N.
Augmentation	142.46	308.96	C
College	1.040.00	1,260.50	ľč
Aged Ministers' Fund		8.00	O
Pteaux-Trembles Sci	10.00	127.00	Si
Home Missions West		5.00	N
S. Schools & Y. P. Soc	21.00	52.00	-
Assembly Fund	4.28	8.87	B
Bursary Fund	5.00	60.00	B
Library Fund	36.91	36.91	A
Widows' & Orphans' Fd	5.00	10.00	H
Social Service, etc		6.00	St
			SIN
	\$3,029.35	\$7,182.18	7/

RECEIVED DURING APRIL At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And divided among the Funds as directed by the Donors.

	Acknowledged \$4.152.83	Oldham
	James D. Lawson 365.00	Rv Jacob Layton 3.00
	Mrs L A McLaughlin.	New Aberdeen 17.00
	N.S 10.00	Elmsdale, 9-mile River 89.25
	Clyde 15.00	Bridgewater 35.00
	Chipman ss 6 15	Waweig
	Oxford Junc 50.00	W M S for Girls Scl
	St. John St. Sten ss 21.00	Trinidad 700.00
	Margaree Hrbr 24.00	
	Military Hospitals	dich 20.00
	Commission 1 000 00	dish
	Brookfield, P.E.I 76.00	Coll at Convegetion 26 01
	Orford 50.00	Five Islands ce 9.00
	Poppude Hom 10.00	Trive Islands ce 9.00
ì	Albantan 2000	Interest
	Alberton	Loggieville 60.00
ı	Int	Mrs J F Dustan 5.00
	Hampton, P.E.I 50.00	
ı	St John, St Johns 15.00	
	St John, St Matt 43.00	
ı	New Glasgow, United.	\$7.182.18

WEEK DAY AND SUNDAY SCHOOL.

The two schools have much in common, but differ greatly. The week-day school is primarily a school of instruction, with character-building as a tremendously important adjunct. The Sunday school is primarily a school of character-building, with instruction a tremendously important adjunct.

There are those who would make instruction the prime thing in Sunday school; and so would I, if it were instruction that built the warp and woof of character.

And I would instruct in geography, and history, and biography. But I would make all that the steel framework around which I should build the ornate structure of character.

Character-building, the prime work of the Sunday-school, is not necessarily a result of one or two hours' study of assigned work between Sundays.

God help me to have a living message that will strike a more vibrant chord than any which these other things can touch. I must bring to the pupils the "greatest thing in the world," and they must sense it as such.—Sel.

The Presbyterian Record

two mem....... 75.00

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each,
Postage abroad 15 cts, yearly,
Subscriptions at a proportionate rate.

Postage abroau 10 test yearly.
Subscriptions at a proportionate rate.
May begin at any month, for part of year.
Ending with December.
Names are not put on each RECORD in a parcel.
The RECORDs for a congregation are not sent to

Names are not put on each RECORD in a parcel
The RECORDS for a congregation are not sent to
different addresses at the same Post Office.
All the RECORDS for a congregation
should go to one address.
As the RECORD is furnished at cost

As the RECORD is furnished at cost
there can be no discounts or commissions.

Its distribution is church work in the congregation.
Many congregations place a copy in every family
This is the instruction of the Assembly to all.
There is no other way in which
so much Home Mission work can be done for 30 cents.

so much Home Mission work can be done for 30 cents
Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.

Boyril for Summer

Cookery—Clever cooks use Bovril all the year round. Bovril is the finest of meat in the handiest

> of forms. A spoonful here and there makes a world of difference to the strength and flavour of soups, gravies, and made dishes. without Boyril in the kitchen.

SOME CONTRASTS.

At the beginning of the 19th century the British East India Company said:—"The sending of missionaries into our Eastern

sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

At the close of the 19th century the English Lieutenant-Governor of Bengal said:—"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

FILIAL RESPECT IN CHINA.

One helper said to me: "I wish that you would go with my wife to visit her mother and exhort her."

and exhort her."

"But why don't you exhort her yourself? Have you done so?"

"No," he answered, "I mustn't exhort her—we mustn't tell our parents they are in the wrong. It is considered very unfilial, but I do all I can, indirectly, to get her interested."

It was a new light on a Christian's difficulties .- (West China Missionary News).



MADE IN CANADA

WABASSO

HAVE YOU USED-WABASSO SHEETINGS WABASSO SHEETS WABASSO CIRCULAR PILLOW COTTON WABASSO SLIPS

THE BEST ON THE MARKET ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

Some rules of health:—Drink less—breathe more. Eat less-chew more. Clothe lessmore. Ride less-walk more. less—dig more. Worry less—work more. Waste less—give more. Write less—read more. Preach less-practice more.

"The usage of grace before meat is said to be dying out. This is serious, if true, because the open acknowledgment of God's goodgoodness in providing for our daily needs not only sanctifies the common meal, but it is also a daily reminder of our indebtedness to God."

If you stand half a mile off from a man and throw the Gospel at him you will miss him, but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way .- Spurgeon.

A beautiful character makes a beautiful woman. Not long ago I heard a homely woman spoken of as "beautiful." I looked into her face, and saw plain features, and was disappointed. But a closer acquaintance gave me an insight to her character, whose true key note was self-forgetfulness. Soul-beauty will not fade.

"Conferences for the deepening of Spiritual Life" are more or less common. The only thing that will really "deepen" the spiritual life is being alone with God. In so far as "Conferences" lead to that, well. The Conferences themselves may stir up a transient emotion. They cannot deepen Spiritual life.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Ruskin.

A single black cloud may develop into a hurricane; a single black spot on the flesh may be the forerunner of fatal gangrene. A single evil thought, harbored in the heart, may overwhelm the life in ruins, and a single evil wish corrupt and kill the soul. "Sin evil wish corrupt and kill the soul. though at first a seeming trifle, when it is finished bringeth forth death."

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only in the peaceful soul that eternal things are reflected as in a placid water. A. T. Pierson.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake.-Henry Drummond.

I have met many sayings in Plato and in Cicero which were beautiful and wise; but among them all I never found Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for Iam meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.—Augustine.

"The heart of the message of Christianity is the atonement of Christ. Dr. Denney is right in urging that though we may begin as wisely as possible when we approach men with the Christian message, yet if we do not come by some path or other to the Lamb of God that taketh away the sin of the world, "we have not begun to preach the gospel at all." The whole message is very rich and wide, but this lies at the heart of

LIFE WITHOUT THE BIBLE.

A young lawyer, an infidel, boasted that he was going out west to locate in some place where there were no churches, Sunday Schools or Bibles.

Before a year was out he wrote to a classmate, a young minister, begging him to come out where he was and start a Sunday School and preach, and "be sure to bring plenty of Bibles," closing his letter with these words, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles is too much like hell for any living man to stay in."—Record of Christian Work.

"PLEASE MOVE ON."

If you visit London and get down in the center of the great city, stand still and look into a window, you won't be there long before a man in blue will put his hand on your shoulder and say:

"Please move on."
"Why should I move on?"

"You are blocking the traffic."
"I am not interfering with any one."

"Your standing still and doing nothing is going to cause an obstruction here; you must please move on. Keep moving. You can go that way, or that way, but you can not stand still; you must move."

My brother, my sister, you can not stand still in life. The moment you stand still and say, "I am just going to be an on-looker," you become an obstacle to others.—G. Camp-

bell Morgan.

The Presbyterian Record



X

CONTENTS

• • • • • • • • • • • • • • • • • • • •				
CHURCH UNION AT ASSEMBLY	-	-	-	193
CANADA'S JUBILEE	-		-	195
LETTERS FROM THE ASSEMBLY	,		-	196
MEMORIAL TO DR. GEDDIE	_	-	-	201
OUR CHURCH CALENDAR	-	-	-	201
OUR FOREIGN MISSIONS				
Diary Letter from Honan -	-	•	-	202
Fiveday Bible Class in Korea	•	-	-	205
Easter Outing in China -	-	•	-	206
YOUNG PEOPLE'S SOCIETIES				
Our Doctors in Formosa -				207
How Men Cheat Themselves				209
***************************************		_		210
A Definite Purpose	-	•	-	211
JUNIOR Y. P. SOCIETIES				
Builders		-		212
Lessons From the Flowers -				212
Medical Work in Korea -	-			213
LIFE AND WORK				
Consolation				214
A Dynamite Plotter Saved -	-	-	-	214
"If Nuffin' Don't Git Me"				215
Giving and Taking Offence -	-	-	•	215
What One Teacher Learned			-	216
Two Native Sons	~		-	217
A Trophy of the Gospel -	•	-	•	218
Escape from Hell	-	-	-	219
THE CHILDREN'S RECORD				
Secret of a Beautiful Life -	-	-	•	220
The Suspended Key	-			220
His Proudest Day	-	-		220
Korean Woman's Story -		-	-	221

A Heathen Tragedy

She Tames Rebel Souls

"The Bible nowhere requires us to confess our goodness one to another."

Endurance is nobler than strength, and patience than beauty.—Ruskin.

"We convert our virtues into vices every time we parade them before others.'

The highest bidder for the crown of glory is the lowliest bearer of the cross of self-denial.—A. J. Gordon.

He who sows his life in the furrows of human need shall reap a harvest of blessing. -Rev. J. L. Miller, D.D.

"Show us the teacher who does the most praying and we will show you the one who does the best teaching."

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has.—Jewish Saying.

If you wish others to remember you with pleasure, forget yourself; and be just what God has made you.—Charles Kingsley.

It is not by what you try to get out of the world that your life will be enriched; it is by what you give to the world.—Rev. Washington Gladden, D.D.

The costliest thing in the world is sin. It costs purity of conscience, and the favour of God, and will cost at the last the loss of heaven.—Theodore L. Cuyler.

Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character, and if true they show a man his weak points and forewarn him against failure and trouble.-Gladstone.

221

St. Andrem's College TORONTO

A CANADIAN SCHOOL FOR BOYS

REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster

Upper and Lower Schools, Careful oversight, thorough instruction. Large playing fields, excellent situation.

Autumn Term commences Sept. 12th, 1917. Calendar sent on application.

Ottawa Ladies'

Owned and Controlled by the Presbyterian Church

Reopened Sept. 8th

In new building erected at a cost of \$140,000
The Building is COMPLETE IN EVERY RESPECT end is ABSOLUTELY FIREPROOF
All Departments fully equipped. For full information write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

President

FORETHOUGHT IN YOUTH

Means comfort in old age.

LIOW is it that about eighty per cent. of persons over sixty are dependent upon others for support? The remedy lies in suitable LIFE ASSURANCE. There is no safer or more certain provision for old age than a carefully chosen Life Policy. Meantime there is the comfortable assurance that dependant ones are protected.

The Great-West Life Policies are issued on most attractive terms. Personal rates on request; state age.

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE-WINNIPEG

WATERVLIET MENEELY & CO. (West Troy), N. Y.

THE OLD MENEELY **FOUNDRY**

CHURCH CHIME

Ask Your Druggist for

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soapsthus made. It is truly said:—

IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.





McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL Memorials a Specialty

BUY IN CANADA

FROM YOUR OWN PUBLISHING HOUSE ALL CHURCH, SUNDAY SCHOOL & Y-P-S- PUBLICATIONS AND SUPPLIES

FREE: - USEFUL & INTERESTING CATALOGUE FREE ON REQUEST

Presbyterian Publications

The Publications Committee of the Presbyterian Church in Canada CHURCH AND GERRARL SIREETS TOKONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.

NURSES WANTED

Pupil nurses wanted for the Training School

of the Calgary General Hospital.

We give a three years course of instruction to pupil nurses; this includes lectures in medicine, surgery, midwifery, diseases of children, dietetics, etc; also practical and scientific training in the wards and labora-

tories in all branches of nursing.
Full information will be supplied by applying to the Superintendent of Nurses, General

Hospital, Calgary, Alberta.

Self-control in trifles trains to self-control in crisis. There is such a thing as the habit of mastery. When we accustom ourselves to deny the body in lesser matters, we are surely storing up power for victory in some great temptation. VOL. XLII.

JULY, 1917

No. 7

CHURCH UNION AT ASSEMBLY

The Forty-second General Assembly has come and gone. It opened in Erskine Church, Montreal, on the evening of Wednesday, the sixth, and closed at noon on Thursday the fourteenth of June.

It opened in cloud and cold and rain. It closed on as lovely a June day as seen in any

And the outward was only in faint measure typical of the inward, for it opened amid uncertainty; and, on the part of many, anxiety and foreboding; even the splendid missionary evenings of the first and second days seeming shadowed by impending crisis.

It closed with universal thanksgiving such as has not been heretofore in all the history of our Church, for never in Assembly has there been cloud so dark, or long impending strain and shadow, so simply and quickly

The Hand Divine that brought to pass was all unseen. The human happening was on this wise:

There were overtures, more than twenty, from Presbyteries and Synods on the subject of Union. About one-third of these urged Union, and two-thirds urged that some steps be taken to avoid disruption in our own Church.

On Saturday, 9th, in presenting the Report of the Union Committee, the Convener, Sir Robert Falconer suggested that all these overtures be remitted to the Union Committee. with ten added names, to consider and report upon them.

Dr. R. W. Dickie, of Montreal, moved that they be referred to an independent Committee of Assembly. The motion carried by 139

On Monday this Committee reported, the majority recommending to the Assembly as

Your Committee having carefully weighed all these overtures, has arrived at the following recommendations which it begs to submit respectfully to the Venerable, the General Assembly:

"(1) That, in view of the definite assurances that have been given to our brethren of the Methodist and Congregational churches, and to our people, this Assembly should affirm that it is in honor bound to keep faith with them by completing the steps towards the fulfilment of these assurances, when the time comes for doing so.

"(2) That inasmuch as the Resolution of the last Assembly sets forth that further action will not be taken until the second Assembly after the close of the war, and that then any action towards the consummation of union can be taken only with the consent and authority of that Assembly, no attempt to be made at the present time to set forth the details of action appropriate for an unknown date in the future, beyond those already authorized and necessary for practical purposes, but that the church patiently await the new light which it may receive by Divine leading.

"(3) That the Assembly express its sincere sympathy with the desire conveyed in many of the overtures to avoid disunion among the membership of our own church, and, to this end, earnestly urge upon our people that debate and organized propagandism on either side be discontinued in the meantime, and that a spirit of prayer be cultivated.'

This was moved by the Convener and seconded by Dr. Herridge.

Four members of the Committee presented the following Minority Report:

- "With the finding of the majority, as embodied in the report just submitted, we whose names are hereto subscribed, are unable to agree, and would respectfully recommend that the General Assembly express itself as follows:
- "1. That the General Assembly recognizes and perfectly sympathizes with the wide-spread anxiety that exists in the Church as to the danger of the calamity of disruption as evidenced by the overtures before us.
- "2. That recognizing that it is competent for the second General Assembly after the close of the war to refer the question of organic union to the people for a further pronouncement, this Assembly respectfully recommends that the whole question of organic union with the Methodist and Congregational churches be referred to our membership by that or some subsequent Assembly.

"3. That, in the meantime, all agitation on the question should cease, and, in order that the agitation shall cease, the Assembly shall release from further service its Union Committee, and requests all voluntary associations existing for the purpose of propagating the other side of the question, to disband; the Committees of the Boards of Foreign and Home Missions and Social Service respectively should take up the responsibilities of directing all co-operation with the other Churches in missionary effort, in accordance with the policy prior to 1916, and affectionately admonishes all ministers, office-bearers, members and adherents to seek those things which make for the glory of our common Lord and the peace and happiness of His Church."—Signed by W. Leslie Clay, Judge Farrell, Frank Baird and W. O. Mulligan.

This Minority Report, or Amendment, was moved by Dr. W. L. Clay, of Victoria, B.C., and seconded by Judge Farrell, of Moosomin.

A second amendment was then proposed by Dr. R. W. Dickie and seconded by Prof. W. G. Jordan, of Queens, as follows:—

"That the finding of the Assembly of 1916 as stated in paragraph 4 (p. 57) of the Resolution be modified in the following manner and to this extent:—

"1. That the date be extended to 'the Assembly of 1922.

"2. That the action of the Union Committee in the meantime be confined to co-operation with the negotiating churches.

"The Assembly at the same time expresses the desire and hope that all parties refrain from propaganda and controversy during the period of the five years of truce thus secured."

On Monday afternoon these three motions were presented and spoken to, and then allowed to lie until next morning, while the evening session was given to other work.

Tuesday morning promised long debate and uncertain result, but after two or three addresses it was moved by Dr. Thurlow Fraser that the three movers and the three seconders of the three motions before the house be instructed to retire and see if they could agree upon a resolution which might unite the Assembly.

In the afternoon they brought in the following resolution upon which they had agreed, and which was moved by Sir Robert Falconer and seconded by Dr. Clay:—

"1. That the Assembly expresses its sincere sympathy with the desire conveyed in many of the overtures to avoid disunion among the members of our own Church, and, to this end, earnestly urges upon our people that debate and organized propagandism on either side be discontinued in the meantime, and that a spirit of prayer be cultivated.

"2. That, inasmuch as the resolution of

the last Assembly sets forth that further action will not be taken until the second Assembly after the close of the war; to secure peace in the meantime, the Assembly urges that controversy on the matter of organic union be dropped by all parties; that no attempt be made at the present time to set forth in detail the action appropriate to a future period, but that the Church patiently await the new light which it may receive by Divine guidance through the growing experience of the people and the lessons of the war.

"3. That the work of the Union Committee for this period be confined to the superintendence of such practical forms of co-operation as have been already authorized, and that the personnel of this Committee be modified in order to secure the fullest approval for such co-operative requirements."

On motion of Dr. D. J. Fraser, Principal of the Presbyterian College, Montreal, consideration of this motion was postponed to the evening session.

Tuesday evening the church was packed. Interest was deep and feeling tense. When the subject was taken up, Principal Fraser in supporting the motion, suggested that the vote be taken without debate. The tension found voice in outburst of applause. The motion was put. The whole Assembly rose to its feet, with applause again and again, as if pent-up feeling must find physical expression.

Then came the gratitude borne forth in song.

"Praise God from whom all blessings flow."
Strong men are wont to veil their emotions, but it is safe to say that there were more full hearts and moist eyes that night than ever before in an Assembly of our Church.

It all came so suddenly that few could realize it, and when they did there was but one thought—"What hath God wrought"—"It is the Lord's doing and marvellous in our eyes."

The wonderful adaptation of the Psalms to express the experiences of all ages came home to some as memory echoed the ancient refrain "When the Lord turned again the captivity of Zion we were like men that dream."

The following were appointed as the Committee in accordance with the last paragraph of the above resolution:

Sir Robert Falconer, Convener; the following ministers—Dr. Neil, Prof. Ballantyne, Dr. A. B. Baird, Dr. W. J. Clark, Dr. W.

Leslie Clay, Dr. D. R. Drummond, Dr. R. W. Dickie, Principal Dyde, Principal D. J. Fraser, Dr. John Forrest, Dr. R. Douglas Fraser, A. H. Foster, Dr. T. F. Fullerton, Principal Gandier, Dr. George Hanson, Dr. A. T. Herridge, Dr. A. S. Grant, Dr. T. C. Jack, • Dr. W. G. Jordan, D. C. McGregor, J. A. McKeegan, Dr. M. A. McKinnon, Dr. R. Martin, Dr. A. J. MacGillivray, S. J. Mc-Arthur, Dr. G. C. Pidgeon, Dr. Andrew Robertson, G. A. Sutherland, J. S. Shortt, J. McCartney Wilson, and Dr. R. T. Wilson; elders-Judge Archibald, Dr. Hamilton Cassels, F. S. Harstone, E. Kaulback, A. S. Mc-Gregor, G. M. MacDonnell, C. S. McDonald, J. W. MacDonald, C. H. Mitchell, Prof. Mathieson, President Murray, Judge Stuart, James Rodger, Judge Sutherland.

Thus the past! Do any ask of the future? There are two answers.

- 1. Read carefully the finding of the Assembly.
- 2. Be sure that whatever the future may have in store, the God who led so simply and wonderfully at this time, will still be with His Church, and will lead her safely through all that may come. "For this God is our God for ever and ever; He will be our guide even unto death."

CANADA'S JUBILEE.

On the first of this month Canada celebrates her fifty years of life as a Dominion "from sea to sea, and from the river to the ends of the earth."

Her Jubilee comes in a time of stress and sorrow, yet never before in all her fifty years, has she had greater cause for gratitude to the Giver of all good.

There is cause for gratitude for a country so rich in all that makes for the comfort of mankind, with its wealth of sea and mine and forest and plain.

There is cause for gratitude for a climate so fitted to build a strong and virile race, and with so little of plague or pest to life or health.

There is cause for gratitude for the Empire of which we form a part, with its freedom, its history, its laws, its ideals; with many shortcomings, yet in the van of Empires, leading—as she has done for centuries—the world's upward progress.

There is cause for gratitude for the type of men and women that pioneered much of our early settlement, and laid the foundations. whose earliest cares, together with food and shelter, were the family altar, the school, the Church, to train and keep their families and their communities for God.

Not a little of the inflowing population of later years, from other lands, has not been quite of that type, but it only places upon those who have succeeded to such goodly heritage to preserve it unspoiled; to see to it that our land is leavened upwards and not downwards.

But above all—and more than ever in this sad, dark time—has Canada cause of gratitude for her young manhood, which has responded so bravely to the call of duty in the face of danger and of death. The very darkness of the time has called that manhood forth in a way and measure hitherto unknown. And for that manhood in this jubilee year she cannot be too deeply thankful.

And she has cause of gratitude not only in the past and present, but in the outlook for the future.

Forest and sea and plain and mine will provide for the physical wants of a great people.

The outlook of the war is full of hope. Long and slow is the progress through the valley of the shadow of death, but so far as human eye can see "the morning cometh."

Canada's future is in her own hands to make or mar as she will. If her people who know their duty, do that duty as they know it; if they take God as their God, His Word as their guide, the future will see in this northern land a "nation whose God is the Lord."

But let us remember, REMEMBER, REMEMBER, that the way in which this end will be brought about is not by seeing visions and dreaming dreams, or by painting and reading word pictures of that future, but by each man, woman and child, in whatever place or station in life, bringing their own hearts and lives to that great ideal and in proportion as each one brings his own life to God, to be ordered by Him, will the Canada of the future worthily fulfil her destiny.

The green of field or forest is the sum of each blade or leaf, and a nation's type is the sum of each individual character and life.

There is this grand difference, that while no leaf can colour its neighbour leaf, each life may influence other lives for good, and thus widen far the glorious possibility of a life devoted to its country's weal.

LETTERS FROM THE ASSEMBLY.

LETTER I.

Erskine Church, Montreal. Wednesday, 6th June, 1917.

Dear RECORD,-

Over five hundred commissioners, from ocean to ocean, and as many of the good folk of Montreal as could gain entrance, packed the Assembly Church this evening.

Rev. Prof. Baird, D.D., of Winnipeg, preached the opening sermon from Ps. 48: 12,—"The righteous shall flourish like the palm tree."

Then followed a solemn half hour as he spoke of the roll of the dead, or rather, the living, the ministers who have passed on during the year.

Rev. Calvin E. Amaron, D.D.:—Rev. E. A. Harris;—Rev. A. A. Scott, M.A.;—Rev. S. McLean Fee;—Rev. S. Harper Gray, D.D.; -Rev. Malcolm MacKinnon, M.A.;-Rev. W. B. Findlay;—Rev. D. D. McLeod, D.D. -Rev. A. Wilson;-Rev. John Rennie;-Rev. Robert Chambers, D.D.;-Rev. Gustavus Munro, M.A., D.D.;—Rev. J. S. Lochead, M.A.;—Rev. Donald Kelso;—Rev. D. C. Stephens:—Rev. T. L. Turnbull, M.A.; -Rev. John Muir, M.A.;-Rev. D. W. S. Urguhart, B.A.:—Rev. A. B. Dobson;—Rev. A. F. Thompson;—Rev. A. B. McLeod;— Rev. A. McLean, D.D.;—Rev. Dougald F. McMillan;—Rev. Alexandre Fraser;—Rev. John McKay; Rev. R. M. Phalen, B.A. twenty-six in all. It is stated that there were thirty-two, but at this writing the names are not available.

They were of varied age, from a short life of service to the ninety-five years, sixty-five years in the ministry, of Rev. Alexander McLean, D.D., of Hopewell, Nova Scotia.

Some of the names are household words throughout the Church, some less known, but that matters not yonder. The one thing there, forever, is likeness of spirit to the Master.

Each name had its solemn call to "work while the day lasts, for the night cometh when no man can work.

Then came the choice of moderator, when Rev. John Neil, D.D., of Toronto, was elected to the chair.

Arrangements were made for hours of meeting and the conduct of business and adjournment to the morrow.

Yours, EmS.

LETTER II.

Thursday Morning.

Dear RECORD,-

Of special interest to your readers will be two of the subjects before the Assembly today, one dealing with young congregations, the other with young people; in other words * Sabbath Schools and Home Missions.

The former seeks to build up, along right lines, the men and women of tomorrow. The latter seeks to build up along right lines the congregations of tomorrow.

Both these great departments deal with beginnings, with foundation work, and foundations are the first care of true builders.

The Report of the Board of Sabbath Schools and Young People's Societies was presented by the Chairman, Dr. Alex. Macgillivray, Toronto. The progress of these two departments during the past ten years is thus summed up:—

	1906	1916	Inc.
Schools	2,987	3,723	736
Officers, Teachers	22,499	31,207	8,708
Enrollment	187,375	268,013	80,638
Sels open all year	1,687	1,915	228
In Home Depts	7,718	10,985	3,267
Teacher Training	1,834	2,405	571
Sels Giving to Bud-			
get	989	2,936	947
Total to Budget	\$33,572	\$71,336	\$37,764
Rally Day Fund	\$9,749	\$14,196	\$4,447

Ten years in Young People's Organizations show the following:—

	1906	1916	Inc.
Societies	804	1,798	994
Male members	11,385	20,689	9,304
Female members	15,791	30,172	14,381
Total members	27,176	50,861	23,685
Study Classes	60 -	166	106

During the past year 3,706 awards were sent out for memorizing Scripture, and 692 for memorizing Primary and Shorter Catechisms. If these were multiplied sixty fold who can measure the effect upon the next generation of so much truth builded into life.

The lines along which this Board seeks to further its work are many and varied, showing a fertility in resource on the part of the Secretaries, Revs. J. C. Robertson and C. A. Myers, that is only equalled by their unsparing efforts.

Rev. Alex. Macgillivray resigned his ten years' chairmanship of the Board after fifty years in S. S. service, and received the hearty thanks of the Assembly; Rev. W. J. Knox, M.A., of London, Ont., being appointed in his stead.

Yours, EmS.

N. B.—A striking item in the Report is a decrease during the year in the 7membership of the Young People's Societies of about four thousand, due almost entirely to the enlistment of young men for the war.

Let there be earnest prayer that these brave true lads may be safely kept and in conflict, physical and spiritual, come off conquerors.

LETTER III.

Thursday Evening.

Dear RECORD,

As the work of the Church for the men and women of tomorrow has two parts, S. S. and Y. P. S., so her work for congregations of tomorrow is in two parts, Home Missions and Augmentation, the latter for congregations grown beyond childhood, and fully organized, but not yet self-supporting.

Besides these two lines of work there are yet other two, Social Service, and Evangelism, all which is "Home Missions" upbuilding in Canada the Kingdom of God.

The Assembly's Home Mission night, the first night after the opening, never fails in interest and inspiration. It cannot, with such a theme.

The Report was presented tonight by Dr. Geo. C. Pidgeon, Chairman. Rev. Charles Vessot, of Ottawa, spoke for the French work, Rev. S. B. Rohold, of Toronto, for Jewish, and Rev. M. Bychynski, of Kenora, for the Ruthenian.

Rev. M. F. Munro, of Saskatoon, and Rev. J. S. Henderson, of Vancouver, carried the well sustained evening to its close.

The total number of fields, Western Section, of both classes, Home Mission fields and Augmented congregations, under the nursing care of the Home Mission Board at the end of the past year, was over one thousand, as follows, by Synods.

Synod		Aug-
	Miss.	mented
Montreal and Ottawa	. 81	28
Toronto and Kingston	. 121	43
Hamilton and London		25
Manitoba		20
Saskatchewan		65
Alberta	. 165	36
British Columbia	. 93	28
	761	245

The changes in Home Mission Fields during the year were that eight of them became self-sustaining. Eleven, formerly augmented, were replaced on the Home Mission list:

twenty-three went up to Augmentation; three were ceded to the Methodist Church; twenty-nine were dropped or merged with others; and thirty-four new missions were opened. There are now 761 Home Mission Fields.

The changes in Augmented charges, Western Section, during the year were that twenty-seven were added to the list, and twice as many, fifty-four, removed from it.

Of the added twenty-seven, twenty-three were advanced from Home Missions, and four that formerly were self-supporting, were compelled, through removals of the people, to again ask aid for a time.

Of the fifty-four removed from the list, thirty-two have become self-supporting, six are now union congregations, five were merged with other pastoral charges and eleven were reduced to Home Mission fields. Total augmented charges, Western Section, now 245.

There is scarcity of missionaries. It is estimated that 270 men who would have been in the employ of the Home Mission Board have gone to the front. A number of them have made the great sacrifice.

At the annual meeting of the H. M. Board in March there were 318 applications for appointment to mission fields. Of these 105 were from students of American seminaries, Three hundred appointments were made for the Summer months.

A cheering fact is that the deficit of \$157,000 which rested upon the Board a year ago, is now reduced to \$30,000 by the special offering for the deficit.

But on the other hand is the sad fact that 167 mission fields which should have been occupied, were vacant, because it was necessary to retrench. Thirty-seven of these get occasional supply from neighboring congregations, but 130 fields with 400 preaching stations, were left without the Gospel.

The great task before the people of the Church is to devote more sons to the ministry and raise more money for the work, so that no community, great or small, in all our broad Dominion, may be left without the services of a Christian Church.

Yours, EmS.

LETTER IV.

Friday Evening.

Dear Record,-

In unfailing sequence, in every Assembly, "Foreign Night" follows "Home Night."

The glad news of Redemption is for all, and the work of the Church is to give it to all, "Beginning at Jerusalem"—"unto the ends of the earth."

To the usual review of the year's work were added this evening two special features, both of them "good and pleasant."

One was the celebration of Dr. R. P. Mackay's semi-jubilee as Foreign Mission Secretary. Kind words were spoken, resolution passed, and an album presented, consisting of letters of congratulation from men at home and abroad, who have been more or less in touch with his work.

The other was the taking over of the Gwalior Mission, as a mission of our Church, under the care of our Foreign Mission Board; and an address by Dr. Wilkie, the founder of the Mission.

Dr. Wilkie has had long and severe illness but is rapidly gaining strength, and is looking forward with the enthusiasm of youth to a speedy return to Jhansi, India, and to the work of giving the Gospel to the heathen, to which his life has been so earnestly and strenuously devoted.

The Report of the Board was presented by Dr. Gandier, Convener. It told of our work among East Indians in Trinidad and British Guiana, our Missions in India, Honan, South China, Formosa and Korea.

Other speakers for the evening were Judge Forbes of St. John, N.B.,—whose daughter is one of our missionaries in Trinidad, and who spent the winter there—Dr. Wilson of Indore, Dr. Wilkie—Rev. J. D. MacRae and Dr. J. M. Menzies of Honan, Dr. Stewart of Halifax and Rev. W. S. Galbraith, of Thamesford, Ont.

The seventy pages of the Foreign Mission Report cannot be summarized. They are already packed, pressed down, shaken together, heaped up and running over. Any who wish to study our Foreign Missions should write to the Foreign Mission Office and get a copy.

That Report tells of seventy-two ordained men;—twenty-two medical men;—thirteen laymen;—nine medical women;—seventy-two women evangelists;—and ninety-five wives of missionaries, a total of 283;—all of them out substitutes, doing our work as well as their own in the foreign field.

It tells of native Christian workers;—thirty-seven ordained;—409 unordained;—

129 medical assistants;—and a total native staff of ₹1,077.

It tells of 36 central stations;—of 549 outstations;—of 59 organized congregations;—of 11,898 native communicants;—of 1,456 communicants added in 1916;—of 3,650 other baptized members;—of 1,758 baptisms in 1916;—of 7,418 catechumens under instruction;—of a total Christian community of 40.111.

It tells of 136 Day Schools, half of them in Trinidad;—of 17,556 pupils in these Schools, 14,000 of them in Trinidad;—of 19 Boarding Schools and Orphanages;—with 630 pupils;—of 4 Theological Colleges with 247 students;—of a total of scholars and students of 33,507, of whom 18,447 are in Trinidad.

It tells, for the year, of 14 Hospitals;—of 22 dispensaries;—of 88,079 patients;—and of 330,598 treatments.

It tells of giving by the native churches for all purposes of \$34,231, and of the giving of our Canadian Church for foreign work, \$315,441.

But space fails. Get it and see what more it tells.

Yours, EmS.

LETTER V.

Monday Morning.

Dear' RECORD,-

The most solemn hour in an Assembly is the communion service on Sabbath afternoon, and of that hour the most deeply impressive moments are towards the close, when the voices of men are hushed, and in solemn silence the elders distribute the elements, and the bowed worshippers partake of the symbols that mean so much to them, and "show forth the Lord's death till He come."

A factor in the solemnity, especially to the older men, who have been at similar communions for twenty, thirty, forty years past, is the memory of other days. The unseen seems very near; not only the unseen Master who is always there, but the unseen servants who used to be there and have passed on.

Faces and forms and voices, once familiar, are recalled, and who shall say that they are with us only in memory, or that "the communion of saints" is limited to communion in the flesh, or that those of other days are not here, like the Master Himself, unseen but real, spirit touching spirit like as hand clasps hand.

And may it not be that thus they help to quiet our unrest with the touch of their own holy peace, just as a strong, calm, restful spirit, even in the flesh, is to others a benediction. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

The communion service yesterday was conducted by the Moderator and Rev. A. B. Winehester. The pouring rain without could not affect within, and one more precious memory is added to the roll of the past.

The Assembly sermons were preached, in the morning by Rev. E. Leslie Pidgeon, and in the evening by Prof. W. G. Jordan, D.D., of Queens.

May the hallowed influences of the day help to shape the coming week!

Yours, EmS.

LETTER VI.

Monday evening.

Dear Record .-

One small, hard-featured word sums up in itself much of the "Life and Work" of our Church, the word "Budget."

It has no spiritual flavor. It is not found in Scripture nor in any Manual of Devotion, yet it expresses and measures more completely than any devotional collection of words could do the real life and love and obedience of the Church, how much she is devoted to the Master, and what she is ready to sacrifice for Him.

It measures also the blessing which the Church may reasonably expect from Him. "Bring ye all the tithes into the storehouse—and prove me now herewith, saith the Lord of hosts, and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The Budget is God's storehouse, into which the tithes of our Church are poured for His service, and out of which they flow to bless our own and other lands.

The more of love and service poured into it, the more of blessing flows out in all directions, both to the givers and receivers.

To the Master, that Budget is of deepest interest. He prizes it not as a landlord does his rent roll, for the amounts of which it tells, but for the spirit of loving service which it shows.

Only when the much of the rich means something of the sacrifice in economy of

living, as do the mites of the poor, does that much rise to highest value in His sight.

But enough! This is the Assembly's "Budget night."

The Report of the Board of Finance shows total Budget Receipts for the past year, including special offering for Deficit, of \$1,031,735, an increase of \$164,971 over the total receipts of the previous year.

The Budget estimates for next year are \$1,200,000, viz., \$1,070,000 for the Western Section, and \$130,000 for East, as follows:

	Western	Eastern
	Section	Section
Home Missions and So-	00001011	100001011
cial Service	\$600,000	
Home Mississes		\$18,500
Home Missions		\$19,000
Social Service and Evan-		
gelism		8,000
Foreign Missions	285,000	65,000
Halifax College	, , ,	14,000
Montreal College	13,000	
Queen's College	8,000	
Vice Callens		
Knox College	18,000	
Manitoba College	10,000	
Saskatoon College	10,000	
Robertson College	10,000	
Westminster Hall	10,000	
Deaconess Training	6,000	
Pteaux-Trembles	26,000	1,500
S. S. and Y. P. S	24,000	3,000
Aged Ministers' Fund	25,000	3,500
	25,000	500
Widows' and Orphans'		
Augmentation		14,000
Bursary		2,000
_		

The speakers this evening were Dr. T. Stewart, Halifax; Mr. John A. Paterson, K.C.; Chairman Finance Board, West; Mr. J. W. Richardson, Montreal; Rev. E. Leslie Pidgeon, Toronto; and Rev. Robert Laird, Sec. Finance

Board.

The Budget door stand open wide. Beside it He stands who gave Himself for us. It waits to receive our self-denial and love for Him, that His work for the world's redemption be not hindered.

Yours, EmS.

\$1,070,000 \$130,000

LETTER VII.

Thursday, 14th June.

Dear RECORD,

There were many subjects reviewed, considered, planned, at the Assembly, which you can give more fully and profitably month by month.

There was the department of Evangelism carried on by its Secretary, Rev. F. A.

Robinson and his associates, which has proved such a help to pastors in their work.

There was Home Missions, East, presented by the Secretary, Rev. T. Stewart, D.D., telling that of sixty-five men who wrought in their fields two years ago, twenty-seven have gone to the war, and several have laid down their lives.

There was Augmentation, East, presented by Rev. D. W. Spencer, showing a debt of \$6,024 (of which \$4,805 was a deficit in the year 1916), and a special campaign was authorised in the interests of the Fund.

There was Social Service, presented by Dr. Shearer, which takes note of ills and wrongs in almost every walk of life and seeks to mend them.

There was the Aged Ministers' Fund, presented by Mr. J. K. Macdonald, who has done so much for that Fund, and who at four score years young is yet devoting himself earnestly to its betterment, and whom the Assembly so heartily thanked.

There were the Ministers' Widows' and Orphans' Funds, East and West, which in their way and place are at once so just and so beneficent.

There was the increase of stipends to the minimum of \$1,200 and a manse, in view of the greatly increased cost of living.

There was Pte. aux Trembles Schools, that centre of light, which has sent out over seven thousand young French Canadians to spread that light in French Canada, Principal Brandt and Prof. Bieler told of its work.

There was the Report on Statistics and Finance, presented by Dr. Somerville, more than two hundred pages of closely packed figures, giving a wealth of information about our Church in all her departments, telling of 183,286 families,—11,448 elders,—336,822 members,—and what they have done during the year.

There was the Church and Manse Board, a child of Dr. James Robertson's, and which has done so much to make possible the work of the Church in the West. The Report was presented by Mr. James Rodger and told of the retirement, as Secretary and Treasurer, of Rev. James Farguharson, a western pioneer who has been identified with it for many vears.

There was the Robertson Memorial Fund, presented by Dr. Bryce, a Fund which provides for a lectureship in the Colleges of the Church, on subjects akin to that to which our Great Superintendent gave his life.

There was the Report on Church Praise, presented by Dr. Dey, Convener, telling of the near issue of the new Hymnal, which has been in preparation for some years.

There was the Historical Committee, reported by Dr. Alex. Fraser, Ontario Archivist, a Committee which seeks to gather the past and to garner the present of our Church for the instruction of the future.

There was the Report of the Publications Committee, now the Board of Publication, presented by Mr. John Lowden, Convener, and the appointment of Rev. J. M. G. Mutch, M.A., B.D., of Stouffville, Ont., as Associate

There was the Report of the Presbyterian Record, of twenty-five years under present management.

And other things there were, reporting for the past and planning for the future, and at length, at noon today—"those that were left of them, left of six hundred "-or nearly,listened to the Moderator's closing address, sang their good old closing psalm "Now blessed be the Lord our God, the God of Israel"—then the National Anthem,—heard the call to meet in London next year,received the benediction,—filed past to bid the Moderator good-bye,-and parted once more to the duties and work of another year. Yours, EmS.

TIME TO LOVE HIS WIFE.

A minister who was riding outside a London bus got into conversation with the driver, and, after a time, asked him, "Do you love Jesus?"

With a contemptuous look he replied, "No, sir, I've no time to think of such things!"

"Are you married?"
"Yes, sir," was the reply.

"How many hours in the day do you ork?" "Sixteen, sir."
"Then I'm very sorry for your wife."
"Why are you sorry, sir?" work?"

"Because you have no time to love her," "Love her, why I loves her every yard I drives!" The zealous worker took quick advantage of the reply to deliver the Gospel message. The love of Christ should underlie every act of daily life.

The great requisites for happiness are all within reach. Truthfulness, patience, courage, hope, and love—these things which make character, wherein happiness alone is to be found—are offering themselves

daily to every life.

MEMORIAL TO DR. GEDDIE.

Two years ago we were celebrating the centenary of Dr. John Geddie's birth. Our Church owes more than can be told to the indefatigable zeal and tireless energy of that man who was our Pioneer in Foreign Mission work. His picture is in many a home, and the study of that quiet, firm face, and the inspiration of that faithful life, have gone on through the years, influencing many lads to give their lives to the Foreign Mission Field.

It has therefore seemed fitting to the Foreign Mission Board—which Board came into existence to foster and care for John Geddie's work in the New Hebrides—that some Fund should be raised at this time as a Geddie Memorial.

The Board has decided that the Capital Fund be at least \$5,000, the income from which shall be used towards securing and training recruits for service in the Foreign Mission Field. This Fund shall be administered by the Foreign Mission Board.

Since the work of Dr. Geddie was begun and supported in the Maritime Provinces, it was decided that a special appeal be made to our Church there, although contributions may be received from any part of Canada.

In the application of the Fund also, preference will be given to candidates from the Maritime Synod.

Contributions for this Fund should be sent to Rev. Dr. Stewart, Presbyterian Office, Halifax.

THE MAGIC LANTERN IN KOREA.

Mr. Young reports a very interesting trip in Ansan, a large district situated 130 miles from Hamheung.

He had with him his Magic Lantern, and with its aid he and his helper were able to preach the Gospel to hundreds every evening.

The time has gone past in Korea when the presence of the foreigner ensures a large crowd. The people are getting used to him. But the lantern is something new and entertaining, hence the crowds of eager listeners.

Almost everywhere there were decisions for Christ. The lantern is proving a splendid way of bringing the Gospel clearly before the unsaved.

Home contributors to Mission work could not do us a greater service than by providing lanterns where needed and plenty of slides.

Rev. D. A. MacDonald, of Hoiryung, writes: "In evangelistic preaching, as also among the churches, a lantern would be of immense value, but Hoiryung has none as yet."

The above two statements show what a great assistance it would be to Mr. Mac-Donald in his itinerating if he had a lantern and some slides illustrating the Scriptures,

OUR CHURCH CALENDAR.

Meetings of Presbytery.

P.EI., Charlottetown, Call of Mod. Brockville, Kemptville, 11 Sept.
Peterboro, Peterboro, 26 June, 9 a.m.
Toronto, Tor., first Tuesday each month.
Orangeville, Orangeville, 26 June, 10.30. Temiskaming, Cobalt, 6 Sept. Algoma, Thessalon, 3 Sept. Sudbury, Gore Bay, 4 Sept. Saugeen, Palmerston, 26 June, 9 a.m. London. Chatham, Dresden, 26 June. Winnipeg, Westminster Ch., 1st Tues. each

month. Rock Lake, La Riviere, 18 Sept. Glenboro, Treherne, 25 Sept. Minnedosa, Shoal Lake, July. Brandon, Brandon, 10 Sept. Yorkton, Yorkton, 17 July, 9 p.m. Regina, Regina, 11 Sept., 9.30 a.m. Saskatoon, Saskatoon, 21 Aug., 7 p.m. Wetaskiwin, Sept. Kootenay, Nelson, 4 Sept.

Calls from

Tide Head, N.B., to Mr. Jas. R. McKay, of Harcourt, N.B.

Elgin and Athelstane, Que., to Mr. T. A. Mitchell, of Sussex, N.B. Strome, Alta., to Mr. N. D. Campbell, of De Winton, Alta.

Petrel, etc., Man., to Mr. D. E. Winslow. Elva, Man., to Mr. W. R. Irwin, of Wawanesa. Man.

Hartney, Man., to Mr. R. M. Hanna, of Minto, Man.

Inductions into

St. Paul's Church, Guelph, May 15, Mr. K. H. Palmer.

Shelburne, Ont., May 29, Mr. A. E. Thornley. St. Thomas Church, Saskatoon, May 29, Mr. John L. Nichol.

St. James Square Church, Toronto, June 4, Mr. D. N. Morden.

Woodbridge and Knox Church, Vaughan, Ont., June 15, Mr. J. A. Moir. Wallace, N.S., July 12, Mr. J. W. Britton.

Resignations of

Oakburn, Man., Mr. J. D. McNair. Winterbourne, Ont., Mr. A. M. Hamilton: Wellwood, Man., Mr. H. P. Davidson.

such as life of David, life of Christ and so forth.

Perhaps some reader of the RECORD would like to help Hoiryung station to reach the crowds with the Gospel by presenting this station with a lantern and a few slides.

A set of seventy-five slides can be purchased and forwarded for \$20.00. If a lantern is sent it would be well to have three or four sets on different scriptural subjects.

Our Foreign Missions

DIARY LETTER FROM HONAN.

A Picture of Work Afield.

BY REV. H. STEWART FORBES.

(To the Congregation of Leaskdale and Zephyr, who support him in China.)

Dear Friends,-

This is the first week of the Chinese New Year. No business is done. You cannot buy an egg in the street, and China sits with folded hands.

It has been therefore chosen as a week of special evangelism when all the Christians of all the churches throughout China are putting forth an extra effort to win for Christ those about them.

This idea originated in Korea, that land of spiritual wonders. It was most successful last vear in India and Japan, and now for

the first time all over China.

Hsin Hsiang is fifteen miles from Weihwei. I cycled out. It was a delightful ride. Mr. Grant and the staff went by another route. On my left the straggling foothills stood out clearcut, while far before appeared a lake of glass, spotted with trees, with an occasional cart passing across it. It was a mirage.

Few people were on the road, for the Chinese do not wander much these days. Nor was I sorry, for the donkeys and mules and horses of China are not used to bicycles.

As I neared my destination, I passed a large cart filled with children, who laughed gleefully when they saw the foreign man riding that funny thing which went so fast.

But the mules bolted and three kiddies went flying heels over head, and were lost

to view in a dense cloud of dust.

I hurried back. Two had gotten up. other lay still. Fearing he was hurt, I picked him up. His generous mouth was wide open, and he soon proved that his lungs were in good condition.

A man and woman had hurried back. In reply to my humble apologies they assured me that it was a matter of no consequence, lamented that there was dust on my clothes and begged me not to waste more of my valuable time. I gave each of the youngsters a cent and rode on, reaching the chapel a few minutes before Mr. Grant.

We lit a fire, made our beds, prepared our supper and ate it. Afterwards we repaired to the front of the chapel and had worship with six or seven Christians. Mr. Grant spoke of Paul's conversion, and how his after life depended upon that experience.

Before we left one of the men said he could not understand the parable of the unjust steward and they were still warmly discussing

it when we left.

Sunday Evening.

An interesting day. The people began arriving about ten o'clock, and the service

commenced a little after eleven.

The chapel was packed with about forty men and twenty women, not to mention a number of chubby children and two dogs, which had to be separated at once, one to the platform, the other to the back benches.

The men seemed to listen well as Mr.

Grant preached from the text, "I am not ashamed of the Gospel of Christ, for it is the

power of God unto salvation."

After the service all moved out of the chapel, which faces the street, and retired to the courtyard, the women going to their quarters. Here plans were discussed for the week's work.

After a hurried dinner, Mr. Grant and I

started for the country on our bicycles. First we went to a little village and called on a sick woman. We, of course, saw only the husband and the daughter-in-law. Mr. Grant gave them a few pills, led in prayer, and we struck across country to another village whither a group had already gone.

There was a good crowd, but the meeting

was not an unqualified success. Some rowdies started pounding drums and clanging cymbals, and we had to stop. The crowd considered it a joke, though some seemed to be sorry.

I sold a couple of Gospels and there will

perhaps be fruits.

The day finished with a meeting in the chapel, led by Mr. Li, an ex-evangelist. May God bless the work of the day.

Monday.

This morning, with four young fellows, I went out to a village near. We chose a suitable spot, hung up a Sunday School picture roll, sent from home, turned up the picture entitled "Jesus risen from the dead," and one of the men began preaching. I don't think he did very well, though the next one

When they were through I managed to sell four Gospels. Very few of the villagers recognize characters. That is the expression

for being able to read.

Then we moved to another part of the village, where we gathered an audience by singing and I sold two Gospels and am quite elated over my success.

To-morrow I am going to sell at least ten,

-if I can.

In the afternoon, Mr. Grant held a class here for Christians, and asked the members what text they would chose in preaching and how they would preach on it.

They were rather at a loss. This is their

weak point. You have no idea how long Chinese will talk, and still say nothing. They wander all over, and the listener is

left in void, or bewilderment.

Mrs. Grant and her two little boys have arrived and so Mr. Grant and I have moved out to the cow shed which is quite comfortable, except for a decided barn-yard smell. I hope it will not get colder, for there is no fire out here.

Tuesday.

How you would have enjoyed the meeting this afternoon. We arrived at the village of Yang Tsuin about three o'clock and were welcomed by a goodly crowd.

Our bicycles were the centre of attraction, and these were securely locked up, Mr. Grant

using his own lock.

During the operation, the missionary was the only one who could keep back the mob, the owner of the house fearing to give offence

if he appeared too determined.

We then repaired to another house, the crowd at our heels. We had come to teach the Christians, to help them for their own work of preaching the following day, but the demands of upwards of a hundred people would not be neglected.

So Mr. Grant told them the "old, old story of Jesus and His love," and they listened as

people will listen.

When Mr. Grant stopped, I started to persuade them that it was necessary that they should read about Jesus. I was bound I would do what I determined yesterday, and I did.

I had plenty of time, for Mr. Grant was soon at it again; this time seated, with the Christians

round about him.

When we repaired to the place where our bicycles were waiting us, we found the street filled with an expectant crowd, men carrying babies, old women with staffs, little youngsters in gayly padded garments, as the Chinese say, "men, women, old, young, all_were there."

I came out first and performed on the bicycle for their benefit. They were like children in their appreciation, crowding after, and scattering with shouts and laughter when I turned

upon them.

It reminded me of the time when it was my ambition to become a circus rider, and no circus rider ever had a more enthusiastic audience. Old women, with never a tooth in their mouths, laughed and clapped their hands.

The forenoon, on the other hand, was quiet, and the regular programme was followed. Twelve or fifteen of the Christians gathered in a large guest room, which its owner has for some years set apart as a chapel for the village. Mr. Grant taught them how to deliver the message, warning them not to revile the false gods which the people already know, but to hold up the true God, Who as yet they do not know.

Wednesday.

This morning I tried my hand at it. Seated in the courtyard of the Yang home, with the sun pouring its welcome rays upon us, were nine men, four women, Mr. Grant and myself. On the fringe of the circle were twenty or thirty men and children, who were not members, and were allowed to listen merely as a matter of courtesy.

We read the fourth chapter of First John, verse by verse, and then began to consider the two tests which are mentioned, the test

of faith and the test of love.

It delighted me that they listened so attentively and answered.

I soon discovered that one of the women knew more about it than all the men put together, and afterwards recognized her as one of the teachers in the girls' school at Weihwei. She was home for the New Year. The women one usually meets are lamentably stupid and ignorant. When they discover that it is possible for them to remember and learn, they are often very quick and apt.

I spoke for over an hour, and then asked one of the men, a bright-faced young fellow, to conclude with prayer. His words showed he had grasped my meaning. This is my first real work in the country.

After dinner we discovered that the men here who were to have had a class, had decided that they ought to take advantage

of the beautiful day and pu dao (evangelize).
Mr. Grant and I accordingly went and
examined a larger building which Mr. Grant is thinking of renting instead of this one. I feel sure it will be much better.

Upon returning, I decided to wheel into the Fu, partly because I wanted to go home, chiefly because I needed more gospels.

Thursday.

Today we have had an experience in Yang The crowds were waiting for us when we arrived, and after drinking tea, Mr.

Grant spoke on the heavenly word.

They seemed so interested that I thought would gather up the Christians and teach

them, as I did yesterday

Elder Chin said "all right," and we started

for the other courtyard.

The crowd, however, had seen us go, and flocked after us, so that before I was well

started they broke in and listened.

I thought it was another crowd and was well pleased, but not so my host, who assured me that while he understood every word I said, these others didn't understand anything, and ought to be listening to Mr. Grant, meaning, of course, that my Chinese was as yet so poor that they could not understand me.

I felt rather humbled, and, being still yery much of a tenderfoot said we would all go back, which we did, only to find Mr. Grant inside, teaching a few of the faithful to sing

I staved outside and sold eight Gospels,

but no more regular preaching was done, and it was rather unsatisfactory. I trust when we return on Saturday for our farewell visit we will have better results.

The ride from the Fu this morning was exhilarating. I have now over a hundred books to dispose of, and a goodly number of pictures, which I will present as an added

inducement.

I asked a worker how many books he sold. He said he could not sell any. "Fang Mu Si (meaning myself) know how to sell them, we don't." They would, however, if they would try.

Friday.

This morning I had a new and delightful experience. Instead of accompanying Mr. Grant to the village, I joined myself to a preaching group of native workers, and with twenty books in my pockets followed them to what seemed a most unlikely place on the river side.

They began preaching and soon we had a little crowd. A cent persuaded a gambler to remove himself and his dice to a more con-

genial spot.

Soon greater numbers gathered, blocking up the passage way. Had it been anywhere but in China, the passers-by would have protested. As it was, they loitered and listened.

After a while I got up and in a very short time disposed of my twenty books. Leaving the others preaching, I returned for a greater supply. In all I sold fifty copies of the

Gospels.

I told them that if they didn't read these books they wouldn't know, and if they didn't know how could they judge. I told them over and over again about Jesus' life and how His disciples had written these books, which are good to hear and have a pleasant flavor, in order that we might know what He had said, and what He had done.

After dinner, I went with a group to another part of the city, but we were not very successful. I sold only five copies. Of course the quiet talk to the few may be as effective as the great discourse, but I have faith in the

written Word.

The class here was conducted this evening instead of in the afternoon, and I led it. Mr. Grant assured me my Chinese was better than it had been on Tuesday.

Saturday.

The Christians have all week been remarking on the beautiful weather, and testifying how it has been given in answer to their

earnest prayers.

It has made a very great difference, as I can certify from today's experience. A strong north wind has been blowing all day, filling the air with dust and making riding difficult. I went out to the two villages. We had a very satisfactory meeting in the morning.

In the afternoon, when I arrived at Yang Tswin, instead of the happy crowds of previous days were a few half-frozen indivi-

The Christians soon gathered and we had our class. They listened most attentively. I am sure the church will grow in both these

The Christians bought my Gospels, to sell later, so I have this week sold one hundred and six copies of Gospels and two New Testaments. Remember in your prayers these hundred and eight persons that they may read and understand and believe, and be saved.

Tonight there is a meeting to discuss plans for a little school which is soon to be opened. They prefer to work it out themselves so we have an evening off.

Sunday.

The last great day of the Feast. This morning our little quarters were thronged with men and women from all over the field. Mr. Grant preached on the Word of God and emphasized the necessity of Bible study if they would have a true message.

In the afternoon we broke up into little oups and attacked the city. We got a groups and attacked the city. We got a quiet spot and the usual crowd. The fifteen Gospels I had quickly vanished. I mounted my bicycle and returned home, tired and happy. It is good to be home, but I am looking forward to the day when I shall be able to do continuous work among this people. They are in many ways attractive, and to the Father's heart they are very dear. May they speedily be won for Him who is their God and Father.

THE BLOOD OF THE MARTYRS.

"The blood of the martyrs is the seed of the Church" seems likely to have fresh illustration. According to competent authorities, the steadfastness of the Armenians under persecution and martyrdom is making a deep impression upon multitudes of Moslems, and foreshadows a new movement of many toward Christianity.

Comparatively few Armenians have accepted the faith of Islam in order to save their own lives or the lives of their families, and these have met with scant favor from the Mohammedans, thus showing that they themselves despise the man who will change his religion to save his life or his property.

On the other hand, the cheerful and courageous loyalty to Christ with which hundreds of thousands have met exile or death has been observed and commented upon by hosts of Mohammedans as a marvelous thing, and as evidencing something in Christianity that their own religion does not possess."— Watchman-Examiner.

A FIVE-DAY DAY BIBLE CLASS IN KOREA.

By REV. A. H. BARKER, YONG JUNG.

In February, with the help of Mr. Fraser of Hoi Ryung and two helpers, I held a class at a village called Nappuli, in Hoon Choon, which was interesting in many ways.

We arrived on Saturday, and began teaching the class on Monday morning.

The total attendance was 130, with an

average of 115 men, women, and children. Apart from ten or fifteen older Christians, the most of them were Christians of only three or four years' standing, and scarcely any of them were baptized.

Every day we had classes for four hours, with a prayer meeting to begin the day and

an evening preaching service.

The class was held in a school building, a long, low, dark building, with a wooden floor. The men were separated from the women by means of blackboards set up on benches, but all were in view of the teacher.

A roll of attendance was kept. When the roll was being written one old lady of sixty years or more could not give in her name for the very simple reason that she had no name.

"Will you please make me a name?" she said to the helper who was writing the names.

He made her a name on the spot and she at once adopted it and asked him to write it in her hymn book that she might not for-

A few days later I saw her holding out her book to some other woman, and asking her to tell her if her name was so and so.

How many women at home go through life without a name? Not many. But here there are many such. They are called so and so's daughter, so and so's wife, so and

so's mother, etc. /
Among Christians this custom of not naming the girls is passing away, but among the

unbelievers it is still very common.

Thursday night we had a very interesting meeting—a testimony and decision meeting. The room was full and three lamps were trying to lighten the gloom, and the one stove was at its post, striving to keep the room warm. The people, gathered by the blowing of a bugle, were seated on low benches, and presented a motley appearance.

This district is near Russia and in China, and this fact, together with exigencies of weather and pocketbook, has produced a change in costume which in some cases is

rather confusing.

There were Koreans with Chinese clothes, others with Russian clothes; some with mixed Korean and Chinese or Russian,—all sorts of costumes.

But the most impressive fact was this:-Here were 120 people, all gathered for five days to study the Bible, who a short three or four years before had been unbelievers, knowing nothing of Christianity, without God and without hope in the world.

The opening service was conducted by Elder Kim, an earnest Christian, one of the two evangelists helping in the teaching. Silent prayer, followed by "Down at the

Cross" sung lustily by all, opened the service.

These people found it hard to sing Western hymns at the best of times, and here were new Christians, knowing practically nothing of the hymn and all in earnest. You can perhaps imagine the result. It cannot be described.

But it was doubtless as acceptable to God as though sung by a great Western choir.

After the hymn Elder Kim led in prayer and then read Revelation 21, from verse one to the end, asking all to join in saying "Amen" at the close.

After the reading many were admitted to the catechumenate, having previously been examined. One man was baptized, the first ever baptized by our Church in Hoon Choon.

Then Evangelist Kim's baby was baptized

by Mr. Fraser.

Kim (the evangelist) then conducted the testimony part of the service. First "Jesus, Precious Jesus" was sung, after which II Tim. 3: 16 was read. Then one by one many rose and stated any new decision they were making, or told of any blessing received during the class. Among these decisions or testimonies were such as the following:-

Consecration of self to God for His service; desire to lead others to Christ; desire to serve; desire to preach; realization of sin; decision to preach by life to unbelievers; deeper realization of power of God and of the love of Christ; decisions to keep the Sabbath; to quit drinking, to study the Bible better, to pray daily, and one young girl stated her decision to learn to read.

One man said: "Talk about breaking the ten commandments! If there were one hundred commandments I could say I had broken them all, not in spirit only, but also in letter."

Since coming back from Hoon Choon we have had our usual yearly month's class for men. We did not have a large attendance, but a very good class.

Fourteen were presented with certificates, examinations having been held on all the subjects studied. Among these subjects were: Exodus, Psalms (several selected ones), Haggai, Ezra, Hebrews, I Corinthians, and music.

This is the third year we have held this class. The purpose of the class is to train workers—a kind of miniature Seminary.

Day after tomorrow a similar class for women will begin, it also to last one month. Miss Robb of Hamheung is here to assist in it.

I wish we could get a grant for a High School. The people have been simply clamoring for this and are beginning to get discouraged I am afraid.

We want it badly, but we need someone to specially take charge of the school also. We want a man with experience in such work. This is a great need we feel.

If we had the man we could start a school somewhere and hope for the building later, but we hardly feel it would be right to start such a school without someone to give his whole time to it. We have about ninety groups of Christians and are unable to do justice to them when there is no school.

EASTER OUTING IN CHINA.

REV. D. McGILLIVRAY, D.D., SHANGHAI.

In recent years a number of holiday resorts have been opened up at different points in China, partly through better communication and partly because things permitted now would never have been allowed by the Chinese authorities in the earlier days.

These resorts, where the missionaries can go for a little rest, have saved many lives, physically and also spiritually. The latter need is often more subtle and fatal than the

former.

At these resorts during the summer time conferences have been held and leaders from the West have come and given their inspiring messages.

But this Easter we began a new experiment. in a new place, easily accessible from Shanghai

by rail.

The City of Hangehow is a very famous one in history, and possesses the attraction of a beautiful lake in which there are several islands with historic buildings and remains.

On the shores of it several foreign buildings have been erected, and it came as an inspiration, why not use them for a little Easter school? A small committee worked up the idea and hence a little party found itself this Easter beside the lake.

Trains to Hangchow were crowded. Many people not bound for the school were hurrying away for a short breathing space to Hang-chow, away from the smoke of Shanghai.

The lake itself is very shallow and in bad ed of dredging. The possession of such a need of dredging. The possession of such a lake is indeed a bonanza to the city and doubtless improvements will be made from time to time.

The devotional and other meetings were very refreshing. At the close we all felt thankful that we had come for such a purpose, and hoped that this would be the beginning of a series which would make the West Lake of Hangehow as famous as the Lake at Keswick.

The nights were delightfully quiet, but in the morning ceaseless streams of pilgrims passed the doors on the way to a famous shrine—some in chairs, some in ricshas, but most on foot. Rich, middle class, and poor,

they were all intent on obtaining some blessing from the idol.

Some had come long distances; even women with little feet had stumped along the long and dusty roads in answer to the vague inward impulse which impels to worship.

Some of our party went to visit the shrine, but they came back with such a tale of the hundreds of disgusting beggars infesting the roadside that the rest of us preferred to

remain away.

We hear that a famous Chinese sage visited the shrine this year and was so shocked with the sight of such misery that he resolved to build a refuge, but these lusty beggars would probably prefer the freedom of out-door life to being cooped up in an institu-tion, even if there be room for them all, which is very doubtful.

A lurid light on at least one home from which the worshippers came was seen by us on our return journey to Shanghai. In the missionary hospital half way to Shanghai we found a young woman who had attempted to commit suicide with the aid of scissors. She told us that the rest of the family had gone to Hangchow to worship, and life to her in ordinary times was so miserable that she thought she had better end it. That home was hardly a happy home.

The more educated Chinese seem to show some love for scenery, and all day long upon the lake could be seen boats of all kinds conveying well-dressed idlers to the various points

of interest.

And yet one had only to go a short distance from the shore among the hills to see countless graves, the site of which had been chosen according to the tyrannical bonds of superstition, the well-known "wind and water" theory which gives employment to thousands of fortune-tellers and so forth. Nature in such a case is something not to be admired, but to be propitiated by a proper choice of the grave site. Nature oppresses the dead and disturbs the living.

Returning to Shanghai we sat beside a Chinese lady deeply engaged in the perusal of a book of Chinese odes. We saw at once that she was one of the new type of educated ladies, and on inquiry found that she was a teacher in a school.

She told us that she had gone to Hangchow "on a holiday," but the real truth probably was that she had gone like the rest to the temple shrine in hopes of obtaining some blessing.

We realized that the parched fields, now suffering unusual and prolonged period of drought for great distances on both sides of the railway, was a fitting emblem of the dry heart of this people. The farmers were heart of this people. The farmers were engaged in emptying the remaining water from a few muddy pools in hopes of saving their crops. The pools evidently represent the native religions, but nothing will do but the showers from heaven.

Young People's Societies

OUR DOCTORS IN FORMOSA.

The Day's Work in Mackay Memorial Hospital, Taihoku, Formosa.

By Dr. J. Y. Ferguson, our Missionary.

As in other mission hospitals, the day's work begins with worship. The nurses have ten minutes' prayer together before going on duty at seven o'clock. The other members of the staff assemble in the doctor's office at a quarter to eight.

Beginning the Day.

From eight to half-past eight, simultaneous services are held, in the hospital waiting room, for patients who attend the outdoor clinic, and in the different wards for in-patients. Standing in the court yard shortly after eight o'clock, one can hear five different hymns being sung at the same time, and each tune in as many different keys.

At half-past eight the out-door clinic begins. The patients, usually over one hundred and sometimes two hundred, are seen by the Chinese qualified assistants, the foreign doctor consulting them in difficult cases.

In the meantime, anywhere from ten to twenty-five patients are assembling in a hall waiting room on the first floor. These are called special patients as they wish to be seen by the foreign doctor only and in addition to paying for medicine are charged a small consulting fee.

Between nine and ten o'clock, when the doctor passes through this hall on his way to his office, he is besieged with requests "to be seen first." Each has an important engagement that demands his immediate return home, or is so serious a case that he must be taken in to the hospital without a moment's delay.

They are reminded that the office hours are from ten to twelve o'clock and that each will be seen in turn as indicated on the ticket he holds.

The doctor, however, runs his eye along the seats to see if there is anyone who requires immediate attention. If there is, he is sure to be the one who has said nothing.

Some European Patients.

At this hour often a few European patients will be found waiting in the office. The office hours for the foreign community are from half-past four to half-past six in the afternoon, but some prefer to come during the busy morning.

The old gentleman with the pointed beard is a Russian. He has had a chequered career. After several years of unsuccessful attempts at business he has finally settled down as a teacher of languages. Through a conversa-

tion with Mr. MacLeod, whom he met on a railway journey, and a serious illness which brought him into prolonged contact with the hospital, his faith in Christianity, which he had lost during his years of adversity, has been restored, and he has become a regular attendant at church.

He never misses an opportunity of showing his gratitude, and visits the hospital very frequently to bring an interesting bit of war news, or an English magazine.

The bright young woman with the two dark-eyed little girls is the wife of a Portuguese clerk in one of the mercantile firms, and the dark, mild-eyed young man in long robes is a young Spanish priest. The latter has been in Formosa for two years and has lived at an inland station where there are no Europeans. He speaks very little English so we converse in Chinese.

The smart looking young man in well-cut white suit is an American. He has just come from home for the tea season. He is in a hurry and will not keep us long. His New York specialist has given him a good technical term for his ailment and a prescription to match. As he would say himself, all we have to do is "to deliver the goods."

The other young man belongs to one of the English firms. Although his firm pays us a very good retaining fee, he sincerely apologizes for troubling us. He has been "seedy" for the past few days. Last evening he found that he had a rather high fever. If we would be kind enough to give him something to "buck" him up he would be all right.

This, of course, is not the work for which we were sent to Formosa, but we have a practise among the foreign firms and British consulate which brings in an annual income to the hospital of nearly two thousand dollars.

Having dispensed with our foreign patients, the nurse calls in patient No. I from the waiting room. No. I has secured his ticket by phone, and has just arrived. He is a busy tea merchant and does not want to waste time. Li Ban believes in Christianity and gives liberally to the church but says he is too busy to become a Christian. He was heard to say that when his eyes became too dim to buy tea he would join the church.

Strangely enough, about six months ago, without any perceptible reason, his eyesight began to fail, and it is probable that he will lose his sight altogether. Like the shipwrecked Scotchman, however, he will not make any rash promises to reform as long as he can see land.

Although he does not accept Christianity for himself, it has done a great deal for him. In many ways he is a noble character and it seems a great pity if he must lose his physical before he can gain his spiritual vision.

The patients who come in in turn during the next two and a half hours are of all classes, men and women in silks alternating with men and women in rags, for all come in according to number, not according to position.

If it is your first visit to the clinic you will scarcely be able to distinguish one from the other. There is no variety in color of hair, eyes or complexion and when they speak you cannot tell when one word ends and another begins. All that comes with time and study. You would refer to "the man with the eye," "the man with the head" or "the man with the foot," etc.

Interruptions.

There are interruptions to the clinic, ancient and modern. The ancient is in the form of the chit-book. The chit-book is usually a leather covered book with the name of the owner on the back. Inside is written the name of the person to whom the message is sent and indicates the nature of the message. whether it is a letter enclosed or an accompanying parcel. This ensures that the message is delivered, for coolies have been known not to deliver messages sent by them.

The chit-book is a nuisance as it comes in at all hours of the day, even during operations, but people who have lived in the East for years still prefer this method of communica-

tion to the telephone.

We also have the modern nuisance in the shape of the telephone. We get calls from the city, calls over the long distance, from the country, and finally over the private telephone connecting the doctor's house with hospital reminding him that it is already past lunch time. There are still a number of patients to see so that examinations are made more hurriedly.

The doctor is not only physician to these people but missionary and friend to many of them. He must not appear to be in a

hurry.

The Afternoon.

After an hour's rest at noon, work in the hospital at 2 p.m. Three afternoons a week are spent doing operations and the remaining three in seeing patients in the wards with the Chinese assistants.

A visit must be paid to the dispensary and office for medicines and hospital supplies have to be ordered. There are problems too in book keeping. The office handles over twenty thousand yen a year in very small sums.

We reach the operating room. There is something restful about it. It is the only place in the hospital where we can absolutely carry out our idea of cleanliness, also there we work for hours behind locked doors.

The exhausting thing about medical work

in the East is that one is expected to be able to do several things at the same time.

The doctor must be prepared to do anything from the most delicate eye operation where the question of a man's eyesight depends absolutely on the steady hand and keen knife, to the major operation which takes to the utmost every fibre of body. mind and spirit.

It is restful, however, only to have one thing to do at a time and we work together happily for hours at a stretch and leave the room feeling that we have done something

to relieve suffering humanity.

The afternoon spent in the wards is interesting. There is a variety of patients. The wards on the first floor are occupied by surgical patients. These have either been operated on or are going to be. Some just recovering from effects of anæsthetic give little consolation to those about to go under it.

In the medical wards on the ground floor and in the isolation wards at the back, one finds more acute cases than in former years. Typhoid and pneumonia are prevalent. This half-dozen people bandaged from head to feet are "burns" from the coal mines near by.

In the cool of the evening—if there is a cool-we ride into the city to make visits either to foreign or Chinese patients. rickshaw or the bicycle is the usual mode of

conveyance.

It is refreshing to ride through the freshly sprinkled streets. Taihoku is one of the best cities in the far East, but a Chinese house is a Chinese house anywhere and if that is his destination the doctor fills his lungs with fresh air before he reaches it.

Sometimes as he rides on the train to a neighboring town over the waving rich fields among the green mountains he feels not only is Taihoku the best city but Formosa is the most beautiful spot in the Far East.

Preaching and Teaching.

But the doctor is a missionary and a teacher. He is expected to preach twice a week in the hospital and to lecture twice a week to the nurses, this to be done, of course, in the Chinese language. With preparation for the day's work and other duties our nights are easily accounted for.

The day's work outlined is that of an ordinary day. It reveals very little time for home life, yet it is our home life with loved ones that furnishes us with all the strength and courage we have to go on and face the

We would not have our readers think that we are over-worked but that we are men with ordinary capacity for work, and you have laid on us more work than we can do well.

Mackay Memorial Hospital has opened for five years and a half; two of those years, Dr. Grier was in charge, the remainder of the time the writer of this article has been responsible.

At no time was there more than one medical missionary. We need not only your money and your prayers but yourself.

Dr. Gray has now gone to the East coast to carry on medical work. He and Mrs. Gray and children are the only English-speaking people there. They live in a small, semi-foreign house and the hospital is a Chinese house changed to suit the needs. While we live here in as much comfort as we would at home, they are living under more characteristic missionary conditions.

Dear young people, I wish you to see that the medical missionary is just a man doing a man's work with the Son of Man as his

example.

You remember Little Dorrit's advice to Mr. Clennam: "Be guided only by the Healer of the sick, the Raiser of the dead, the Friend of all who were afflicted and forlorn, the patient Master who shed tears of compassion for our infirmities. We cannot but be right if we put all the rest away and do everything in remembrance of Him. There is no vengeance and no infliction of suffering in His life, I am sure. There can be no confusion in following Him, and seeking for no other footsteps, I am certain."

(29 July. Is. 61: 1-3. Q. 86)

HOW MEN CHEAT THEMSELVES.

REV. W. S. MACTAVISH, PH.D., MADOC, ONT.

1. Some men cheat themselves by working on Sabbath. A captain of industry once told me that he could scarcely restrain certain men from working on the Lord's day.

Why were they so eager? Because they received higher wages for Sunday work.

But these foolish men were cheating themselves, for they were not only unfitting themselves for work on other days, but they were shortening the years in which they could earn wages.

Statistics show that if a man works seven days per week for twelve years he is, at the end of that period a fit subject for the grave or for the lunatic asylum.

2. Some men cheat themselves by supposing that riches will make them happy. Riches never yet made a man happy, but they have made many a man miserable, as Rothschild, and Jacob Ridgeway, and William B. Ivison and Cornelius Vanderbilt and other rich men have testified.

An English paper once offered a prize for the best definition of money, and it was awarded to the one who wrote, "Money is an article which may be used as a universal passport to everywhere except heaven, and the universal provider of everything except happiness."

3. A man cheats himself when he tries to get strength and stamina out of a whiskey bottle, and a boy cheats himself when he supposes he is making a man of himself by smoking eigarettes. The voice of medical science is so emphatic on both these points that there is no room for argument.

4. Some cheat themselves by trying to advance their worldly interests by dishonest means. Why, even a company of thieves would want an honest treasurer.

"He that getteth riches and not by right shall leave them in the midst of his days, and in the end shall be a fool." (Jer. 17: 11.) That statement still stands unchallenged.

Once there was a man who stole his firewood. His neighbors reckoned that he

worked harder to get his wood by stealing it than if he had labored to earn the money with which to buy it.

A man may for a time appear to succeed by dishonesty, but eventually he is the loser, and not only is he poorer in purse and in reputation, but a review of his life must be utterly disappointing to himself.

5. Men cheat themselves when they seek happiness for its own sake.

When George Muller was a young man he thought he could find happiness in bar-rooms and ball-rooms and billiard-rooms, but found it not.

Then he concluded that if he travelled he might find it, and so he journeyed through the most charming scenery in France, Italy and Switzerland, but no matter how far or fast he travelled, the thing he sought always eluded him.

According to his own testimony it was only when he gave his heart to Jesus that he found happiness. Usually, when one is serving the Heavenly Father by being kind to some of His children, happiness comes unsought.

- 6. Sometimes men cheat themselves by trying to cheat nature. Too many young men think that they can make drafts upon their vitality, and at first nature appears to be tolerant, but eventually she demands the full payment of every loan with interest. They work by day and gad about by night, and because nature does not demand payment at the end of the week they foolishly imagine that the reekoning day may not come. But nature has neither forgotten nor forgiven, and in the end will collect the last item due.
- 7. Men cheat themselves when they act on the supposition that they can give themselves to the Lord more easily when they are well advanced in life than when they are young. The great majority of Christians were converted before they were eighteen years of age, and that fact must suggest that if one period is easier than another it must be the tender years of youth.
- 8. The worst way in which men cheat themselves is when they go on serving the devil and cherishing the hope that they can "square the account" with God during the

last few hours of their lives. Many are cheating themselves out of eternal life in that way.

The way to the candle seems right to the moth, the way to the will-o'-the-wisp seems right to the belated traveller and the way of "the more convenient season" seems right to many a man, but the end of all those ways

(5 August. Prov. 14:12; Ps. 1:1-6. Q. 86.)

OUR FOREIGN MISSION NURSES.

REV. W. A. WILSON, D.D., INDORE.

In women's work for women in non-Christian lands, of medical work in its two departments, the practice of medicine and surgery, and that of nursing, the latter is in several respects even more necessary than the former.

If the work of nurses is invaluable in western lands it is even more so in non-Christian lands, where all but a mere fraction of the population are beyond the reach of medical aid, and where superstition and irrational modes of treating disease tend to the increase of suffering rather than to its relief.

Hindu mothers have tender and loving hearts, but in ignorance of the laws of sanitation and health they are helpless in the presence of sickness and suffering.

I saw a little child brought to a dispensary once with a broken arm, around which grain seeds in moist clay had been bound, in the belief that when the seeds began to sprout the bones would begin to grow together.

Branding with a hot iron over the place of pain with a view to giving relief is a common practice.

In multitudes of cases where nature if left to herself would soon work relief, untold suffering and mischief result from the ignorant practices of sympathizing relatives or professional healers.

A Trying Service.

The deplorable condition of womanhood in non-Christian lands is a call for various forms of service from their more highly favoured sisters, but of these none perhaps is more urgent, or more useful, or more rich in reward than nursing the sick in homes and hospitals.

Undoubtedly the work in itself makes exhausting demands on the sensibilities, the patience, the sympathy and the physical strength of the nurse, often in lonely places and in trying climates.

It requires no little grace and courage to wash and dress festering sores and foul ulcers. to minister to helpless creatures suffering from repulsive disease, and to manage fretful, disobedient and wilful patients, to say nothing of the work in hospitals of providing all manner of supplies, and superintending the arrangements of a domestic character for the comfort of all in the institution.

Perhaps there is no service for women that makes a more constant drain on the nervous system, or imposes a greater strain on all powers of mind and body, than nursing the sick that are brought to our women's hospitals for treatment. It is a work that appeals only to heroic and self-sacrificing souls.

A Fruitful Service.

But its opportunities for service and its rewards are great. They have the deep satisfaction of relieving much pain and suffering by their tender ministries. It is a joy akin to the divine joy to be an agent in soothing and relieving the distress of suffering ones,

As servants of the Lord Jesus they have precious opportunities of commending to the patients, by word and deed, the gospel of their Master, as they tend with loving hands to their bodily needs. And they can commend them to the care of the Great Healer of body and soul, and by their own Christian personality influence them to faith and trust.

Who can measure the far-reaching influence of the Christian teaching and example given by our nurses in the wards and waiting rooms of the women's hospitals?

And this is not confined to their own personal efforts. It flows out through those whom they train for similar work. In India at least they train numbers of Indian girls (and similarly doubtless in other lands) to minister to their sisters with a devotion not less than their own.

One day a woman was brought to a men's hospital for an operation, but as the time

came near she drew back in terror.

An Indian nurse who was present put her arms about her neck and with soothing words comforted her till the trembling woman said, "I will undergo it if you stay by my side." A deep impression was made on the assembly of patients in that waiting room.

Another young girl was called to nurse in a European family, and although it was with some hesitation she was permitted to face the perils she soon commanded the fullest respect of the household and servants by her dignified bearing and strong Christian character.

She was wont to gather together the Hindu and Mohammedan servants for Bible reading and prayer. Thus our nurses multiply themselves in the character and services of those whom they train.

A Joyful Service.

Amid the toils that might well make them shrink or grow weary, they have the joy of knowing that they are walking in the path the Master trod. They realize they are in a line of service that is acceptable to Him who said, "Inasmuch as ye did it to one of these my brethren, even these least, ye did it unto me. Come ye blessed of my Father."

Well may heroic, self-sacrificing women covet the work of a nurse in the foreign field. Teaching women and girls in the zenanas or in the homes of the Christian community is important and fruitful service. Dispensing medicine to the sick, and relieving suffering by the knife, are works of mercy that open hearts to the Divine love.

But worthy of equal honour are the patient and faithful women whose gentle hands smooth the pillow of the fever-racked and restless patients, and dress and bind up the sores of the diseased, and minister to the needs of suffering children, in a never-ending routine of daily toil, and whose words of hope and comfort cheer many a disconsolate heart in the sick ward. And they serve, too, in the place where the Great Physician Himself delights to come with blessing.

Our nurses in the foreign field are: Formosa—Miss Isabel Elliott, R. N. Taipeh. India—Miss H. Thompson and Miss E. Smil-

lie, Indore. Miss M. MacHarrie, Neemuch. Miss M. A. Coltart, Dhar.

Honan—Mrs. J. C. Ratcliffe, Weihwei.

Miss Lillian Brydon, under appointment to

Hwaiking this year. Korea—Miss Hazel Kirk, Hamheung.

Miss Maud MacKinnon, Songchin.
Mrs. T. D. Mansfield, Wonsan.
Mrs. S. H. Martin, Yong Jung.
S. China—Miss H. A. Shearer, Kongmoon.
(12 August. Matt. 8: 1-13. Q. 87.)

A DEFINITE PURPOSE

And the Success it Wins.

BY REV. F. H. McIntosh, B.A., LINDSAY.

Some have no definite purpose in life. They are drifters.

Some have a purpose but little definiteness

of aim or persistence of effort.

Some early form a clear purpose and keep to it through life. They are like a deep flowing stream, unhindered by the winds which sweep its surface, but flows on deep and strong to the sea. So, sometimes, a mighty purpose carries men onward to their chosen end. Like the Divine Master, they steadfastly set their face towards their Jerusalem and do not allow themselves to be turned from their goal.

In material things there can be no great success without definiteness of purpose, and if there is such a purpose disadvantages count

for little.

See that gray-haired man of fifty standing at a monastery gate in Spain, holding a little boy by the hand and begging a crust of bread as he journeys. If any life had reason to be looked upon as a failure it is his.

But his journeying is not purposeless. He has a great idea and a definite purpose, and he is seeking to interest men in his idea and

to accomplish his purpose.

He believes the world is round and that by sailing due west he will reach the shores of

India in the far East.

Scientists laugh at him. The Church persecutes him. But he never wavers in his belief or his purpose. He gets his ships. He sails the seas. He discovers America, and his name goes down to posterity with highest honors.

No young person can hope to be carried to success in any way in material things on

flowery beds of ease.

But advancement in the things of this life is not enough. Success which consists in the gathering of material things alone is a cut flower that soon withers. We need the success of the Kingdom of God, and that also may not be had without stress of will and definiteness of purpose.

See Daniel, the captive exile, coming into prominence in Babylon.

It never would have happened did not Daniel purpose in his heart that he would not defile himself with the King's meat and drink, as a part of that larger purpose to do the will of God.

Paul, an outcast from his race, became the great Apostle to the Gentiles not so much because he was able to say "This one thing I know" or "This one thing I feel," but "This one thing I do."

John Geddie, the first foreign missionary sent forth by Presbyterians in Canada, aroused his own church and changed the face of Aneityum because of a definite purpose that enabled him to say in a farewell letter to the church:

"Now, after a careful review of all that is forbidding in a missionary life, I have no wish to retrace my steps. I feel as if I might say in the Apostle's words:--'None of these things move me, neither count I my life dear unto me so that I might finish my course with joy."

So must we purpose in our hearts and suffer nothing to move us if we would attain to excellence in the service of God and win the "Well done, good and faithful servant, enter thou into the joy of thy Lord.

The further element necessary to success in life, is interest in one's work. Benjamin Franklin was a failure in his father's candle shop but a success in his brother's printing office.

But true success either in material or spiritual things does not mean that which wins the notice and applause of men.

The boy who remains at home on the farm. cares for his parents in their old age, helps the little church and school where he was brought up, helps to make his native place a better place for those who come after, may be a more truly successful life than the one who goes out and wins fame in the church or the world. He may at the end have a truer manhood and a more Christ-like character to take with him to a future life. (19 August. 1 Kings 9: 1-9. Question 88)

Junior Y. P. Societies

"BUILDERS."

REV. A. MACGILLIVRAY, D.D., TORONTO.

"Too low they build Who build beneath the stars."

The poet who gave us this fine idea believed that we are born for eternity of which our earthly life is but the beginning. We do well to remember that our life is endless, and that our plans and work are not for time

The hero of our Bible story was a true builder. We can all copy him with profit. He began with himself. He understood better than most men that he was God's building. He kept his body strong and pure that he might do the tasks God gave him, and that he might as God's building be a fit place in which God by His spirit would delight to dwell in.

He also built up a character in harmony with God's plan. As we read his story, we learn that he was a man of faith, who believed

in the love, care and help of God.

He was also a man of action, always ready to be used as God's instrument, a true laborer

with God.

He was also a man of courage. All clean believing men are. The man or boy who fears and trusts God has no other fear. goes where God wants him to go; does what God wants him to do, does it with all his might and then without anxiety or doubt

leaves it in God's hands.

God prospered Nehemiah and his plans and used him to restore the City of Jerusalem and repair its broken walls, and all the time he was doing this God-given work, he was building his own character and reputation, making a place for himself in the world's history and leaving boys and girls an example to follow in his steps.

Every boy and girl is a builder and is building for eternity. The poet has said that

"For the building that we rear time is with material stored.

Our to-days and yesterdays are the blocks with which we build."

To build securely, we must build on the One Sure Foundation, which is Jesus Christ. A day will come when our building will be

If the material with which we build is poor, like unto wood, hay or stubble, it will be destroyed, but if the material has been right, like gold, silver, and precious stones, it will stand the test and nothing can destroy it.

To this end let us give heed to Christ the Wise Master Builder; hear His Word; do His work and so become temples, beautiful

and strong, in whom He will abide. (5 August. Neh. 2:11-20. Q. 86.)

LESSONS FROM THE FLOWERS.

MARGARET McKAGUE, TORONTO.

"Flowers are words which even a babe may understand."

God makes everything beautiful in its season. He has made the flowers to bloom and give forth their fragrance, and to teach us, if we but have the eye to see and the mind to understand, great lessons about Himself. Every Junior who knows anything of the Bible, remembers the lessons that Jesus taught from the lily.

He spoke of the lily as "growing in the fields, as neither toiling nor spinning and yet more beautiful in its appearance than ever was king or queen in all the glory of their royal apparel. Even Solomon in all his glory was not arrayed like the lily of the field.

Taking the lily as our teacher, let us consider

its lesson.

1. It is Carefree.

In its silent way it waits upon God, lifts its face to the sunshine and rain to be warmed and refreshed. It strikes its roots down into the soil and gathers in that way additional nourishment and strength. Its first work is to grow and to grow in God's appointed way, and that it does. In this may we be like the lily.

2. It is Pure.

Wherever it grows, it keeps its purity. It may be in the field where Christ saw it and spoke of it, or it may be the water lily that you have seen floating on the slimy surface of some pond but keeping itself pure and spotless. So Juniors, if they will, can go where God wants them to go and keep themselves white and spotless in soul and body.

3. It is Sweet.

What it receives from the sun and dew and rain and from the generous earth, it gives back in distilled sweetness to the world and there it teaches us that we receive that we may give; that it is in our power, if we will, to make life brighter, purer, sweeter because we live.

· In the very highest sense, children are God's flowers, by far the sweetest thing in

all His beautiful world.

Christ is likened to a flower. In one place His is spoken of as "the rose of Sharon" and "the lily of the valley." In Him met all beauty and sweetness as well as all love and power.

And we with our faces turned to Him, "the Sun of Righteousness," will grow in likeness to Him, receiving His spirit as the flowers receive the sunshine and drink in the rain.

(August 12th. Matt. 6: 25-34. Q. 87.)

MEDICAL WORK IN KOREA.

Mrs. R. J. Maclennan.

Korea used to be so shut in by itself that it was called the "Hermit Nation."

Its name in our language means "Chosen," so Koreans must think it a very nice place to live.

It is one of the countries that did not know about our true God. They are now waking up and are willing and anxious to be taught, and so we are sending missionaries and doctors and nurses as fast as we can.

A missionary doctor has a wonderful opportunity to help people. When you are sick and someone relieves the pain, you are glad to listen to anything they may tell you. What a wonderful thing for them when the Doctor tells them of a loving Friend Who will heal souls as well as bodies and love them all the time.

The Korean government has well-equipped hospitals, itinerating doctors, compulsory vaccination, inspection of drinking water, and has even had the children killing flies, which are weighed, paid for and burned. All these things make the country a better place in which to live.

Why do we still find it necessary to send missionaries and build hospitals? It is because at the Government hospitals they cannot teach them the love of the heavenly Father.

We have five medical missionaries in Korea and several trained nurses.

Dr. Grierson has a small hospital now at Song Chin and soon is to have a new and up-to-date building. Miss McKinnon, a trained nurse, is waiting for this hospital to be opened that she may enter upon the duties.

Dr. Kate McMillan has a new hospital at Ham Heung. It consists of two brick buildings on a fine site.

Miss Kirk, one of our missionary nurses, is in charge of the school for training native Christian girls to be nurses.

Dr. Mansfield is at Wonsan. The "Wonsan Union Christian Hospital" is manned by Methodist and Presbyterian workers. It is well equipped with graduate Korean doctors and trained Korean nurses.

Mrs. Mansfield, being a trained nurse, has supervised the training departments, the kitchen, with its staff of native workers

and the busy laundry.

She organized a baby show, last autumn, and about one hundred babies were presented by proud mothers for inspection.

Mrs. Mansfield and the nurses have since inspected the babies monthly, in the homes. This gives an entrance into non-Christian homes, and opportunities to teach the Gospel, which are well received.

Dr. Martin has started work at Yong Yung, in Manchuria. Mrs. Martin is a trained nurse and they work together.

He has built a small, neat dispensary as a beginning. He has travelled extensively throughout the district and on one trip was able to check a dangerous epidemic which was threatening the lives of a whole village. Their work has a splendid beginning.

Dr. Scofield is our newest doctor. He is at Severance Hospital at Seoul, a large union institution. It is there than many of the young men from our missions are trained to be our native Christian graduate doctors.

There is also a school to train Korean girls for nurses.

(19 August. James 5: 11-30. Ques. 88.)

TWO HIDDEN SEEDS.

I hid a selfish little thought,
To think and think about,
I did not know it would be caught,
Or even be found out,
But it was like a little seed,
And it began to sprout,
It grew into a little weed,
And blossomed in a pout.

I hid another little thought,
'Twas pleasant, sweet, and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it hour by hour,
'Twas growing all the while,
It blossomed in a lovely flower,

A happy little smile.

"MOTHER! I LOVE YOU."

A pleasant-faced woman boarded a trolley-car with her two small sons.

The smaller boy sat with his mother upon one side of the car, while the older, who was about four years old, took a seat opposite. It interested him to look out of the window, but frequently he glanced across at his mother.

At length he called softly: "Mother!" No answer. Again he spoke: "Mother!" This time it was said a bit louder, and the mother looked over and smiled. The boy's eyes lighted, and he whispered: "Mother! I love you."

The mother turned a glorified face upon her small son, and men and women in the car looked tenderly from one to the other. The trolley-car had suddenly become a place of blessing because a little boy had voiced this ever-beautiful sentiment: "Mother! I love you."—Zion's Herald.

Life and Work

CONSOLATION.

Not dead-oh no! but borne beyond the shadows

Into the full— clear light; Where all is calm and bright.

Not even sleeping—called to glad awakening

In heaven's endless day; Not still and moveless-stepped from earth's rough places

To walk the King's highway.

Not silent—just passed out of earthly hearing To sing heaven's sweet, new song;

Not lonely—dearly loved and dearly loving Amid the white-robed throng.

Be not forgetful—keeping fond remembrance Of dear ones left awhile;

And looking gladly to the bright reunion With hand-clasp and with smile.

Oh, no, not dead! but past all fear of dying, And with all suffering o'er:-Say not that I am dead when Jesus calls me

To live for evermore.

A DYNAMITE PLOTTER SAVED. A Story from Brazil.

By Rev. W. G. Borchers. On the occasion of a recent visit to one of our churches, a faithful lay preacher told me

this startling story:
"Mr. Borchers, knowing me as you do, you would not believe that twelve years ago I was the originator of a plot to blow up with dynamite the church building and the congregation on some Sunday evening. it seems now unbelievable that I could have been so blind, stupid and fanatical; but it is

"I was manager of a coffee farm at the time and had come to town on business. While talking with a group of friends, one of

"' Do you know that that hateful plague of Protestants has come into our town, are getting a foothold, and are actually completing a little house of worship around here on

a side street?'
"''What!' I exclaimed. 'Can it be true that they are actually establishing themselves

here in our town?

"'Yes,' they replied; 'it is true.'
"'Are there many of them?' I inquired. "'O no; only a handful,' they said.
"'Well, who are they? Name some of

them,' I demanded.

'Among the persons mentioned were three

of my friends, influential farmers. 'After thinking a moment, I said: 'Well, it is only a small matter to rid ourselves of this plague of Protestants, and I am ready to lead in the matter.

" 'All I ask is that you men manage by some means to keep those three farmer friends of mine away from church some Sunday night and let me know. I will bring a few men with me and put enough dynamite under that building to blow it and the congregation to atoms, and I will guarantee that you will never hear tell of another Protestant in this

"Fortunately, for some reason the plans were delayed. During the delay my friends got me interested in the gospel. I soon saw my lost condition, repented of my sins, gave my heart to Christ, and entered into the glorious experience of a sinner saved by

"It is hard to believe, isn't it, that I was once so desperate an enemy of the Church I now love?"

It is hardly necessary to tell you that before making the plans to destroy our congregation this man had never seen a Bible and knew practically nothing of its teachings. Yet he was considered a good Romanist.

To-day he is a diligent and faithful student and teacher of the Word of God. Then he knew Jesus only by name, but to-day he knows him personally as his Saviour from the

power of sin.

This remarkable conversion is but one of many thousands. Pray for us as we endeavor to preach the truth that has power to make many more such converts.—The Missionary Voice.

OVER-HONED.

In the days before we had learned to use safety razors, the man who wished to bring his steel down to a fine edge found it was easy to over-hone the blade. Too much stropping was as bad as none, for the man who kept up the motion too long found that he had "turned the edge."

The writer received the other day a letter from a critical hearer in a big city church.

And his correspondent said:-

"Our minister studied four years in one university and three years in the seminary, and then had two years of study in Germany. And now no one can discover from his sermons what he believes—if indeed he believes

One such over-honed minister preached six or eight years in a church well-known to the writer—and when he left, the church, in a good neighborhood and of historic impor-

tance, was dead past resurrection.

He could not have more effectually destroyed the church had he been educated only in a little red school house and taken a post-graduate course in a saw-mill.-The Philadelphia Presbyterian.

"IF NUFFIN DON'T GIT ME."

BY CHARLES FREDERIC GOSS.

It was in a nursery and before a roaring

fire at bedtime.

A well disposed but inexperienced uncle had been left to entertain a little girl. She sits upon his knee, a radiant vision. big, brown eyes look up so innocently into the adoring face above her that it is hard to believe she is not an angel, strayed or stolen from the gates of heaven.

The heart of the man is aroused to responsibility for this sacred opportunity. He would meet it and drop a seed into this fertile soil that should bear fruit long after he was

dead and gone.

"My little niece, I suppose, of course,

you have said your prayers?"

"Oh, no, I didn't thay them latht night and I didn't thay them the night before latht and I ain't a-goin' to thay them tonight, and then if nuffin' don't get me, I ain't a-goin' to thay them again, never!"

To say that Uncle Tom was shocked, would be drawing it mild

would be drawing it mild.

But our business is to note the fact that in the frank confession of this infant, we can read the secret explanation of the skep-

ticism of the modern world.

This age, like that little child, is the victim of a misconception of the meaning and value of the exercises of religion. She had been taught (or she had inferred) that prayer was a sort of incantation, whose sole or chiefest value lay in its power to keep us from the malign influence of evil spirits or evil forces. If she could get along without it, why should she not east it away, as a convalescent cripple does his crutch? I know hundreds of persons who are reasoning just exactly as she did, and so do you.
"I did not go to church last Sunday, nor

the Sunday before, and I am going to stay away to-day, and then, if I don't get my leg broken playing football, or my automobile smashed on an all-day ride, or lose some of the trade of my customers because I was on the golf links, I ahr't a-going again—Never!" "'If nuffin' don't get me,' what's the use of these performances?"

Such misconceptions are pardonable enough in the mind of a little child, but not in that of a grown up man or woman. That stolid, sodden, materialistic notion of religion as a charm against misfortune or a means of getting gain which is so common, is a disgrace to our modern civilization and religious teaching.

The various exercises of religion are not to get us wealth, nor to protect us from mis-fortune. The essential value of religion is to teach us that, although evil may befall us, it need not destroy us; but that we are safe, even as the children because "underneath are the everlasting arms.

The most sacred essence of prayer is, then, communion with the invisible Spirit, of

whose presence we become conscious in its practice, and, if Uncle Tom did not make his blessed little pagan realize it, he was as false to his duty as most of us have been to ours.—Ex.

"GIVING" AND "TAKING" OFFENCE. Two Christian Graces.

It is as much a Christian duty to avoid

taking offence as giving offence.

That we should avoid giving offence to others is a duty universally recognized and is frequently enjoined upon us. That we should be considerate and careful of the rights and privileges, the character and condition, the faith and the feelings of others, is an obvious aspect and application of the golden rule.

But it is not so generally recognized that it is equally a Christian duty to avoid taking offence from others. Many good people are sensitive to the treatment they receive, and are on the outlook for any slight; and they are quick to interpret any incident as an intentional act of discourtesy or ill-treatment. They are irritable and suspicious, and frequently take offence at the most trivial things.

Few people are disposed needlessly and gratuitously to offend others, and many of these supposed offences are the result of misconstruction and morbid imagination. If such offended persons only knew the facts or would take the pains to find out the truth, they would discover that many of their grievances are unfounded, and that there was no thought of wounding or slighting them.

We should cultivate and exercise a large degree of patience and unsuspecting confidence that will put the best interpretation on the actions of others. Thereby we shall avoid taking imaginary offence and shall abate and mollify any real offences against us. Such a spirit is an oil that will lubricate much of the social machinery and friction of

life.—The Presbyterian Banner.

CHRISTIAN EFFICIENCY.

Christian efficiency means producing Christian results. Christian efficiency calls for the boldest Christian thoughts that a man can think—as long as they are truly Christian they are safe. No commonplace vision of the church or the kingdom will make any impression upon our age.

No minister afraid to preach missions, foreign and home, need expect ever to produce a truly efficient church in the Christian sense. A preacher of the gospel afraid of the frown on any man's face is not worthy of the glory of the cross of Calvary.—Rev. Allen A Stockdale.

You needn't pack up any worries. You can get them anywhere as you go along.

WHAT ONE TEACHER LEARNED.

BY A TEACHER.

The lesson was not a success. Miss Lane had prepared it carefully, but they wriggled and squirmed just as they had done every one of the eight Sundays she had had the class.

"There's something wrong somewhere. Perhaps I made a mistake in saying I would teach, but there seemed to be a need for my service. I'm going to ask Miss Allen to help me find the trouble."

Miss Allen, a teacher in a public school near by, received the suggestion with small

favor.

"Spend next Sunday afternoon in your room and watch your methods and give you an honest criticism? Well, I think not. You are probably doing much better than I could do, and if I saw any little mistakes you would not like to hear them. I've heard of frank criticisms and their effects, before

this. "I wouldn't be angry. Truly, truly, I wouldn't. You see," and the sweet face of the petitioner was very earnest, "you see I think teaching is service for the King, and I want to do it well. You spent two years at normal school, learning your profession. I can't leave my home duties to take a course in methods, but if you would help me just a little I would be ever so grate-

ful. And somewhat against her will, Miss

Allen yielded.

On the threshold of the pretty classroom the following Sunday the visitor paused and "sniffed," a trifle audibly. Ten minutes later as the children began to come in, she elevated her dainty nose again, and asked with some curiosity, "When are you going

to air the room?"
"Air the room?"

"'Air the room?" Miss Lane echoed.
"Why! I don't know. I suppose the sexton aired it when he swept."
"Well, perhaps he did, and perhaps he didn't. Don't you notice how musty and stuffy the room smells? It's just the shutup room smell. Let's get rid of it.

She raised the windows as she spoke, and a flood of fresh air filled the room, while the boys and girls sat up straighter and

breathed more deeply.

Through the session that followed Miss Allen sat in silence. Now and then she scribbled a few words on a card. When the class was dismissed she said: "I have honestly enjoyed it. You are going to make an excellent teacher. Are you sure you want these notes?"

"Perfectly sure."

"Maybe you won't understand what they mean, but I think you will. They are just five little Be's that will help you along if you will let them. They didn't apply to all your work, but they came to my mind once in a while as I listened."

Left alone, Miss Lane looked eagerly at the little card. It held only these six words:

RISK RIGHT RIEF LIND

"Be Brisk.' The opening and closing exercises would have moved a little faster if I had planned them as carefully as I did the lesson.

"Be Bright.' I have a funny habit of lowering my voice when I am most in earnest. "Be Brief.' The lesson was a little too

"Be Blind.' I noticed too many little, insignificant things that might better have

been passed over in silence.

"Be Boss.' I must get a little tighter grip on the reins. I'll make a beehive card, put five little bee seals on it, and hang it here on the wall where I can see it each Sunday."

With interested eyes the children gazed at the pretty card next week, and many questions were asked about it.

"Why are there just five bees?"

"One little bee says, 'Be bright,' and another says, 'Be brisk,'" was the ready answer. "And you can all think of other good things we'd like our class to be, can't

Many other little "Bees" were suggested, but no one except the bright little teacher herself ever knew what they said to her.-Abridged from the Westminster Teacher.

"TIRED OF ORGANIZATIONS."

"I am tired to death of organizations to prop a man from the outside," said an impulsive speaker the other day. "Societies exist to help him do this and keep him from doing that, and to save him from temptation here and there. There are organizations to safeguard and bolster in every direction.

"Oh, yes, I suppose they are all good, but what a man needs more than anything else is something to build up a good, strong manhood within him which will not topple over at the first opportunity—not being propped up continually, but becoming a prop himself."

Not outside aids, but an indwelling Power makes a Christian; it is not merely reforma-tion, it is regeneration. Supporting the weak and helping the tempted are good work, but they are only means to an end. The end is to bring darkened and stumbling souls to the One who is able to keep them from falling, and to have them place their reliance in his strength. No outside help can take the place of Christ within.—Sel.

TWO NATIVE SONS.

Two native sons returned to Fordville on the same day—one to honor and one to dishonor.

Rev. Ernest Fellows did not know that his old schoolmate, Jim Lightway, had reached town at the very hour of his own arrival.

"I must go to him at once. Jim and I were well acquainted in the old days. And

this note says that he needs me."
"But, Ernest, it's after five and we are expected to dinner at Senator Forman's at seven!"

"That's right. But of course I'm bound to go to see Jim. That's what I'm here for."

"Yes, and you are here to be pastor of Westminster Church, too, Ernest. And you must not forget that Senator Forman is giving this dinner especially for you, and that Mr. Wilson told us the senator might give two or three thousand dollars toward a new church, if he takes to you.

"Nice prospect, Marjory. But we won't let daydreams spoil us. Our work is to see Jim. Am I right?"

"Oh, of course you are. But do hurry, so that we shall not be late."

*

But they were late enough to make apologies very necessary.

"So, Jim Lightway sent for you to see him?" said Doctor Wyeth. I supposed Jim was my job."

"He thinks that I can do more for him." "Quite right, too," said the doctor. "Paralyzed from the hips down and pretty hopeless at that. What line of treatment will you follow?"

"I'll occupy him. For a start, I've asked

"In occupy him. For a start, I ve asked him to join our Sunday school—the Home Department."

"He'll be a right lively Sunday-school pupil, Jim will. He's been out of that line for quite a spell of years."

"I'm sorry to put up an objection," added Mr. Wilson, "but our Sunday school hasn't pure Department."

Mr. Wilson, "but our Su any Home Department."

any Home Department.

"Then we'll have to organize one, Mr.
Wilson; and, say—I have it—let's appoint Jim the Home Department superintendent, and let him organize it. That will give him something to do.'

The host had been silently doing the honors of the table during this conversation. Now

he felt forced to protest.

You don't understand, Mr. Fellows. is twelve years since you left Fordville, and of course you are not familiar with the career of Jim Lightway. The man is a

criminal, beyond doubt.

"Yes, senator, I know." Mr. Fellows' voice was very earnest. "But you know Christ Jesus came into the world to save sinners. Jim sent for me purposely to tell me how God had led him to salvation. You will understand better when you go to see him."

"I suppose that I shall," said the senator,

Dinner over, Mr. Wilson walked home with the minister and his wife. "I want you to know I'm right with you, Mr. Fellows. We must help Jim. I only hope he'll stick. He was a terrible fellow out West. Into everything! And the best horseman—it's going to be very hard on him not to be able to ride.

"Jim says that he will be able. He owns a ranch out West. He says that he has a horse named 'Lady' out there, that is just pining for him and he for her. He believes that when he has learned to mount he can ride her all right."

One morning, a month later, the young minister heard a gentle tapping on his window. There was Jim, safely balanced on a

handsome bay mare.

"I'm here," he announced with a jovial grin. "Say, Ernest, I read all that stuff you gave me about that Home Department. Let's get to work right away."

"All right, Jim. You are pupil number and properly the property of the property o

one, and also superintendent. You may enroll everyone in Fordville, who is not a member of any Sunday school.

"Say, Ernest, you remember old Jerry

Mileham?" "Yes."

"Well, he's the same old piece. Richest man around, but doesn't git no taste out of his riches. He's one I'm goin' after.

It seemed that Jerry Mileham was not the only rich man selected. A man from Senator Forman's came one day, bringing a large envelope which contained a Home Department Quarterly and a note from the senator.

"I return this magazine, which I presume is the property of the church. I beg that you will keep your reformed criminal from

annoying me with his attentions.'

"Yes," Jim admitted, "I left it at the Senator's while he was out. Ye see, I ain't so well used to ridin' Lady this yere sidesaddle way yet, and' I can't afford to waste trips. But you give that back to me. Senator'll take it from me later on."

"What success with old Jerry Mileham?" "He's goin' to come through, don't ye doubt it."

It was so, without doubt. He was at church the following Sunday. Not only Jerry Mileham, but many other members of

"Say, Ernest, said Jim one day. "I sits on Lady an' looks in the church window, an' I seen quite a bunch in there as I suspicion

is branded 'H. D.' meanin' Home Department.

"I'm the boss o' the H. D. outfit, but they ain't goin' to be no fight. You cut your'n out o' the bunch any time. We're a doin'

fine.
"No, I ain't got Senator Forman yet; but I got his shofer an' his cook, an' I reckon he'll soon be rounded up."

"It's too bad," said Mr. Wilson to the young minister. "I thought Senator Forman might be impressed by our growing congregation, and took the opportunity to remind him of his old hint at a gift. But it seems he's quite provoked about our Home Department.

No matter," said the pastor, bravely. "All the money he has is no balance for our Home Department. We may be a long way from a new church building, but the new church substance grows every day.

* * Jerry Mileham passed peacefully into his latest and most desirable acquisition—his mansion above—one night in early fall. His death made a great stir in the little town, not so much because he was one of its richest men, but because of the great change that had been shown in his life at its very end.

An impressive funeral ceremony was held; and it was a graet joy to the heart of the young minister to be able to tell a crowded church how greatly the life of this man had been enriched by the work of the Home Department of the Sunday school, and how much it had meant to the whole community.

In the front row of his audience sat Senator Forman, who, as an old associate of Jerry's and a fellow director in the bank, had been

chosen as an honorary pallbearer.

The next day the will of Jeremiah Mileham was made public, and it was found that he had made many bequests for the enrichment of Fordville, one of which was six thousand dollars toward a new building for Westminster Church.

The pastor and Mr. Wilson were engaged in happy discussion, when Jim and Lady

came on the scene.

"It's good," Jim admitted. "But I got something as'll make you throw up your hats.

"Better than this?" asked Mr. Wilson. "Yes, sir, better'n that. Listen, now, I'm goin' to tell it! Senator Forman's joined our Home Department! Yes, sir; Senator Forman!"—In The Christian Educator.

WHAT I NEED IN CHURCH.

My body requires bread, and meat, and water, the bread well baked, the meat well cooked, the water well filtered; and have them I must, or I shall starve.

In like manner my soul must receive the Bread of Life, the Strong Meat of the Gospel, and Water from the spiritual fountain. If these are not given, my soul, like my body, will starve. No substitutes, no alterations, however attractive, will suffice.

What the world has to give, does not satisfy me. It cannot calm my troubled spirit. It cannot smooth out the wrinkles of my care. It cannot reveal to me the plan the Creator had in His mind for me when I came into being. It cannot demonstrate the kind of fellowship I should have

with my neighbor, nor explain my relationship to God through Christ. But these are the things I need, and if the Church does not supply this need, I feel cheated of my right.

The first theological seminary was established by Jesus when He said, "Feed my sheep." When I come to Church I want the Bible, the whole Bible, and nothing but the Bible.—James E. Bennet.

A TROPHY OF THE GOSPEL.

Story from New Orleans for Canada.

A. Palmisano was born in Italy, but while a young man emigrated to America and settled in New Orleans. He prospered and brought up a large family.

One day a fellow countryman entered his shop and showed him a Bible, the first he

had ever seen.

He opened it at the twentieth chapter of Exodus and his eyes fell on the commandments. Slowly he read: "Thou shalt not make unto thee any graven image, thou shalt not bow down thyself to them nor serve them."

"I never knew this before," he said. "I am all wrong." God's Word had brought conviction; tears streamed down his cheeks. Days passed, and his load did not lift. God's Spirit was striving with him.

One day he slipped away to a near-by Protestant church, where he knew other Italians worshipped. He had never been in a Protestant church before.

Falteringly he entered and to his amazement met face to face the man who had given him the Bible. Their tears mingled, the load lifted, and into his heart there came a great calm.

Years have passed. Persecutions have come without number, but the man who found God that memorable day has never wavered in his allegiance or grown weary in the effort to lead others to Christ.

This is but one illustration of what the gospel is accomplishing among the teeming Italian population of New Orleans.

This story from New Orleans in "The Missionary Voice" applies to Canada, for in many of our cities are large numbers of Italian people who know not the Gospel.

But there are some of them who know of Christ the Saviour. Our Church has missions among them which you help to support. Pray that many of them may find the light as did A. Palmisano.

"Resolved that, when I address a large meeting, I shall remember that God is there, and that will make it small; resolved that when I address a small meeting, I shall remember that God is there, and that will make it great."

ESCAPE FROM HELL.

MISS KATHERINE R. GREEN, AMOY, CHINA.

Suppose that you had been in hell for forty years; wouldn't you desire your descendants to buy you out?

At least, the Chinese, as he hopes to be himself redeemed from hell's torment, religiously carries out the ceremonies by which his deceased relatives can escape to be reborn upon earth either as animals or as persons.

Once in forty years, the gates of hell are assailable and every loyal son prepares to do his duty to his ancestors.

A list of those born and died in each family during the forty years is made, and, according to the year in which each was born, must the redemption money be paid.

Age is generally reckoned by the name in the cycle of twelve years, in which one was born. For instance, one born in the year of the horse, would be 22, 34, 46, etc., years old, and, by looking at the speaker one was supposed to know which cycle was meant.

It is more expensive to be born in the year of the horse or of the cow, for the redemption money is then 36,000 gold, but, since this is represented by idolatrous paper which can be bought for a few coppers, it does not make a great deal of difference.

On the 19, 20, 21, of the 12th month of the year of the dragon, those of the surname Peh and Si in An-khoe, had a monster redemption festival, to which, as participants and guests, gathered 10,000 men, besides women and children, and where 1,000 pigs were offered; for each family had to prepare its own pig and carry it to the gathering place on the wide sandy beach of the river.

For each pig offered there was also paid the priest 25 cents, but should any family fail to bring the pig to the appointed place a fine of \$10 was imposed.

The "High Priest" was gorgeously dressed and his raiment and ceremonies suggested Old Testament festivals.

Besides this master of ceremonies, there were eleven lesser priests who assisted in encouraging or forcing the people to spend money. Idolatrous paper must be bought, and paper houses must be prepared.

These paper houses were about eight feet high and three feet wide, and were arranged in regular town streets, and, after they had been reduced to spiritual terms by burning, furnished the dwelling of the dead.

For the persons of rank were made gorgeous paper and bamboo houses almost (front view) as large as a real cottage.

Besides these, special lanterns must be bought to lighten the way of the dead. And if there were more money burning the pockets of the spectators, booths of fruit, candy and cakes tempted the passerby, and gambling tables attracted large crowds.

On the first day of the festival, the spirits of the dead were invited to come and were

entertained by bowls of rice, platters of cakes, boiled fowl, etc., which, strange to say, were not at all diminished by the hunger of the spirits.

The second day was devoted to the writing of the names of dead, according to families, and this was reckoned as a meritorious deed, deserving the commendation of the "Heavenly Grandfather."

On the third day, slaughtered pigs were arranged on wooden frames with wide-spread legs and flapping sides, were carried to the central gathering place and set up in rows.

Some of the hogs were as big as young cows, for each family took pride in the size of its offering, and the people moved about comparing the different animals.

In the mouth of each pig was placed a flat brown cake and an orange, and on his shoulder was fastened a red square of cloth, and in the thick of his neck was stuck the big butcher's knife, with which he was soon to be beheaded in honor of the "Heavenly Grandfather."

Each family presented other offerings of rice, of cakes, of boiled fowl, arranged in due order on a table.

This ceremony was consummated at noon, when the head and tail of each pig was cut off and the animals were carried home to furnish a feast for the family and guests.

Each family entertained as many guests as it could accommodate and often more than was convenient, and the night of the 21st and all day of the 22nd was given over to feasting on the beloved pork.

Even Christian families who did not enter into any of the heathen ceremonies killed pig and invited guests to a feast, and when their guests were heathen, they often had an unprecedented opportunity for preaching a bit of the gospel and explaining the difference between the "Heavenly Grandfather," who is an entirely heathen individual, and the Heavenly Father, the Creator and Father of all

To such a Christian feast, we of the church were invited on the evening of the 21st, and afterwards, at the invitation of the host and hostess, the preacher, the Bible woman, and the missionary preached to a very attentive audience of about forty persons, men and women, who had come up to the heathen festival to worship, but who, we hope, have taken away a desire to worship the True God.—In the Mission Field.

Carry religious principles into common life, and common life will lose its transitoriness. The world passes away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world" will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.

The Children's Record

THE SECRET OF A BEAUTIFUL LIFE.

There is a story of a young woman who was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a branch of sweetbrier and put it in her bosom. She soon forgot that it was there, but all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odor, though no sweetbrier was growing there. On bare fields and rocky knolls and in deep gorges, as the party strolled about the air seemed laden with the sweet smell. The other members of the party had their handfuls of all sorts of wild flowers, but the one fragrance that filled the air for her was sweetbrier. As the party went home on the boat she thought, "Some one must have a bouquet of sweetbrier," not dreaming that it was she who had it.

Late at night, when she went to her room, there was the handful of sweetbrier tucked away in her dress, where she had put it in the morning and where unconsciously she had carried it all day. "How good it would be," she said to herself, as she closed her eyes, "If I could carry such a sweet spirit in my breast that every one I met should

seem lovely!"

The incident suggests the secret of a beautiful Christian life. We can not find sweet-ness on every path our feet must press, in every place we are required to go. Sometimes we must be among uncongenial people, people whose lives are not gentle, who are unloving in disposition, with whom it is not easy to live cordially in close relations.

Sometimes we must come into circumstances which do not minister to our comfort, in which we do not find joy, gladness, encouragement. The only way to be sure of making all our course in life a path of sweetness is to carry the sweetness in our own

life.-J. R. Miller.

THE SUSPENDED KEY.

In a glass case, resting on nothing, and evidently suspended by nothing, was a heavy iron key. Visitors to the museum where the key was kept, studied it until their eyes were tired, in a vain effort to find out what kept the key in mid-air.

Magnets above and below it? No, the key wasn't suspended by the balancing pull of magnets; that couldn't be done in any

practical way.

There was another cause. Everyone looked for a fine thread above the key, but it was not often that anyone thought to look under the

key for a thread. Yet there it was, holding the key down, against the pull of a magnet above! That bit of iron would have moved right up to the magnet if the thread had not been there to hold it down.

So would a boy rise straight to the magnet of a high, true aim in life, if he cut the thread that holds him down. Perhaps it is a thread that no one else can see readily, a thread that

is a mystery to his friends.

Folks wonder why he never quite "gets there." He seems to have brains enough, body enough, and he talks a lot about what he intends to do, but somehow there he hangs, neither up nor down, yet certainly not get-ting up toward the best that he might be.

There goes a chap along the street on his way to school. He looks a bright, pleasant

fellow, and he is.

But two men driving past him on the way to the railroad station, look at him a moment and shake their heads, and talk in pitying tones about him.

They had seen the thread, that was all. For hanging from that bright boy's lips was a cigarette, and around his face was a grey mist, curling up into the clean morning air.

That little cigarette would hardly weigh anything on the scales, but it was pulling that boy down with the strength of chains, so that he could not, while so held captive, rise to his best work.

Fellows, take a look around! What is it that tugs at your ideals and holds you down

from rising to your best?-Sel.

HIS PROUDEST DAY.

A few years ago, a young Swedish American about forty years old, John A. Johnson, was

Governor of Minnesota.

People all over the country began to talk of him for President, and he was invited to speak at a banquet in Washington at which the leading men in the country were present. He went and made his speech, and it made a big impression on that audience.

When he got back to Minnesota some one said to him: "Governor, I'll bet that was the proudest day of your life, speaking before an audience like that—Supreme Court Judges, Judges, Senators and Congressmen!"

The Governor thought a minute and said, "No, it wasn't."
"Well, what was the proudest day of your life?" he was asked.

"The proudest day of my life," Governor Johnson replied, "was when I was a boy twelve years old, and got my first pay-envelope at the end of the week, with three dollars in it, and took it home and gave it to my mother and said, "Here, mother, you need," take in washing any more."—Sel. needn't take in washing any more." "-Sel.

A KOREAN WOMAN'S STORY.

BY A LADY MISSIONARY.

Cha Subbie Umminie, has never had a name of her own. Umminie means "mother; so she is now known to all as the mother of Cha Subbie (her son).

Before his birth she was the wife of So-

In this she is not unlike most Korean women, who lose their girlhood name when they marry and never have another until a son is born to them.

Her husband had been a builder of straw roofs, and kept faithfully at his work, contributing the meager earnings to supplement what his wife received, until the cancer in

his hip compelled him to stop.

The sufferings of the man are described as terrible—one of our Mission doctors saying it was marvelous how he continued so uncomplaining and patient without the use of morphine or other opiates.

The last three months—for his was a certain but long delayed death—although he was suffering intense pain of body, his mind was quiet, and his sweet and cheerful manners to his neighbors and friends, for some of whom he sent daily, were expressive of his hope. All were impressed at his seeming lack of concern at the approach of death, and many dated their change in life to the meeting with this poor layer of straw roofs, who had experienced the hope that comes with the acceptance of Christ as his Master, and was simply claiming the promises.

His wife, too, had been accepted into the church, and although a firm believer, and conscientious attendant upon all church services, she was lacking in the intense zeal and consecration which marked the life of her husband.

"What is the baby's name?" I asked, as the little one came riding into the yard

on her older sister's back.

"Oon Hay," the mother replied, which means "Grace."

"And her sister's name?" I continued.
"Yong Hi," she said with some hesitation.
For Yong Hi means "Dragon," and the
two names are in such contrast to each other in meaning that she knew I would wonder why they were given to sisters.

Then she proceeded to tell me of the loss of two children before the birth of Yong Hi, and hoping to deceive the demons and spirits which were responsible for all ill luck, she had named the child "Dragon," that they might pass her by.

She told me of foolish things which she and her neighbors had done to rid themselves of supposed evil spirits that constantly threatened them and their households.

On one occasion, following an exceedingly prolonged drought, she and nine other women of her village, went to the mountains, and killing a boar, dragged his carcass over the hills near Chunju which was known as a favorite home for the spirits.

This was continued for many days, hoping to so disturb the surface of the hill as to be unrecognizable by the spirits, or if by chance it should be recognized, they would not continue to reside there, owing to the filth which had been spread over it.

Cha Subbie went through the recital of these facts with her head bowed, for she was living over those terrible days of bondage to sin as she talked.

"But you do not believe in such practices now, do you?" I enquired.
"Oh, no—not at all," she replied.

"Then why are you sad as you speak of those days; they are forever past for

you."

She lifted her eyes as she said, "I was thinking of the many thousands of women in Korea who still spend much of their time trying to appease or deceive the spirits, and do not know of Jesus and His love for them."—In the Missionary Survey.

A HEATHEN TRAGEDY.

Some time ago a young woman in a Christian family at Song-two-ren began to act strangely. After a while she became demented.

There are no asylums for the insane in Korea, so they employed the services of a sorcerer, who is closely kin to the "witch doctor" of Africa.

He declared that she was possessed of a demon which he could drive out. The first part of his performance each day was to recite parts of the Confucian classics.

Then the girl was held down to the floor while the sorcerer, twice each day, for ten days, beat her with pear tree switches to drive out the demon.

This failing to have the desired effect, for five days more he tried a severer measure which they call "firing the seven points." Tree punk is placed in turn on the nails of the big toes, on the nails of the thumbs, on the points of the shoulder blades, and on the crown of the head. This is lighted and keeps a slow, smoldering fire, which is fanned until it burns right down into the quick.

Five times she was put through this torture. Do you wonder that she became a raving

When her husband's family could no longer manage her, they sent her to her mother's home, a one-room cottage just outside the largest Buddhist temple in Korea.

I went there to see the poor girl. so emaciated that I knew she could not live long. Though it was a burning hot day, she complained of the cold; so I told her to put on a warm waist.

She brought me her New Testament, saying: "This is my red waist. Help me on with it." The poor girl's mind was completely shattered, and evidently she could not understand a word of the spiritual comfort I tried to give her.—Sel.

The Children's Record Vol. XLII., No. 7

SHE TAMES REBEL SOULS.

She is a little gray-eyed woman, not aweinspiring or impressive; just a motherly-looking, keen-eyed, kind-faced woman, quiet and domestic in appearance. But she has to-day six thousand criminals in her charge, and there are hundreds of erring and unfortunate men and women who rise up and call her blessed.

Her name is Katherine Bement Davis, and she is in charge of the whole prison system of New York City. Prior to this she was for thirteen years Superintendent of the Bedford Reformatory, where the young women of New York are sent for various crimes. The number of girls who left her institution permanently reformed is amazing.

In one of the popular magazines sometime ago appeared an article by a former inmate of Bedford, entitled "Taming My Rebel Soul." We are assured that her story is not at all unusual, but is, in fact, typical of the experience of many.

She was, she tells us, a thoroughly "tough" young woman, the daughter of a gambler and the wife of a burglar, and was sent to Bedford at twenty-three for three years. She went determined to make as much trouble as possible.

At first Miss Davis appeared to her "a very ordinary and commonplace little woman," whom she "flattered herself she could read like a book."

When, a little while later, after a particularly flagrant violation of rules, Miss Davis ordered the offenders to give up everything in their possession which could be used as a missile, this young woman rebelled.

This is how she was conquered, as she her-

self tells the story:
"'What have I done,' I demanded, 'to have my things taken away from me?

"Miss Davis ignored the question. 'Pass them out at once,' she commanded, with a degree of firmness that surprised and infuriated me, the more because I had not given her credit for possessing it.

"'I shall not give up my books,' I cried furiously, 'and I would advise you not to

try to take them from me.'
"Miss Davis did not reply, but, unlocking
my cell, motioned to one of the guards, a burly creature of about six feet, to go in and get them. I went completely mad. Grasping the iron bucket by its handle, I raised it menacingly and swung it round my head. 'Keep out!' I screamed. 'I don't want to hurt you; but if you make me, I'll smash your brains all over this cell.''

"The huge guard stopped. He had an invalid wife and young family, and perhaps he saw by my rage-red eyes that I was prepared to carry out my threat. At any rate, he stepped back.

"But Miss Davis, noting his hesitation herself calmly opened the gate and prepared

I could have battered to enter. the heads of a dozen guards, but for some unaccountable reason I could not bring myself to strike this little woman with the steadfast gray eyes. I lowered the bucket and burst into a futile storm of tears and imprecations."

For a week the writer and her companions kept up their vicious disturbance night after night. During all this time Miss Davis waited on them, performing even the most menial services, because she would not ask any attendant to enter the cell of the angry and dangerous creatures. When from sheer exhaustion they grew quiet, she thanked them pleasantly for their good behavior and promised them that if it continued they might work out of doors.

"I was amazed," the writer continues, "and also I hated her as only the baffled can hate. I hated her for the bravery shehad displayed in entering my cell, 'foure flushing,' I called it. I hated her becausd she had seen me lose my nerve, and I did not doubt in the least that she surely hated

me."

But she found that Miss Davis did not hate her; that she was, on the contrary, the best friend she had. When at last her term was over and she left the reformatory, she was a changed girl. She had not only experienced a moral and spiritual awakening, but she had also learned to cook, to keep house, to sew and embroider, to make baskets and rugs and hats, to care for a garden, and to do other useful things.

As she looked back on the prison from the top of a hill on her way to the railway station, "tears streamed unheeded down my cheeks, and my lips spoke instinctively the prayer that swelled from my heart of hearts: 'God bless Miss Davis.' The driver nodded his head: 'I've heard quite a few girls make that remark,' he said."

To send the criminal away a useful member of society instead of a more hardened and desperate character than ever is the ideal of Miss Davis's system of penology. Not punishment, but reformation, is its aim.

The old system, which treats the criminal as if he were a dangerous wild beast that had forfeited all claims to consideration and human kindness, has only succeeded in making men and women hard and bitter and in producing more criminals.

Miss Davis's record as Commissioner of Correction has been as successful and remarkable as her career at Bedford. Gone are the old barbarous methods of torture and the wretched living conditions. These have no part in the great work of reclamation in which Miss Davis is engaged, the taming of rebel souls.—Sel.

Goodness is always beautiful, especially so when personified in a wife and mother.

Che Church Funds, West.

SUMMARY OF RECEIPTS.

	During	Jan. 1 to
	May	May 31.
Home Missions	\$3,169.27	\$15,362.99
Foreign Missions	2,601.11	16,886.78
Widows' and Orphans' Fd.	19.00	260.50
Aged Ministers' Fund	30.28	297.28
Assembly Fund	25.52	171.49
Pointe-aux-Trembles	80.00	1,346.00
Deaconess Home	3.00	76.00
S. Schools, Y. P. Societies.	70.00	263.15
Montreal College	7.00	96.00
Queen's College	5.00	86.00
Knox College	26.00	186.00
Manitoba College	2.00	35.00
Saskatchewan College	16.00	226.00
Robertson College	1,005.00	1,097.00
Westminster Hall	9.00	10.00
-		

\$7,068.18 \$36,400.19

RECEIVED DURING MAY

At the Presbyterian Offices, Toronto, By Rev. John Somerville, D.D., and divided among the Funds

and divided among the Funds	Forest	Sprattsville 25.00	
as directed by the Donors.	Mrs David Kennedy 10.00 Saskatoon, St Thos		
as directed by the Dollors.	Carp		
01.11	Lindsay 328.00	Alberta.	
Ontario. Steelton	W Nottawasaga8.70		
Dunparton 35 00	Hullet 108.00	Vegreville ss \$7.40	
TOOGDINGS BOTOULUADINGSE	KXUMPIA. 12.00	no can Dugma	
Mitchener	Crinan 34 00	Bassano ss	
Tor, Rosedale 450,00 Mrs A L Murray 10,00	Cranbrook 50 00	Rathwell	
Weston, Wmstr 75.00 Norwich 40.00	Belgrave 105.00	Seven Persons2.40	
Barrie	Mrs M M F Ridd 10 00	Great West Mine 10.00	
London, St And 1,000.00 Westport 18.00	Ham McNah St. 600 00	Calgary, Bankview. 125.00	
Paisley 38.00 Burgoyne 55.00	Baldren Drummnd 100.00	Medicine Hat, Wmstr. 30.00	
Harrowsmith1.00 English Settlement 15.00	Tarvis 22 50	Milton 8.50	
Wallaceburg117.00 Embro160.00	Brantford Zion 1 000 00	Youngstown 7.05	
Long Branch 16.47 Burk's Falls 60.00	Southwold 50.00	Edmonton Rupert 8 60	
Ottawa, Knox 273.35 Tor, Dale	Princefold	Ellico 27 50	
Lanark	Druceneid	Stratheona Knov 100 00	
Powassan 25 00 Clinton	1 eeswater 150.00	Suamedia, Kilox 100.00	
Powassan. 25.00 Clinton. 41.95	Kippen	British Columbia.	
Campbellville. 130.00 Tor, Evangel bs 11.13	Paisley 45.00	Diffish Columbia.	
St Cath, Knox. 316.00 North Bay. 422.12	Carluke	Mrs Mary Thom \$5.00	
S Nissouri 10.00 Misses McLellan and	Allenford	Vancouver, Robrtsn 50.00	
S. Nissouri 10.00 Misses McLellan and Harrington 21.80 Deachman 9.00 Elmsley, Bethel 40.00 Essex 2.27	Bell's Corners 16,00	Revelstoke 19.55	
Elmsley, Bethel 40.00 Essex 43.27	Gananoque 331.35	Glenemma	
Emisiev, St Alid 15.101 W Adelaide 9.00	Hamilton Erskine 300 00	Vangourran Undren 1465	
1101 th Day 450.00 N108a 94 60	ISTRATIONAL KNOX 500 00	Kamloone 175 00	
Aunau	McIntoch 19 00	Waldaga	
TOP, Evangel Hall 16.58 Leaskdale 60.00	Port Hope 100 on	Royletoko 21.00	
		Ry A O Datron 11 85	
Ham, St John S SUU DOICHTEINH Chal 600 00	<u> </u>	Quesnelss	
BOISOVER 18 OOI Westminston 1st 950 00	Ouebec.	27.00	
Brampton. 340.00 Rv Hall Woods. 21.30	WS Leglie \$600.00	Clanary 200	
Miss A. Martin 20.00 Rv H R Campbell 9.80	Ioliette 11 50	Puitannia	
Moore	Ormstown 490.00	Dritannia	
Teeswater 100.00 Athens, Toledo 16.50	Dy Dobt McCond 19.07	Van Anda	
Port Arthur, Knox 5.00 Belleville Jno 81.35	Mont Pothony Fr	Mary A McDonald 12.00	
Rv J M MacDonald . 11.85 Thamesford gld	Westinount, Whistr 29.15	Nova Scotia.	
Fet Mrs M MaFwing 200 00 Proceeds	Kensington41.00	Rv A A McLeod \$8.25	
Est Mrs M McEwing. 200.00 Brucefield	Sпегогооке 254.70	Rv Pierre L LeBel 11.85	
Port Credit as		Rv C H Ballard 11.10	
Port Credit ss 15.25 Andrew Kerr 1,000.00	Reid's		
Ft William, St And 50.00 West Lorne	Mont, MacVicar 400.00	New Brunswick	
Amos	Inverness 26.00	D FT 4 7/524-111 - 010 00	
N Kinloss	Westmt, St And1,500.00	RVT A MITCHELL \$10.00	
Mrs Alice Bremner 10.00 Keewatin 50.00	Montreal, American 75.00	Miscellaneous.	
Kingston, St And 325.90 Williamstown 100.00	Kennebec Rd, St Geo . 39.00		
W Huntingdon 10.00 Coldsprings 85.60	Kennehec Rd Marlow 20 00	Anonymous \$5.00	
Filigat	Gore 26 Ool	Dr. Agont Hy 260 20	
MOTEWOOD 119 59 Namer 97 00	Rrigtol Know 150 001	Don Amont II. C 905 07	
A R Auld 100.00 Castleford 50.00	Three Rivers, Chin 7 20	Per Agent Hx 9 005 00	
		1 01 115 0110, 1111	

	Chalk River	20.00	Manitoha
	Unionville	14.8!	Durald
	Athens Toledo	10.00	Dugaid
	Chicholm	0.00	Glendale
	Dorgo goon gg	9.00	Winnipeg, Riverview 50.03
	Powassanss	2.00	Winnipeg, St Paul 325.00
	Bolton ss	100,00	W Hall Regent 25.00
	St Cath, 1st	250,00	Shellmouth 7 00
	Douglas	4000	St Toward 95 00
	Tor. Cooke's	400.00	St. James 25.00
o	Proof Line	42.00	Austin, W B C 5.00
	Pore	100.00	Bird Tail, Reserve 7.30
	Roys.	100.00	Elkhorn
9	Tor, Chinese	49.60	Birnie 43.15
0	Beamsville	90.00	Selkirk 100.00
ŏ	Ayr	. 334.00	Etholbout 21.00
n	Est Miss Waldie	50.00	Editered 6
~	Miss O V Shunk	30.00	winnipeg, King Mem. 67.97
8	Poht Wigoman	10.00	Greenridge2.00
Q.	Charles Wiseman	10.00	Winnipeg, Talbot ss 2.50
,	Unuremii	. 100.00	Kildonan 43.00
0	Mt Hamilton	27.00	Sinclaires 4 15
n	Hamilton, Chalss	20.00	Lo Dirriona 50.00
U	Lonsdale	31.00	La Rivière
5	Tor Wychwood	250.00	Stratuciair 50.00
2	Enguer Mal-11	200.00	Transcona 6.30
J	r ergus, mervine	. 280.00	
ገ	Tor, Bonar	.200,00	Saalratahayyan
~	Tor, Wmstr	1,000.00	Saskatenewan.
)	A Friend	. 100 00	Saskatoon St. Thos. \$80.00
1	Pr D N McGregor	4.00	Weyburn 115 20
J	Chrisca old	30.00	D 1600 00
)	Springheid	50.00	Regina, Knox1,000.00
`	Friend	15.00	Rv Wm Patterson 49.00
J	Tor, Chal	1,400.00	Watrous
)	Stratford, St A	.300.00	Ry Dr Strang 50.00
	Tor Dovercourt ss	100.00	N Rattleford 32.25
-	Guelph St And	100.00	Amagan 200
D -	Circon St And	4 700.00	Alliazon
•	Simcoe	. 450.00	Alsaks 100.00
-	Ottawa, Erskine	. 500.00	Kindersley ss 18.00
	Campbellford ce	10.00	Ellisboro'
	Caledonia	. 277 00	Bright Sand 41.00
	Bruce Mines lhe	5.00	Sovereign 435
	Stouffyillowng	0.00	Stowart 22 15
	Clonwole	9.00	Dewart
	Gienvaie	2.25	Battleford, Gard 75.00
	Claremont	56.00	Battleford, Gard ss 54.00
	Forest	50.00	Sprattsville 25.00
	Mrs David Kennedy	10.00	Saskatoon St. Thos 60.00
۱	Carn	60.55	
	Carp	10.00	4.11
	Carp. Lindsay	69.55 . 328.00	Alberta.
0	Carp Lindsay W Nottawasaga	10.00 69.55 . 328.00 8.70	Alberta.
0	Carp Lindsay. W Nottawasaga Hullet.	10.00 69.55 . 328.00 8.70 . 108.00	Alberta. Vegrevilless\$7.40
000	Carp: Lindsay. W Nottawasaga. Hullet Guthrie	10.00 69.55 328.00 8.70 108.00	Alberta. Vegreville ss\$7.40 Jean Duguid25.00
0000	Carp	10.00 69.55 . 328.00 8.70 . 108.00 12.00	Alberta. Vegreville ss \$7.40 Jean Duguid
0000	Carp Lindsay W Nottawasaga Hullet Guthrie Crinan Cranbrook	10.00 69.55 . 328.00 8.70 . 108.00 12.00 . 34.00	Alberta. Vegrevilless. \$7.40 Jean Duguid 25.00 Bassanoss. 13.00 Rathwell 3.70
0 0 0 0 0	Carp. Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook. Belgrave.	10.00 69.55 328.00 8.70 108.00 12.00 34.00	Alberta. Vegrevilless \$7.40 Jean Duguid 25.00 Bassanoss 13.00 Rathwell 3.70 Seven Persons 2.40
000000000000000000000000000000000000000	Carp. Lindsay. W Nottawasaga. Hullet. Guthrie Crinan Cranbrook. Belgrave	. 10.00 . 69.55 . 328.00 8.70 . 108.00 . 12.00 . 34.00 . 50.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Greet West Mine 10.00
000000000000000000000000000000000000000	Carp Lindsay, W Nottawasaga Hullet. Guthrie. Crinan Cranbrook Belgrave. Mrs M M F Ridd		Alberta. Vegrevilless \$7.40 Jean Duguid 25.00 Bassanoss 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd. Ham, McNab St.		Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00
000000000000000000000000000000000000000	Carp Lindsay. Lindsay. W Nottawasaga Hullet . Guthrie . Crinan . Cranbrook . Belgrave . Mrs M M F Ridd . Ham , McNab St . Baldrsn , Drummnd		Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr. 30.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd. Ham, McNab St. Baldrsn, Drummnd. Jarvis.	10.00 69,55 328,00 8,70 12,00 34,00 50,00 10,00 10,00 10,00 10,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50
000000000000000000000000000000000000000	Carp	10.00 69.55 328.00 8.70 108.00 12.00 50.00 105.00 10.00 600.00 100.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold	10.00 69.55 328.00 8.70 108.00 12.00 34.00 50.00 10.00 600.00 33.52 1,000.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton Rupert 8.60
000000000000000000000000000000000000000	Carp Lindsay. Lindsay. W Nottawasaga Hullet . Guthrie . Crinan . Cranbrook . Belgrave . Mrs M M F Ridd . Ham, McNab St . Baldrsn, Drummnd . Jarvis . Brantford Zion . Southwold .	. 10.00 . 69.55 . 328.00 8.70 . 108.00 . 12.00 . 50.00 . 105.00 . 10.00 . 100.00 . 33.52 1,000.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga Hullet. Guthrie. Crinan Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield	. 10.00 . 69.55 . 328.00 8.70 . 12.00 . 34.00 . 50.00 . 10.00 . 10.00 . 10.00 . 33.52 1,000.00 . 50.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50
000000000000000000000000000000000000000	Carp Lindsay W Nottawasaga Hullet Guthrie Cranbrook Belgrave Mrs M M F Ridd Ham McNab St Baldrsn , Drummnd Jarvis Brantford , Zion Southwold Brucefield Teeswater	10.00 69.55 328.00 8.70 12.00 34.00 50.00 10.00 10.00 100.00 33.52 1,000.00 24.75 150.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen.	10,00 69,55 . 328,00 8,70 12,00 12,00 50,00 105,00 100,00 100,00 33,52 1,000,00 50,00 50,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00
000000000000000000000000000000000000000	Carp. Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook. Belgrave. Mrs M M F Ridd. Ham, McNab St. Baldrsn, Drummnd. Jarvis. Brantford, Zion. Southwold. Brucefield. Teeswater. Kippen. Paisley.	10.00 69.55 . 328.00 8,70 . 108.00 34.00 50.00 10.00 10.00 33.52 l,000.00 24.75 150.00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Medicine Hat, Wmstr 30.00 Milton 5.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia.
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke.	10,00 69,55 328,00 8,70 12,00 12,00 50,00 105,00 100,00 100,00 100,00 24,75 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00 150,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00
000000000000000000000000000000000000000	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis Brantford, Zion Southwold Treeswater Kippen Paisley Carluke Chatsworth	10,00 69,55 328,00 8,70 108,00 12,00 10,0	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Megritt 40.00
000000000005320	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth	10.00 69.55 328.00 108.00 12.00 34.00 50.00 10.00 10.00 10.00 33.52 150.00 24.75 150.00 25.00 25.00 25.00 25.00 25.00 21.35	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00
0000000000005320	Carp Carp Lindsay W Nottawasaga Hullet Guthrie Cranbrook Belgrave Mrs M M F Ridd Ham, McNab St Baldrsn, Drummnd Jarvis Brantford, Zion Southwold Brucefield Teeswater Kippen Paisley Carluke Chatsworth Allenford Bell'is Corpora	10,00 69,55 328,00 8,70 108,00 12,00 10,00 10,00 10,00 10,00 10,00 24,75 150,00 24,75 150,00 25,00 25,00 21,35	Alberta. Vegreville ss. \$7 40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr. 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford Bell's Corners.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 105,00 33,52 100,00 33,52 50,00 24,75 150,00 45,00 25,00 21,35 31,00 16,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55
0000000000005320	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen Paisley. Carluke. Chatsworth Allenford. Bell's Corners. Gananoque.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 10,50 10,00 10,00 50,00 100,00 50,00 50,00 50,00 50,00 24,75 150,00 24,75 150,00 25,00 21,35 31,00 16,00 331,35	Alberta. Vegreville ss. \$7 40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00
0000000000005320	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford. Bell's Corners. Gananoque. Hamilton, Erskine	10,00 69,55 328,00 8,70 108,00 12,00 50,00 10,00 10,00 33,52 10,00 50,00 50,00 24,75 150,00 45,00 21,35 31,00 16,00 331,35 300,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65
0000000000005320 0700	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Teeswater Kippen Paisley. Carluke. Chatsworth Allenford Bell's Corners Gananoque. Hamilton, Erskine Stratford, Knox	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 10,00 600,00 33,52 150,00 50,00 50,00 24,75 150,00 24,75 150,00 21,35 31,00 16,00 331,35 31,00 331,35 300,00 331,35 300,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr. 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00
00000000000005320 07000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford Bell's Corners. Gananoque. Hamilton, Erskine. Stratford, Knox	10,00 69,55 328,00 8,70 108,00 12,00 34,00 50,00 105,00 100,00 50,00 50,00 50,00 24,75 150,00 25,00 21,35 31,00 16,00 33,135 31,00 33,135 31,00 50,00 25,00 33,135 300,00 50,00 25,00 33,135 300,00 50,00 50,00 25,00 33,135 300,00 50,00	Alberta. Vegrevilless
00000000000005320 070000	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield. Teeswater Kippen Paisley. Carluke. Chatsworth Allenford. Bell's Corners Gananoque. Hamilton, Erskine Stratford, Knox McIntosh.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 10,00 10,00 600,00 100,00 50,00 50,00 24,75 150,00 25,00 21,35 31,00 16,00 33,35 31,00 21,35 31,00 33,35 31,00 33,35 31,00 21,35 31,00 33,35 31,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr. 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00 Waldo ss. 8.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford Bell's Corners. Gananoque. Hamilton, Erskine. Stratford, Knox McIntosh. Port Hope.	. 10,00 . 69,55 . 328,00 . 8,70 . 108,00 . 12,00 . 50,00 . 105,00 . 100,00 . 50,00 . 100,00 . 50,00 . 50,00 . 24,75 . 150,00 . 25,00 . 45,00 . 21,35 . 31,00 . 33,135 . 31,00 . 50,00 . 21,35 . 31,00 . 50,00 . 33,135 . 300,00 . 50,00 . 50,00 . 50,00 . 21,35 . 31,00 . 50,00 . 50,0	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndran 14.65 Kamloops 175.00 Revlstoke 18.00 Revlstoke 18.00 Revlstoke 175.00 Revlstoke 175.00 Revlstoke 18.00 Revlstoke 175.00 Revlstoke 18.00 Revlstoke 19.55 Glenemma 175.00 Revlstoke 175.00 Revlstoke 175.00 Revlstoke 175.00
000000000000000000000000000000000000000	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave, Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen Paisley Carluke Chatsworth Allenford Bell's Corners Gananoque Hamilton, Erskine Stratford, Knox McIntosh Port Hope Gore Bay	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 10,00 600,00 33,52 150,00 50,00 24,75 150,00 24,75 150,00 25,00 21,35 31,00 16,00 331,35 31,00 18,00 18,00 100,00 18,00 100,00 21,35 31,00 18,00 18,00 100,00 18,00 100,00 100,00 100,00 21,35 31,00 11,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr. 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Edmonton, Rupert 8.60 Edmonton, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00 Waldo ss 8.00 Revlstoke 21.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford Bell's Corners. Gananoque. Hamilton, Erskine. Stratford, Knox McIntosh. Port Hope Gore Bay	10,00 69,55 328,00 8,70 108,00 12,00 34,00 50,00 105,00 100,00 50,00 50,00 50,00 24,75 150,00 25,00 45,00 21,35 31,00 33,135 300,00 25,00 33,135 300,00 16,00 20,00 10,00 20,00 30,00 21,35 31,00 10,00 50,00 10,00 3	Alberta. Vegrevilless
000000000000000000000000000000000000000	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave, Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen Paisley Carluke Chatsworth Allenford Bell's Corners Gananoque Hamilton, Erskine Stratford, Knox McIntosh Port Hope Gore Bay Quebec.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 10,00 10,00 10,00 10,00 50,00 50,00 50,00 24,75 150,00 24,75 150,00 25,00 21,35 31,00 16,00 33,35 31,00 18,00 21,35 31,00 18,00 18,00 10,00 10,00 21,35 31,00 18,00 18,00 10,00 10,00 10,00 10,00 21,35 31,00 11,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00 Waldo ss 8.00 Revistoke 21.00 Revlstoke 21.00 Revlstoke 21.00 Revlstoke 11.85 Quesnel ss 1.70 Armstrong 25.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford Bell's Corners. Gananoque. Hamilton, Erskine. Stratford, Knox McIntosh. Port Hope Gore Bay Quebec. W S Leslie.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 105,00 100,00 50,00 50,00 50,00 50,00 24,75 150,00 25,00 21,35 31,00 33,135 31,00 100,00 20,00 33,135 300,00 16,00 20,00 100,00 1	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Merritt 50.00 Merrit 14.65 Kamloops 175.00 Vancouver, Hondran 14.65 Kamloops 175.00 Revlestoke 19.55 Glenemma 175.00 Revlestoke 21.00 Rv A O Patrsn 11.85 Quesnels 1.170 Armstrong 25.00 Armstrong 25.00 Glenemma 3.00
000000000000000000000000000000000000000	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave, Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen Paisley Carluke Chatsworth Allenford Bell's Corners. Gananoque Hamilton, Erskine Stratford, Knox McIntosh Port Hope Gore Bay Quebec. W S Leslie Joliette.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 10,00 600,00 50,00 50,00 50,00 24,75 150,00 24,75 150,00 25,00 21,35 31,00 16,00 331,35 31,00 18,00 18,00 18,00 100,00 41,00 500,00 18,00 100,00 100,00 100,00 21,35 31,00 16,00 31,35 31,00 18,00 100,00 41,00 500,00 41,00 500,00 41,00 500,00 18,	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00 Waldo ss 8.00 Revistoke 21.00 Revistoke 21.00 Revistoke 11.85 Quesnel ss 1.70 Armstrong 25.00 Glenemma 3.00 Glenemma 3.00 Glenemma 3.00 Glenemma 3.00 Glenemma 3.00
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford. Bell's Corners. Gananoque. Hamilton, Erskine. Stratford, Knox McIntosh. Port Hope Gore Bay Quebec. W S Leslie Joliette. Ormstown	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 105,00 100,00 50,00 50,00 50,00 50,00 24,75 150,00 25,00 21,35 31,00 33,135 31,00 16,00 50,00 21,35 31,00 16,00 20,00 100,00 100,00 100,00 100,00 100,00 100,00 100,00 100,00 100,00 11,00 100,00 11,00 100,00 11,00 100,00 11,00 100,00 11,00	Manitoba. 50.00 10.00
000000000000000000000000000000000000000	Carp Lindsay, W Nottawasaga Hullet. Guthrie Crinan Cranbrook Belgrave, Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen Paisley Carluke Chatsworth Allenford Bell's Corners. Gananoque Hamilton, Erskine Stratford, Knox McIntosh Port Hope Gore Bay Quebec. W S Leslie Joliette Ormstown.	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 10,00 600,00 50,00 50,00 50,00 50,00 24,75 150,00 24,75 150,00 24,75 150,00 21,35 31,00 16,00 331,35 31,00 18,00 18,00 41,00 500,00 18,00 10,00 10,00 331,35 31,00 14,00 45,00 11,50 44,00 44,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00 Waldo ss. 8.00 Revistoke 21.00 Waldo ss. 8.00 Revistoke 21.00 Waldo ss. 1.75 Quesnel ss 1.70 Quesnel ss 1.70 Quesnel ss 1.70 Glenemma 3.00 Glenemma 3.00 Glenemma 3.00 Britannia 14.00 Van Anda 3.25
000000000000000000000000000000000000000	Carp Lindsay. W Nottawasaga. Hullet. Guthrie. Crinan. Cranbrook Belgrave. Mrs M M F Ridd Ham, McNab St. Baldrsn, Drummnd Jarvis. Brantford, Zion Southwold Brucefield Teeswater Kippen. Paisley Carluke. Chatsworth Allenford Bell's Corners. Gananoque. Hamilton, Erskine. Stratford, Knox McIntosh. Port Hope Gore Bay Quebec. W S Leslie Joliette. Ormstown Rv Robt McCord	10,00 69,55 328,00 8,70 108,00 12,00 50,00 105,00 105,00 100,00 50,00 50,00 50,00 24,75 150,00 24,75 150,00 21,35 31,00 10,00 33,135 31,00 10,00 50,00 21,35 31,00 16,00 21,35 31,00 16,00 21,35 31,00 16,00 21,35 31,00 16,00 11,50 41,00 41,00 41,00 480,00 11,50 480,00	Alberta. Vegreville ss. \$7.40 Jean Duguid 25.00 Bassano ss. 13.00 Rathwell 3.70 Seven Persons 2.40 Great West Mine 10.00 Calgary, Bankview 125.00 Medicine Hat, Wmstr 30.00 Milton 8.50 Youngstown 7.05 Edmonton, Rupert 8.60 Ellice 27.50 Strathcona, Knox 100.00 British Columbia. Mrs Mary Thom \$5.00 Merritt 40.00 Vancouver, Robrtsn 50.00 Revelstoke 19.55 Glenemma 2.00 Vancouver, Hndrsn 14.65 Kamloops 175.00 Waldo ss 8.00 Rev A O Patrsn 11.85 Quesnel ss 1.70 Armstrong 25.00 Glenemma 3.00 Glenemma 3.00 Glenemma 3.00 Britannia 14.00 Van Anda 3.25 Mary A McDonald 12.00

Che Church Funds, East.

SUMMARY OF RECEIPTS.

	During May	Jan. 1 to May 31	
Foreign Missions		\$6,727.07	
Home Missions	257.00	847.97	,
Augmentation	160.00	468.96	707
College	150.00	1,410.50	I
Aged Ministers' Fund	16.00	24.00	J
Pteaux-Trembles Scl	31.00	158.00	1
Home Missions West		5.00	2
S. Schools & Y. P. Soc	1.00	53.00	- C
Assembly Fund	3.52	12.39	ĵ
Bursary Fund	10.00	70.00	
Library Fund		36.91	1
Widows' & Orphans' Fd	1.00	11.00	
Social Service, etc	55.00	61.00	(
	\$2,703.62	\$9,885.80	

RECEIVED DURING MAY

At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And divided among the Funds as directed by the Donors.

8		
ì	Acknowledged \$7,182.18)	Clifton, N S 125.00
	St James & Union 5.60	Interest
	New Richmond 87.00	Mrs Howe. Dartmouth 10.00
	Jas D Lawson, Char-	Princetown, PEI 462.15
	lottetown 140.00	Halifax, St Matt adult
	Black River, Napan &	bc 21.00
	Hardwicke 57 00	Springside 110.00
	Richmond Bay East 50.00	"Friend of Missions", 24.00
	St John, St Davids 50.00	Honowell Union 31.00
	B W LePage, Rustico-	Interest 25 50
	B W Lerage, Rustico-	Ing D Lawson Char-
	ville	Jas D Lawson, Char-
	O C Lepage, Rusticovii 25.00	lottetown 360.00
	Clyde River, N S 2.00	Income For Mis Blug
	New Carlisle 5.00	Fund
	Country Harborss 1.70	Bridgewater34.07
	Hercules Smart 25.00	
		\$9,885.80

"JUST AS GOOD."

The correspondent of an American paper who has for the past two and a half years been writing censor-proof, rose-colored letters from Berlin, got out of Germany with Ambas-sador Gerard and now tells us that "Every afternoon the German upper classes gather in the cafés and pay unique homage to German science.

They drink coffee containing virtually no coffee, sweeten it with something that contains no sugar, and eat cakes made with virtually no wheat flour, eggs or butter. It is a triumph of synthetic chemistry—and tastes like it."

All of which reminds the writer that he had recently attended a so-called "Christian" service, in which there was no gospel, no prayer, and only such fragments of Watts' hymns as had escaped the blue pencil. It was a triumph of Christian Science—and tasted like it.—The Philadelphia Presbyterian.

"THE RELIGION OF TO-MORROW."

That excellent weekly, the Philadelphia Presbyterian, has the following:—

The published sermon of a popular Unitarian divine tells us that "The religion of tomorrow will stand for the complete discrediting of that individualism which was the glory of the nineteenth century and will be the shame of the twentieth."

Then the twentieth will need to "speed up" a lot, for nearly every benevolent Board in the States to-day was founded by these same "narrow" and "bigoted" individualists.

This flouted nineteenth century gave us the Bible Society, all our Missionary Boards, and other great beneficent organizations. The nineteenth century planted most of our colleges and practically all of our seminaries. Our Unitarian friends are very fond of telling us what "the religion of to-morrow" will do for the world, but it must get out and hustle if it does better than the religion of yesterday, whose churches, schools and other plants the twentieth century liberals are unduly anxious to appropriate to their own uses.

The Preshyterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each Record in a parcel. The Records for a congregation are not sent to different addresses at the same Post Office.

All the Records for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation. Many congregations place a copy in every family This is the instruction of the Assembly to all. There is no other way in which so much Home Mission work can be done for 30 cents.

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them
Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building, MONTREAL,

Don't stand in front of the stove Cooking is such hot work these days. Why

not try Boyril lunches or Boyril Suppers? A cup of Boyril and a few sandwiches make a splendid summer meal, savory, light, and sustaining—and ready the minute the water boils. Be sure to keep a bottle of Boyril always handy.

GRAIN AND GROG.

It is not right at any time, and especially at a time like this, and no one can reasonably justify it, to crush hundreds of millions of bushels of the best food products, grains that will make bread, into the stuff of which to

make drink.
Still less is it right at any time to turn this food product into a form which weakens manhood, lessens efficiency, impoverishes the

home, curses humanity.

If our country is warring for liberty, conscience and humanity, let it with a strong hand put an end to the destruction of materials needed for food. Let it stop the enfeebling of our men and the destruction of body, mind and soul which the liquor manufacturers and liquor traffic produce.

Now is the time, if there ever was a time, for dealing with this matter with a strong hand.—The Presbyterian Journal.



MADE IN CANADA

GOOD WABASSO

HAVE YOU USED-WABASSO SHEETINGS WABASSO SHEETS WABASSO CIRCULAR PILLOW COTTON WABASSO SLIPS

THE BEST ON THE MARKET ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

SHORT SERMONS.

"In moments of impatience, O Christ, give me Thy patience."

"A good cure for sorrow is to sympathize with another in his sorrow."

"The best cure for despondency is to lift the burden from some other heart."

"A truth fits every other truth in the world, but a lie fits nothing but some other lie made especially for it."

It is sometimes a needful discipline to make earth uninviting that we may seek a rest above."—Haughton.

Do not dare to live without some clear intention toward which your living shal be bent.—Phillips Brooks.

Be humbled; walk softly. Down with your topsail. It is a low entry to go in at heaven's gate.—Rutherford.

"Any fool can run before a fair breeze, but a good seaman is the one that gits the best out of his head winds."

"There is no privilege without a parallel duty, no high destiny without earnest perseverance, no greatness without self-denial."

Use your gifts faithfully, and they shall be enlarged; practice what you know and you shall attain to higher knowledge.—Thomas Arnold.

Seldom can the heart be lonely, if it seek a lonelier still; self-forgetting, seeking only, emptier cups of love to fill.—Frances Ridley Havergal.

"Condition is of greater value than circumstance. To put a man into heaven is to confer no favour, except heaven be first put into him?"

A common excuse is, "I don't feel," and yet there is nothing in all the Bible that says you must feel something before believing.— D. L. Moody.

There is no sculptor's tool half so skilful in forming the features of a splendid statue as is the quality of earnestness in high and noble thinking in beautifying and moulding the human face.

The first and almost the only book deserving universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent can read without improvement.—John Quincy Adams.

"To be happy we must learn to find our interests and our work in life largely outside of ourselves. Selfishness poisons the springs of happiness."

Once let a man insult the majesty of duty by waiting till her commands become easy, and he must be disowned as an outlaw from her realm.—Martineau.

"To do something good is the surest way to keep from doing something wrong. Fill the day with right things, and temptation's best chances are gone."

As we are, so we associate. The good, by affinity, seek the good; the vile, the vile. Thus, of their own choice, souls proceed to heaven—to hell.—*Emerson*.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

To watch self-consciousness and think of self is like stirring up mud to clear a river, or to hunt motes instead of letting them settle. Best to think of something else.—
E. B. Pusey.

The distinction between Christianity and all other systems of religion consists largely in this, that in these other men are found seeking after God, while Christianity is God seeking after men.

In order that people may be happy in their work, three things are needed. They must be fit for it; they must not do too much of it; and they must have a sense of success in it.—John Ruskin.

Never a drop of truth percolates through the heart that it does not lease a sediment of strength. Never a thought, word or deed that does not leave some eternal effect.— Gerard B. F. Hallock, D.D.

"If the present Sabbath desecration tendency goes on, it will not be many years before the working-man will be compelled to work on Sundays, as on other days, and without gaining more pay for it."

Do you know a book that you are willing to put under your head for a pillow when you lie dying? That is the best book for you to study while living. There is but one such Book in the world.—Joseph Cook.

Much good is done by persons of great energy, but as much by persons of sweet will. For energy is at times in danger of provoking opposition, but gentleness wins upon its object unawares.—R. W. Barbour.

HEEFE

The Presbyterian Record

张



	MISSIONARY SPECIAL OBJECTS	***	-	-	-	228
	THE MORMONS IN ALBERTA -	***	-	_	_	229
	JEWISH WORK IN CANADA	-			-	229
	AT BONNYVILLE, ALBERTA	cole		_	_ `	230
ı	FOREIGN MISSION LETTERS.					
ı	A Trip to Giran Plain		-	-		231
	Awakening in India	-		-	_	232
ı	Light and Shadow in Korea	046		_	-	233
	YOUNG PEOPLE'S SOCIETIES.					
	Love Thy Neighbor as Thyself	_	_			234
	Our Home Mission Hospitals					235
	A Christian's Power					236
	Helping in Rally Week	194	_	_	149	237
	Work Among the Immigrants		-	_	_	237
	JUNIOR Y. P. SOCIETIES.					
	Love Thy Neighbor as Thyself				-	239
	Holiday Experiences					
	Hospital Built by the Children					
	The Lord's Supper					241
	LIFE AND WORK.					W.3.T
	The Country Pastor. =					0.40
	The Helper in the House				77	242
	The Deacon and Nannie			-	-	243
	The "Rut" System			**	-	244

Error Corrected-But Too Late

Farmer Smith and Queen Victoria

How Wounded Soldiers are Helped

Forward Step in Philippines - -

The Christian's Walk - -

The Most Dangerous Heresy
THE CHILDREN'S RECORD.

The Persian Captive Maid -

The Defeat of Hector .

What They Sacrificed -

Conversions in Mexico -

Facts About S. America

Sermon for Children

WORLD WIDE WORK.

CONTENTS.

THREE YEARS OF WAR • - - - "WE WILL WIN THE WAR...BUT"

FALSE TEACHING - - - -

The grandest of all empires is to rule self.—
Seneca.

The path is smooth that leadeth into danger.—Shakespeare.

"No one ever yet 'lied out' of a difficulty without lying into a worse one."

"Gratitude is born in hearts which take the time to count up past mercies."

"Young manhood is open to appeal when it is an appeal to heroism and sacrifice."

"The only way to break with Satan is for you to do the breaking. He never will."

"The conscience of the Church needs to be awakened as to what true membership means."

"No one can neglect to do what he believes to be right without doing what he believes to be wrong."

"If your religion does not change you for the better you had better change your religion for a better."

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards

Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes.—Charles Dickens.

'It is not the fact that a man has riches which keeps him from the kingdom of heaven—but the fact that the riches have him."

The reputation you have been a lifetime in earning, you can throw away in a moment,—unless it happens to be a bad reputation.

245

246

247

250

252

253

253

- 248

St. Andrem's College TORONTO

A CANADIAN SCHOOL FOR BOYS

REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster

Upper and Lower Schools, Careful oversight, thorough instruction. Large playing fields, excellent situation.

Autumn Term commences Sept. 12th, 1917. Calendar sent on application.

Ottawa Ladies' College

Owned and Controlled by the Presbyterian Church

Reopened Sept. 8th

In new building erected at a cost of \$140,000
The Building is COMPLETE IN EVERY RESPECT and is ABSOLUTELY FIREPROOF.
All Departments fully equipped. For full information write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

President

TWO WAYS OF SAVING MONEY

Which is the better?

wage-earner placed \$20 in the Savings Bank, intending his deposit to be the first of many. He died-and his widow received the \$20.

A fellow wage-earner also deposited \$20-but in Life Insurance. He diedand his widow received \$1000.

Life Insurance offers the one sure way of providing for dependent ones. The Great-West Life Policies provide such insurance on most attractive terms. owe it to your family and to yourself to make enquiries. Write, stating age, to

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE—WINNIPEG

MENEELY & CO. WATERVLIET (West Troy), N. Y.

THE OLD MENEELY FOUNDRY I CHURCH

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said:— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.





McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL

Memorials
a Specialty

JUST ISSUED THE CHILDREN'S GUIDE TO CHRIST AND THE LORD'S SUPPER

A 56 page booklet by REV. ROBT. POGUE FOR VERY YOUNG COMMUNICANTS

PRICE IOC. POST PAID.

Presbuterian Inblications Church and Gerrard Streets, TORONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.

NURSES WANTED

Pupil nurses wanted for the Training School of the Calgary General Hospital.

We give a three years course of instruction to pupil nurses; this includes lectures in medicine, surgery, midwifery, diseases of children, dietetics, etc; also practical and scientific training in the wards and laboratories in all branches of nursing.

Full information will be supplied by applying to the Superintendent of Nurses, General

Hospital, Calgary, Alberta.

It is an easy thing to get into a morbid state; to imagine that people do not care for you, and to be over-sensitive, and to think slights and neglects are intended, when this is not the case.

The Presbyterian Record

VOL. XLII.

AUGUST, 1917 ·

No. 8

THREE YEARS OF WAR.

When Kitchener named three years as a probable minimum, how few dreamed possible such a duration of the war, and still less the magnitude whereunto it would grow, the size of its armies, the numbers of its dead, the suffering and sorrow in its train. And yet today it seems to have in it more material for continuance than it did at the beginning.

But while neither soldier nor civilian can "know the times or the seasons" of its ending, there are some great facts that stand out ever more distinctly in the gloom.

One fact is that it is a case of victory or death. There can be no compromise or quarter between the principles at stake-Germany is fighting for world supremacy. The Allies are fighting for world liberty. These principles cannot live together. The world cannot contain both. A compromise now would only make a fight more terrible in the future. One principle or the other must go down.

A second thing grows clearer, that liberty will win. Looking at it from a purely material point of view, success seems more assured with passing years. It has greater strength in men, material, and means, and each year increases that difference in comparative strength.

A third great fact which insures liberty's victory is that in its last analysis the war is not merely a conflict between nations, but between right and wrong, between God and the Adversary, between the Kingdom of light and the Kingdom of darkness.

A fact that only a few people even yet have realized is the extent to which departure from God was a part of the more than forty years' preparation of Germany for this war.

His Word had largely ceased to be the "Word of God." The Gospel of Right had gradually given way to the Gospel of Might, sinful man to the superman; and this new Gospel has brought forth its fruit in the deceit and falsehood, the injustice and cruelty and wrong which has obtained, not

as an occasional accident of the war, but as its chief feature.

The result of the assurance that the battle is the Lord's and that our cause is His cause should lead to three things in our lives.

- 1. More earnest effort, since we are in the right road, to reach as speedily as possible its goal.
- 2. More earnest prayer, that He whose battles we fight would give victory and rest.
- 3. More careful and constant aim to bring our lives in all things up to the standard of walk and work with God, that not only in the war but in all things, we may be doing His work and will.

"WE WILL WIN THE WAR....BUT."

A Canadian officer recently home from long service at the front, in a private conversation, said:—"Our people in Canada do not begin to realize how much is at stake in the war;—national life, liberty, everything. Nor do they realize the magnitude of the task before us, or the time it may take, or the sacrifices that may be necessary to make secure our liberty and the liberty of the world.

"We will win. Yes, we will win! But not because the task is nearly accomplished, or going to be easily accomplished, or because we have already gained so much of advantage—but because, no matter how long or how hard the fight, or how great the sacrifice, we cannot—we dare not—do else than win."

Sailors in a storm must sometimes work or sink. They dare not leave the pumps. They will win, though tempest be fierce and long but they will win, only because they dare not do otherwise. There is no alternative.

If such be our position in the war, how few in Canada realize it! How much there is in the lives of most of us not befitting such a position!

Men and women who are in such a case do not spend time and means and strength on trifles, or in passing pleasure or self-indulgence, or in criticism of others who are doing their utmost to help, but rather do they give themselves wholly to the one great task, and serve and sacrifice for that.

All can help in some way and measure. By production, by economy, by self-denial, and along every possible line the true patriot will help.

Love never asks "How much must I do" —but—"How much can I do?" Love of country and duty and freedom and the world's highest good, will do unto its uttermost what may be done to help in winning this world war against world tyranny and wrong.

And while sailors pump they pray,—those of them who have learned to pray. And some who have never prayed before, learn at such a time.

And while every man and woman in Canada bends every energy to the winning of the war, it should be, as never before, a time of earnest cry to Him who only can say "Thus far and no farther" to selfish and satanic arrogance and cruelty and pride.

FALSE TEACHING.

A recent sermon "somewhere" in Canada, had as one of its leading thoughts, in substance, this, that soldiers at the front, by their bravery and unselfish sacrifice are saved. It is not the first time that—more or less plainly—such teaching has been heard since the war began.

While no words can do justice to the heroism and self-denial of the men who have risked and sacrificed so much, yet the attempt to glorify their self-denial by such teaching as the above, is wrong in itself and can only be evil in its results.

Such teaching takes no account of a man's past or present or future attitude towards

Such teaching takes no account of whether men are believers or disbelievers in God and in His Son Jesus Christ.

Such teaching is an entirely mistaken conception of the meaning of salvation.

Such teaching takes no account of the work of Christ, and His atonement for sin. If such teaching be true then Christ's sacrifice was unnecessary and in vain.

Christ, Himself, said that "God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish but have Everlasting Life"—and Scripture tells that "neither is there salvation

in any other, for there is none other name under heaven, given among men, whereby we must be saved."

Such teaching as the sermon above referred to is cruelty to the soldiers themselves. Many soldiers are Christians. They know their own unworthiness. They know whom they have believed. They trust not to their own sacrifice but to the sacrifice of Christ.

But many of them, splendid men, are not Christians, and do not claim to be, and to lead even one of these to rest in the slightest upon any other foundation, instead of pointing him to Christ as His only hope and trust, does that soldier an infinite wrong.

There are some things about the brave men who have gone to the front that are true.

It is true that their unselfish devotion in hardship and suffering and danger and death puts to shame much that is at home.

It is true that those of us at home, for whom these men so bravely suffer, can never repay the debt we owe.

It is true that many men at the front have been brought to a deeper sense of the reality of things spiritual and eternal.

It is true that Christ can help a man in the trenches as anywhere else.

But it is not true that a man's own good works in any shape or form are in any way or measure a ground for his salvation.

One of the greatest wrongs, the greatest wrong, that can be done by one human being to another, is to be, in any way, the cause of that other taking—in the smallest degree—the wrong road through life to the best beyond.

The wrong may be done by wrong example, or wrong teaching, or it may be by neglecting the right example and the right teaching. We are as responsible for our sins of omission as of commission.

Whatever the means may be, the wrong of wrongs to any one is to be the means of that one's eternity coming short of what it might have been.

Can there be any sadder forever than the eternal, unavailing regret of having in some way, in word or deed, or by neglect of word or deed, given a wrong direction to some other life.

Though idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself.—Dr. South.

THE AGE OF OUR COLLEGES.

Presbyterian College, Halifax, ninety-seven years.

Presbyterian College, Montreal, fifty years. It celebrates its jubilee this Autumn.

Queen's College, Kingston, seventy-six years.

Knox College, Toronto, seventy-three years.

Manitoba College, Winnipeg, forty-five years.

Presbyterian College, Saskatoon, five years. Robertson College, Edmonton, six years. Westminster Hall, Vancouver, nine years.

OUR OLDEST COLLEGE.

Ninety-seven years, lacking but three of the century, writes our Presbyterian College, Halifax, in its history.

It has had in that time different homes, Pictou, Durham, Truro, Gerrish St., Halifax, and now, for nearly forty years, its beautiful home on the North West Arm.

No less than thirty-eight of the young men studying for the ministry, in connection with this College, including those in Arts and Theology, have gone to the front, as also two of the faculty, Principal Mackinnon and Professor Kent.

The names of the thirty-eight students, in alphabetical order, are as follows:—

Archibald, A. D., B.A. McNiven, C. U. Blanchard, H. H., B.A. Matheson, Wm. Campbell, L. B., B.A. Morrison, D. J. Clarke, R. B., B.A. Murchison, J.K., B.A. Craigie, John Murray, George Dick, Stephen J. Nicholson, J. A., B.A. Fox, F. B., B.A. Nickerson, J. S., B.A. Guildford, D. A., M.A. Paterson, J. G., B.A. Hyde, Cyril Patterson, R. A., B.A. Keswick, McLaren Rattee, Neil M., B.A. Lewis, Perlev C. Roome, R. E. G. Lockerby, Earl Ross, J. S. MacDonald, Neil Salter, B. C., B.A. MacIver, A. P., B.A. Scott, H. H. MacKenzie, N. A. Smith, E. S., M.A. MacLeod, G. D., B.A. Smith, H. A., B.A. MacLeod, D. F. Tweedie, W. J. V. MacLeod, John D. Walls, Victor B. MacLeod, M. Whelpley, T. H.

Three of the above, R. P. Clarke, A. P. MacIver and J. S. Ross, have been killed in action.

OUR CHURCH CALENDAR. Meetings of Presbytery.

Miramichi, Newcastle, 11 Sept., 11 a.m. Brockville, Kemptville, 11 Sept. Peterboro, Peterboro, 11 Sept.
Peterboro, Peterboro, 11 Sept.
Toronto, Tor., first Tuesday each month.
Orangeville, Orangeville.
Temiskaming, Cobalt, 6 Sept.
Algoma, Thessalon, 3 Sept. Sudbury, Gore Bay, 4 Sept. Saugeen, Harriston, 11 Sept., 10 a.m. London, London, 25 Sept. Chatham, Chatham, Sept. Winnipeg, Westminster Ch., 1st Tues. each month. Rock Lake, La Riviere, 18 Sept. Glenboro, Treherne, 25 Sept. Minnedosa. Brandon, Brandon, 10 Sept. Yorkton. Regina, Regina, 11 Sept., 9.30 a.m. Saskatoon, Saskatoon, 21 Aug., 7 p.m. Wetaskiwin, Sept. Kootenay, Nelson, 4 Sept.

Calls from

Holstein & Fairbairn, Ont., to Mr. G. S. Scott of Kilsyth, Ont. Fordwich & Gorrie, Ont., to Mr. Andrew Laing, of Auburn, Ont.

Inductions into

St. Andrew's Church, Halifax, N.S., Mr. D. MacOdrum.
St. Stephen's Church, Black River, N.B., 10 July, Mr. J. E. Fraser.
Deseronto, Ont., 17 July, Mr. T. B. McCorkindale.

Resignations of

Rothsay, Ont., Mr. J. R. Wilson. Waterville, N.S., Mr. W. H. Spencer. Knox Church, Portage la Prairie, Man., Mr. G. Watt Smith.

"NOMINAL CHRISTIANS."

A "Nominal Christian"! Is there such a thing? Who cares to consult a "nominal doctor," or buy a suit of a "nominal tailor," or eat a dinner prepared by a "nominal cook"? Just how far could one travel on a "nominal train," and how much money would we care to keep in a "nominal bank"? A "nominal Christian is no Christian" at all.—The Christian Herald.

"A short answer turneth away friends and often calls for a long explanation,"

There is no failure in Christian work, the only failure is in not doing it.—Bishop Whipple,

MISSIONARY SPECIAL OBJECTS.

The various Boards of the Church, after conference in regard to the support of special objects within the Budget, have agreed:

1. To urge strongly that congregations, Young People's Societies, Sabbath Schools, and individuals, accept their obligations for the whole work of the Church according to the Budget plan.

congregations, Young People's 2. That congregations, Young People's Societies, Sabbath Schools, Sabbath Schools Classes, and individuals be still accorded the privilege of contributing to special objects when they so desire, and that a list of such objects be submitted on request.

The following is the list approved March, 1917: The sum suggested for each special object varies in amount: (1) because of the varied need; (2) to meet the financial ability

of contributors.

Home Mission and Social Service.

Missionary to English speaking people in Canada\$250 to \$400 (part support)

Missionary to non-Englishspeaking people in Canada. \$500 to \$1,000 (part support)

(French, Indian, Ruthenian, Finnish, Italian, Jewish, Bulgarian, Hungarian, East Indian and Russian.)

Social Service Worker.....\$250 to \$600 (In Settlement House or Redemptive Home.)

Homeless girl in a Redemptive Home..... \$50 to \$100 Child in a Redemptive Home, \$20 to \$40 Sending Child two weeks to Fresh Air Camp......

(For further information write Rev. J. H. Edmison, 434 Confederation Life Building, Toronto.)

Foreign Missions.

Toronto.)

Foreign Missionary \$800 to \$1,200 Native Preacher (varying ac-\$175 ccording to field and ability). \$50 to Native Helper (Evangelistic or medical).....\$35 to \$125 Boy in School in India..... \$20 to \$35 Student in Indore College, India..... \$55 Chapel in Formosa (Annual maintenance) \$50 to (For further information write Rev. A. E.

Pointe aux Trembles Schools.

Support of pupil in Pointe aux Trembles School \$25 to \$50 (For further information write Rev. E. H. Brandt, Pointe aux Trembles, Que.)

Armstrong, 439 Confederation Life Building,

Sunday Schools and Y. P. Societies.

(Please note carefully.)

1. Those desiring to contribute to the support of a Home Missionary instead of any of the other special objects mentioned above, may do so by taking one or more \$25.00 shares in support of such missionary.

2. All are "encouraged loyally to support the mission work of our church as represented in the Budget as a first claim," and where special objects for missionary offerings are desired they are urged to make their selection from the above list.

3. Interesting missionary information on the above will be found in all our Lesson Helps, in "East and West," in the "Presby-terian Record," the Budget Leaflet, and in the reports of the Boards to the General Assembly.

4. For any further information write Rev. J. C. Robertson, 411 Confederation Life Building, Toronto.

THE CALL OF THE WEST.

Not only are there in our missionary districts many old fields in which the church has for the present been constrained to suspend her operations but there are new areas which are in serious need of the preacher of the gospel. For example, Mr. Young, superintendent in Northern Saskatchewan, writes: "In the three northern Presbyteries of Yorkton, Battleford, and Prince Albert the opening up of new fields is urgently needed.

"A letter from the district north of Prince Albert states that many people have been in that community for some years and have never had the opportunity of attending the

services of any church.

Such experiences, while not common, are still too frequent and there is an insistent call for the Church to push forward the messenger of the cross into the frontier settlements. With the general reduction in grants in the older fields this expansion ought now to be possible, and hope and good cheer should be brought to many lonely settlers who have lived for years just beyond the sound of the Gospel message.

Mr. Shearer, Superintendent in Southern Alberta, writes to the same effect.—"There is great need of extension in our work in Alberta. There is room for the opening of new fields in every Presbytery in my district.

"The appeal for men and money to carry on the war has revealed the existence of marvellous latent patriotism and wealth. Might not as earnest an appeal on the part of the Church make a similar revelation of latent devotion to the cause of Christ and so enable us to penetrate into hitherto neglected portions of our land?"

[&]quot;A good start is not worth much to the man who does not keep going.'

THE MORMONS IN ALBERTA.

BY REV. J. T. FERGUSON, D.D., H. M. SUPT.

In 1869, Charles Dickens wrote to a friend: "The first shriek of the first engine that traverses the San Francisco Railroad from end to end will be a death-warning to the disciples of Joseph Smith." His view was was that as soon as the Mormon bubble got into touch with neighbors it would break.

Nearly fifty years have passed, but Mormonism is still a power to be reckoned with. Dickens did not realize how numerous were the tentacles which it could develop, with which to grasp and hold adherents, and strangely enough, how people love to be fooled, if only the fooling can be done with adequate gravity and ingenuity.

It was long after Dickens' time that Mormonism spread into Alberta, and here we have to watch it, and try to understand it, all the time. A slight and comparatively easy application of the approved methods of historical criticism has destroyed its historical basis.

But this makes little impression on the najority of its adherents. Slowly and solemnly, the white marble temple rears its form into the air at Cardston under the hands of the builders, as the necessarily large funds are provided for the purpose. And stealthily the astute leaders of the queer heresy seek to make encroachments in the realm of political and social life.

There are practically no accessions from the neighbouring non-Mormon population, who, making close acquaintance with the ridiculous pretensions of the system, feel towards it generally disgust.

Thousands of missionaries, however, throughout the world, carry on a converting propaganda and meet with a certain amount of success. The natural increase of the families, stimulated by preposterous appeals, has its effect upon population. The dancing of the Mormons is a principal source of attraction, while its dangers at the same time are painfully recognizable.

The Mormonism of Alberta is an off-shoot of the Mormonism of Utah, and we have to reckon with the movements within our social life of the unscrupulous institution which has wrought disastrously in the life of the United States.

With much laudation of the excellence of Canadian institutions on the part of public spokesmen, the attitude of Mormons towards the war which we are waging in defence of those institutions has revealed how shallow the admiration is. Enlistments have been by no means in proportion to population.

It is not meant that the Mormons have been negligent of the Patriotic Fund, or of the Red Cross Work. But it is meant that the institution with its roots in the country across the line—now happily realizing its duty towards mankind—has followed more closely than is desirable a cold leadership.

And it is suggested that such an institution, with certain designs there, possesses such solidarity of interests with its representatives on this side that our politicians grow more and more deferential towards it.

Among those who closely scrutinize Mormonism in Alberta, there is no strong belief that Mormon repentance regarding polygamy is very profound. Sinister suspicions float around, while difficult proof is demanded.

No one questions the superficial geniality, the frequent hospitality, or the practical benevolence towards the needy on the part of Mormons.

But in spite of these qualities, Mormonism, through its insistent bigotry, its far-reaching ambition, and its perverse theology, makes an uncomfortable spiritual neighbourhood, and may easily make a political neighbourhood equally uncomfortable.

More Mormons are coming into Alberta. It is the duty of the Church to spare no pains to keep the possibility of an evangelical culture for our people who dwell among them.

JEWISH WORK IN CANADA.

The Jewish population of Canada must now be 150,000. Nearly one-half of this number are found in the city of Montreal. About 35,000 find their home in Toronto.

When the war is over, through immigration, our Jewish population will largely increase. A magnificent opportunity for work offers in the three centres now occupied, Montreal, Toronto and Winnipeg.

It seems clear that the Rabbi and the synagogue have not much place in their life. Religiously, they are drifting. The message of the synagogue has little to help them. Heart hunger and unrest is evident.

They hold tenaciously together, and are strenuous in their dislike of Christianity and in opposition to mission work. This, however, is explained on national rather than upon religious grounds.

Modern Judaism has little to satisfy the human heart; and because of this the Christian Church is faced with the day of opportunity, so far as the Jews in Canada are concerned.

The work in Winnipeg needs strengthening at once. Some provision should be made towards the securing of better quarters for the work there. The staff both in Montreal and in Winnipeg should be strengthened by the addition of more missionaries.

The claims of this people, the example of the British churches, and the obligation placed upon us by Christ Himself, should hasten us on to larger undertakings on their behalf.

In association with each mission, there now exists a circle of praying women and praying men. This interest should be nursed and extended, a wider interest secured, and more of prayer and giving and work enlisted.

THE FRENCH IN NEW ONTARIO.

Rev. J. D. Byrnes, Home Mission Superintendent in New Ontario, writes as follows of the French of Quebec coming into his district:

"That they are endeavouring to take our fortifications of educational and religious liberty, some of us believe. We also believe that the time has come when the situation must be faced, not from the standpoint of a Presbytery or a province, but with a Dominion-wide sweep.

"We ask whether it is good business to spend in Quebec, unless we are prepared to spend in the other districts where two dollars worth of energy will accomplish more than ten in that community where the Roman Catholic Church has a grip upon polities and people absolutely impossible in the freer democracy of the other provinces."

AT BONNYVILLE, ALBERTA.

The stronghold of the French in Canada is the Province of Quebec, but from that they have spread widely, especially into Eastern and Northern Ontario, and as far as Northern Alberta.

During the past year an earnest plea for help came from some of those at Bonnyville, Alberta. They intimated their intention of leaving the Roman Catholic Church and asked for a missionary.

Rev. J. E. Duclos of Edmonton was sent to investigate and reported favourably, and was appointed by the Home Mission Committee, last autumn, as missionary to the French in Alberta. He commenced his work at Bonnyville in October, and since then the results have been most encouraging.

Mr. Duclos first arranged for his regular Sabbath services which are held alternately at either end of the field.

He next arranged for week-night services, three nights each week, for the purpose of Bible study and conference. The principal feature of these meetings is memorization of Scripture passages grouped in opposition to Roman Catholic doctrines. The people are arming themselves with the sword of the Spirit, which is the Word of God, and they are becoming quite successful in its use.

Mr. Duclos now arranged to conduct a night school two nights every week. After some difficulty he secured the use of the school house, and the night school began with twenty pupils, which number rapidly increased to forty-three of all adult ages and of various degrees of qualification. With childish delight some of them set themselves to learn the alphabet and now they can nearly all read simple stories in English and French.

On the last Sabbath of February Mr. Duclos held his first communion service with his people. After a period of very careful instruction and examination, thirty-two candi-

dates presented themselves for membership, one of them a man eighty-two years of age.

To the usual questions the missionary added the following: "Do you abjure the Roman Catholic Church and her teachings? Do you promise to seek forgiveness and reconciliation with those with whom you have quarrelled? Do you in the presence of God answer all these questions without any mental reservation?" These questions were answered with deep emotion by the candidates and the service proceeded as usual.

The following morning several of these people went to be reconciled to neighbours with whom they had been at variance.

Afterwards one of them said to a friend, "The priest tells us that the Protestant religion is an easy religion and that any one can follow it, but he does not know what he is talking about. It is easy to do penance and say your prayers in the church, but it is not so easy to make friends with a man you have quarreled with and tell him you are sorry."

The Home Mission Superintendent in Northern Alberta writes that those who are near to this work believe that the time has come when it must be handled vigorously, and these people be given the truth that they are seeking and yearning for, if we would prove our faithfulness to our Lord and to His commission.

HOW A MISSIONARY FEELS.

A missionary of the Reformed Church, U.S.A., in the following private letter voices what many true missionaries find in their own experience.

"Things go along here about the same sever—but always a little faster;—a little more crowding of opportunities;—a little more sorrow at having to let so much go undone;—a little more dissatisfaction at failing to really fill the place;—a little more joy at the little more progress of the church;—a little more happy satisfaction at larger numbers of Chinese showing fuller confidence in the foreigner;—a little increase in, knowledge of things Chinese and appreciation of the problem that faces us;—a stronger faith in the promises that are and will be fulfilled;—a growing hope for the day when the Master will come and take His Kingdom and rule;—another grit of the teeth and another resolution to hang on until the end;—a better appreciation of the compassion of Him who sends us here and doesn't fail to acknowledge our work even when it is worm eaten with mistakes;—a clearer vision of our wide divergence from His example:—a hearter sorrow for sin—and all in such a whirl that I scarcely know where I am, physically, mentally and spiritually."

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.—Samuel Smiles.

Foreign Mission Letters.

A TRIP TO GIRAN PLAIN.

By REV. DUNCAN MACLEOD, FORMOSA.

Tamsui, Formosa, May 24th, 1917

Dear Friends .--

There seems to be a new day dawning on Giran city and plain, the eastern coast of Formosa. Since last November about eighty names have been added to the roll of hearers and adherents. Twenty of these have become sincere believers, and sixty have been regularly attending the Sunday services ever since.

Five families have given up the worship of idols, several women have unbound their feet, and one of these, a sister of the city chief elder, is now a most earnest worker in bringing other heathen women to the church to hear the gospel.

Last year after the opening of the new chapel we held a series of evangelistic meetings. A heathen Chinese woman, the wife of a Japanese town clerk, attended the meetings. She told us that her husband drank and gambled and wasted his money in riotous living, and was then talking about driving her and the children from his home.

This time on my return to Giran I found that the situation in that home was completely changed. Before my arrival they had a month of special services in the new church. Large gatherings came to hear every night.

The Japanese clerk, who understands Chinese well, came to hear. The result was that he was converted. He immediately gave up the habits of drinking and gambling, as well as other evil ways. He gave up the smoking habit also. He gave up the worship of both Japanese and Chinese idols.

One day he brought to us thirty-nine articles that were in some way or other connected with heathen worship.

On the following Sabbath we were having a special collection for the general funds; he promised \$20 and that same morning he paid \$5 of this sum.

This is the first instance, probably, of a Japanese being converted through Chinese preaching the Gospel.

It ought to be mentioned that our young preacher at Giran is the son of the evangelist living at the chapel at present. He is a young graduate, and speaks the Japanese fluently. This helps to bring him in touch with the Japanese in the district. Henceforth the graduates will all be able to speak the Japanese language, and this will help to create a better feeling between the two races.

In former years we had a difficulty in getting the heathen to enter our small street chapel. The proud Chinese despised the

Level-plainers and the religion they professed to accept, but very poorly practised.

The situation is rapidly changing, and the open doors to the Chinese population is a cause of great joy to those of us who have been trying for years to keep the fires from burning out entirely among the Level-plainers. Truly, prayers are being answered on behalf of the Giran Plain.

A few weeks ago Dr. Gray and his family went over to Giran city to open up medical work there. He has already more patients than he can attend to. They are both very happy in their new field of labour, and we are sure they will accomplish much for the cause of Christ in that district. I am sorry that they have such small quarters to live in, especially in the hot season.

Mrs. MacLeod and I went over three weeks ago to help in special meeting in Lo-tong, the next important town in the Plain.

The first Sabbath we spent at Giran city It was great pleasure and a cause for thankfulness to see the new church so full of worshippers and new hearers. Truly with God nothing is impossible if He is not hindered by our unbelief.

We spent ten days at Lo-tong. At this point two years ago we could not get more than half a dozen heathen in to our street chapel to hear the gospel. On this occasion the newly rented large hall was comfortably filled every evening, even though it rained all the time.

Recently, the wife of a town clerk has become a firm believer, but her husband opposed her for a while. Since these meetings he has become quite interested and did not miss any of the meetings held in the town.

We preached one morning in his thop to a large gathering of heathen, and he himself was advising the people to come and hear for themselves.

They have a daughter in our Girls' school in Tamsui at present. Several have expressed their belief in the Christian message, but the difficulties in the way are many, and it needs a strong conviction to make them commit themselves to the new faith.

During these meetings we had a preachers' conference. Through the day we discussed mission problems, and got through their regular examination on the work prescribed some months before. In the evenings the Gospel was preached.

The Giran Plain was mapped out with a view to special evangelistic work during the remaining months of the year. Eight heathen centres were selected for this purpose. During the last part of June and the most part of July I hope to be there myself to help in this work.

We went to Giran by steamer, but our return trip was by the mountains. Halfway home in the mountains there is a little town situated at the confluence of two rivers called Teng-Sang-Khoe. (Upper-Fork-River).

Several years ago Dr. MacKay, our pioneer missionary, built a neat little chapel at this point. Owing to the difficulty of supervision the cause declined. In fact it was closed for

Last year, however, we sent a very earnest preacher there, now the cause is quite promising. I had previously arranged to have sacrament there. We reached on Saturday evening. On Sabbath morning the session met to examine three candidates who wished to be baptized.

You may be wondering where the session elders came from. The preacher is an ordained elder, and the other elder had to travel seven miles from the nearest chapel to meet with us.

Two candidates were received and admitted for baptism. The third was advised to prepare more thoroughly for the next occasion.

A young school teacher who had walked several miles to be examined for baptism arrived too late for the baptismal service. He is a very earnest young man, and has a brother, a school teacher, who also is interested in Christianity.

Their father is a proud old Chinese scholar, who years ago despised our first uneducated preachers. At present he is on very good terms with our evangelist, and praises him for his earnestness and integrity.

That Sabbath morning we had a good gathering. In the afternoon we preached to a large group of men in front of the temple. In the evening the church was crowded with the best class of the younger generation. The older generation seem to prefer to die as they lived.

On M nday morning we reached Keelung, just in time to bid farewell to Miss Clazie and little Dorothy Gauld, who were leaving for Canada. We did feel for the parents who were now parting with their last child. Mr. and Mrs. Gauld's children are all now in Canada, excepting the two sons who have given themselves for their country's cause and are now in France.

On Monday evening we reached Tamsui. just in time to help open the evangelistic meetings now going on in the town. These meetings for men and women are to continue for two weeks. Next week a series of meetings, specially for heathen women, will be held every afternoon.

Tamsui has remained very obdurate for years, we are praying that this time God may have pity on this modern Capernaum.

We are thankful to report that the interest of the heathen and their salvation is steadily deepening. At a recent conference of preachers they were advocating the establishing of an Evangelistic Band, the members of which

would give themselves entirely to this kind of work in purely heathen centres and also help in special meetings.

We would need a special fund for this new

I have in mind three men who would be specially fit for this work. Two of them are elders in the Church, one is at present in Giran city chapel and the other is a convert six years ago out of sin and heathenism, an elder from Mid-Formosa. I have had him with me now for several trips and I am convinced that he could be greatly used of God for preaching to heathen audiences. He has already brought many in to the Christian Church.

I am very anxious to secure his services. He has at present a very fine Chinese modern hotel, but is anxious to sell and give himself to Christian work entirely. Would any one like to help secure the services of this promising young elder and in the establishing of this

Evangelistic Band?

AWAKENING OF THE DEPRESSED CLASSES IN INDIA.

For the RECORD

This movement has given added interest to the District touring, for the enquirers and converts from these classes have come largely from the villages.

Kharua field has been the centre of this awakening but the neighboring fields are feeling the influence and there is every probability that all our stations will soon be confronted with a real spirit of enquiry among the depressed classes.

In the fields where the movement is most pronounced the time of the missionaries is largely taken up in dealing with enquirers and instructing converts. The time of reaping has come.

Figures and Incidents.

In Kharua the missionary reports that whenever it is known that he will be at the bungalow (on return from touring) the people are sure to come to be taught and if prepared for it, to be baptized.

Ordinarily, however, it is arranged that baptism be in their own villages so that the opportunity for a public confession may not be lost.

The following extracts from reports show the interesting character of this movement.

Mr. Harcourt says "there are now some 99 villages in our field, in which we have 399 baptized persons. Of these, 176 were added during the year.

In two villages, all the Ballais have been baptized," and yet in that whole district only one in a thousand have become Chris-

Mr. Smith tells of a Ballai community where not one can read, yet they keep up the Sabbath worship themselves when it is not possible for a catechist to be present with them.

Mr. MacKay tells of the way the low castes in his field are affected by the conversion of so many of their caste fellows in the Kharua district. "Never have I or my Indian helpers seen such a remarkable change in the attitude of the people as is noticeable this year." In one group of ten villages he had recorded the names of 26 men who were enquirers.

Dr. Campbell says:—"The work among the Ballais in the Khachraud district and among the Bhils in the Sheogarh district has been so encouraging and clamant and the workers so few that the two helpers who used to be at Petlawad have been withdrawn from that station for the present." Recently, Dr. Campbell baptized seven Bhils, three of whom were aged 71, 66 and 50.

Mr. Cook, in the Jaora field, Mr. Smith in Sitamau and Dr. Nugent in the Ujjain fields, which all touch on the Kharua district, are finding in the work of touring that the low castes in the villages are being moved.

The problem of educating the illiterate converts, and of giving further instruction to the literates from the depressed classes will engage the best efforts of the missionaries wherever the movement spreads.

LIGHT AND SHADOW IN KOREA. Two Striking Pictures.

LETTER FROM MRS. L. L. YOUNG, KANKO.

'From Kanko, known formerly as Hamheung, Mrs. L. L. Young, wife of our missionary there sends a most interesting picture of the work in two Korean villages. It shows the zeal and perseverance of the missionaries, and the prejudice they have to meet.

A strange thing has again come to pass in our Evangelistic work.

Over a year ago our W. M. Society here decided to focus their efforts, apart from supporting their Biblewoman, on a large village five miles distant.

It is one of the largest and most wicked villages around this city.

Years ago after much preaching by colporteurs and evangelists one family decided to believe. They became earnest Christians and endured much persecution.

At length some sickness attacked them, and one by one all the family but one little boy died.

From that day this village has been most bitter towards Christianity.

When our W. M. Society began sending out two members each Sunday they soon found a few who most timidly said they would like to believe.

Then the problem was where to find a room in which to get these few together

on such rainy Sabbaths as they would not be in the fields working.

After much waiting and prayer one family offered us such a room and mats and a lamp were brought and put in.

In a very short time one child suddenly took very sick and almost immediately the other child.

The parents in terror ordered the women off and a time of persecution for all concerned set in. At the end of eight months one of the children is still very sick.

Of course it is all the old story: "because you are Christians your sickness has come."

For a long time no place of meeting could be found and then after earnest prayer by the women, the next Sunday an old man decided to believe and offered the women his one room to worship in.

But only a few weeks later, when the women went out as usual, they received most bitter revilings from every quarter. The old man was dead!

Since that we have been able to do little but we are holding on by faith till this poor, dark village is won from the devil who so surely seems to own it now.

But a story of victory comes from one of our largest country churches where for long months nothing but envy and unloveliness existed among its members. This feeling went so far that one party went out and formed a separate meeting place. It has all been a great heartbreak to the missionary in charge.

This month Mr. Young and two faithful Korean brothers went to hold a class there, determined by the power of the Holy Spirit to win that Church back for the Lord.

God abundantly heard and answered prayer. A wonderful revival sprang up. The whole Church, men and women, with two sad exceptions, in agony of soul confessed their sins and pledged themselves in new humility to the Lord for service. Now with one mind and of one accord they are meeting in one place and we hear that new believers are being added to their numbers.

Thus with discouragements and abundant encouragements the work goes on.

OUR SHEPHERD.

Abandon yourself to his care and guidance, as a sheep in the care of a shepherd, and trust him utterly. No matter though you may seem to yourself to be in the very midst of a desert with nothing green about you, inwardly or outwardly, and may think you will have to make a long journey before you can get into the green pastures, our Shepherd will turn that very place where you are into green pastures, for he has power to make a desert rejoice and blossom as a rose.—Ex.

Young People's Societies

LOVE THY NEIGHBOR AS THYSELF.

A young lawyer came one day to Jesus and asked Him:

"Master, which is the great commandment in the law?"

Jesus said unto him—"'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.' This is the first and great commandment."

"And the second is like unto it—"Thou

shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22: 35-40.)

All life's duties therefore are summed up in these two great things; love to God and love to man, and the second of these is the subject of this lesson.

Before taking up the second, please look at the first and greatest. What is love to God? How is it known or shown? "If ye love me keep my commandments." John 14: 15. "He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21.

Love to God is not merely sentiment or feeling. It is the spirit of obedience shown by honest effort at a life of obedience.

Look now at the other great commandment, love to our neighbor, which is the subject of this lesson.

It suggests two questions:

1. Who is my neighbor?

2. How can I show my love to that neighbor?

The first question was asked of Christ one day (Luke 10: 29.) And in answer he told the parable story of the Good Samaritan which teaches that if there is any one, anywhere, whom we can help anyhow that one is our neighbor.

Then comes the other question, What is it to love that neighbor as ourselves?

How do we show our self love? By caring for ourselves. We love our neighbor as ourselves when we have a care for them as for ourselves.

When we are hungry we provide for ourselves. If we know of others who are hungry, and love them as ourselves, we will do what we can to provide them food. If we do not do this we do not love them as ourselves.

When we are cold we try to warm and clothe ourselves. If we love our neighbor as ourselves, and see that neighbor suffering from cold, we will do what we can to warm and clothe him.

Then there is the hunger for the Bread of Life. Multitudes are heart hungry and if we know what will satisfy them, then if we love them we will tell them of it, tell them of Jesus Christ who only can satisfy the hunger of the soul.

You do not like to receive unkindness to yourself. If you love your neighbor as yourself you will not be unkind to him.

You do not like to have unkind things said about you. If you love your neighbor as yourself you will not say unkind things about him.

You would not like any one to take advantage of you in a bargain, and you would try to prevent it. If you love your neighbor you will not take advantage of him in that way.

You would not like to be wronged in your wages, to be given less than the value of your work. If you love your neighbor you will not wrong him in any way in his wages.

You would not like one working for you to shirk. If you love your neighbor you will not shirk when you are working for him.

Write down for your meeting all the ways in which love for your neighbor may show itself.

Let it be a friendly competition in your Society to see who can bring to the meeting the largest number of ways in which you can show love to your neighbor as to yourself.

There is another very important thing for young people to remember: These two things, love to God and love to neighbors, cannot be separated. If we love God we will love our neighbor. If we do not love our neighbor we do not love God.

Read what the Apostle John says about this: "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." (1 John 3:17).

There are many examples in the world of people loving others even better than themselves. See how many different kinds of examples of this you can name.

Who is the greatest example of loving others?

(August 26. Gal 5: 13-26. Question 89.

MY FAVORITE HYMN. TELL WHY.

This lesson is not one to write an article about. Let each member of your Society take the Hymns he likes best and write down for the Y. P. S. meeting the reasons for liking these hymns best.

(September 2. Ps. 33: 1-22. Ques. 90.)

OUR HOME MISSION HOSPITALS.

MRS. H. M. KIPP, TORONTO.

The Missionary doctor or Medical missionary, as we usually call him, and the Missionary nurse, are each filling a place of need and opportunity in the foreign settlements and lonely outposts of our Canadian West and North.

At present the work is very heavy in all of our eight hospital centres, and the workers are on duty long after the "off duty" time arrives.

Although warnings are sent them about the inevitable results of overwork, they keep on working until the pressure and strain break down both the spirit and the tired out body. And then, we are confronted with the everdeepening problem of securing suitable successors.

Some of our nurses have responded to the call of duty to serve the brave lads across the seas, and as many are needed there, we find it makes a shortage here, and vacancies are becoming increasingly more difficult to fill.

It is not every nurse who cares for, or can endure the hardship and loneliness involved in such mission work, but they do exist—these rare women who train as nurses because of the opportunity such training affords for service and missionary effort either at home or abroad; and thousands to whom they have ministered rise up and call them blessed!

A missionary nurse must do whatever her hand finds to do whether she expected to do it or not, for very often the hospital staff is undermanned, and each has to share in helping the other out.

While the humanitarian side of the work is one of the objects of our hospital work, it is by no means the main object; evangelism being the aim and end we have in view, therefore the hospital work is merely the channel of communication between that aim and end.

As nine-tenths of our work is among the non-Anglo-Saxon and non-English-speakin peoples, a means of approach was necessary other than preaching or teaching, hence the need for this phase of practical Christianity in our own country.

But the language difficulty is a real hindrance, and, although up to the present time, none of our nurses have taken a special course in language study, in order to fit themselves for the work in the foreign colonies, the time is coming when that may be considered necessary.

At the hospital an interpreter can usually be found, but when a nurse gets a call to go into the colony where the people all speak in a foreign tongue, it is very hard for the nurse to work under such conditions. And, because they do not understand her, she has oftentimes to do work that could be done by another not so skilled.

For instance, she frequently finds the home and everything in it so unclean that her first duty is to wash dishes and any other vessels that she may require for her case, and perhaps; scrub a table on which to place her patient. Water has to be carried and heated, and for a time there is general confusion.

Fortunately, before going, she usually supplies herself from the hospital linen closet with towels, sheets, pillowslips, clothing and other necessities, which had been provided by the loving and helpful women and girls of our auxiliaries and bands.

Whenever it is possible and advisable, a patient is removed to the hospital, but it all depends on the season of the year and the patient's condition.

One of the great hindrances to the recovery of the patients is the fact that they do not appeal for medical assistance until the case is critical, or beyond hope of recovery at all.

They then come to the hospital all excitement, when great haste is required if the life hanging in the balance is to be saved. Our doctors tell us that many lives are lost because of this delay.

In a recent letter, one of our nurses on the staff of the Hugh Waddell Memorial Hospital told the following incident, showing the spiritual influence going out from that institution:—

"One Sunday in August, at five o'clock in the morning, a heavy farm wagon drew up at the Hospital steps, having in it a young man twenty-six years of age—a foreigner—who was very ill.

"He had been brought a long distance, over a rough trail; his vitality was lessened by sickness and the rough ride, and the doctor told us it was a case of operation or death, perhaps both.

"The operation was performed, disclosing even a graver condition than was expected, and the doctor held out scarcely any hope of his recovery.

"At midnight, he seemed to be gradually sinking, and whispered faintly 'I die.' A nurse near him caught the whisper, saw the look of deathly pallor, felt the faint rapid pulse, and clasped his hands in the form of prayer and said:—'You no die, Steve, you pray God.'

"Then, kneeling beside him, she asked the Great Physician to undertake where human skill had failed—and God heard and answered.

"Some weeks later Steve recovered, and, when bidding us all good-bye he said, with index finger raised to Heaven:—'I no forget those siek nights and the good mother,' referring to the nurse's petition."

Let us earnestly hope that he and others, who have been brought under the Christian influence of our Home Mission hospitals, may be saved to serve.

Truly, this work in the foreign colonies of our great West land, is patriotic work of the very highest character; for, are we not assimilating and blending as we build, through this ministry, our Nation in righteousness.

The names and location of our Home Mission Hospitals are as follows:

St. Andrew's Hospital, Atlin, B.C.

Rolland M. Boswell Hospital, Vegreville, Alta.

Katharine H. Prittie Hospital, Grand Prai-

rie, Alta.

Bonnyville Hospital, Alberta (a new hospital which is opening up work among the French Canadians (B.C.) in September, 1917.)

Hugh Waddell Memorial Hospital, Canora,

Anna Turnbull Hospital, Wakaw, Sask. Ethelbert Presbyterian Hospital, Ethelbert,

Man.

Teulon Hospital, Teulon, Man. Sifton Dispensary, Sifton, Man.

There are three medical missionaries, five lady Superintendents and twenty nurses on our staff.

Information bearing on the subject can be had as follows: "Home Mission Hospitals, "The Work at Ethelbert," "The Story of Grand Prairie," "Our Medical Missionaries," "The History of Teulon," the May issue of "The Presbyterian" under date of May 3rd, "The Missionary Messenger," "The Annual Reports of the Missionary Society," all of which can be had by writing to Room 628, Confederation Life Building, Toronto.

(September 9. Ps. 67: 1-7. Q. 91.)

A CHRISTIAN'S POWER.

REV. J. B. MACLEOD, B.A., B.D., WINCHES-TER, ONT.

The Need of Power.

We need power to overcome the tempt a tions that beset us, temptations so many, so sudden, so subtle, so persistent, so strong.

We need power to stem the tide of evil in the world's life around us, not to drift with the current.

We need power to stand in determined and unswerving opposition to the many forms of evil, often organized and aggressive, that are injuring and destroying the life of our fellow-

We need power to be faithful and efficient in every duty and task, in the advancement of every good cause, and never to be weary in well doing.

We need power to achieve and attain the highest in life and character, to live a life filled with love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness and self-control.

We need power to cheer, encourage and influence others for good, to bear faithful witness to Jesus Christ.in a sinful world, and to be instrumental in leading others to a glad acceptance of Him as their Lord and Saviour.

What Power Can do These Things?

Can our own moral enthusiasm? How often that is unbalanced by our tendencies that are not moral!

Can our own will power? How utterly it fails before the Christian requirement!

There is only one sufficient Power, a Power That is from without us and from above us, yet working in us and through us, a power that is Divine. "Ye shall receive power after that the Holy Spirit is come upon you.'

This power is essential—"Without Me ye an do nothing.

By this power we stand and overcome, "kept by the power of God," "strong in the Lord and in the power of His might.

By this power we attain the highest in life and character, "strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness."

By this power we do all Christian work. Not by our own might, but "by my Spirit, saith the Lord."

This power is illimitable and inexhaustible. "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory throughout all ages. Eph. 3:20.

How Can We Have this Power?

It is free as the air we breathe, longing to bestow itself upon all who will comply with the essential condition. "If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him.

It is available only for the doing of His will and His work, for the living of the life that He wants us to live, not for the fulfilment of our own selfish aims.

The condition is, yielding to—compliance with—simple faith in that Power that worketh in us.

Only our own resistance, our own unwillingness, our own unbelief, can prevent it. "Grieve not the Holy Spirit of God."

That we may fulfil this condition and be the recipients and channels of this Power, we need to be in the secret of His presence, with heart and mind open and ready to receive His revealed will, to do what He would have us to do, and to be what He would have us to be.

(Sept. 16. Acts 1: 1-8. Question 92.)

HELPING IN RALLY WEEK.

By REV. C. A. MYERS, M.A., TORONTO.

The parables in the fourth chapter of Mark, vs. 21-32, give a good foundation for a Young People's Rally Service.

First there is the lesson of the "candle giving light" instead of being concealed under a bushel.

Second, the likeness of the Kingdom to the "Growing Seed," first the blade then the ear, then the full corn in the ear.

Third, the "Expansion of the Kingdom" from small beginnings even as the tiny mustard seed grows into a large plant.

If these teachings are consistently applied by Christian young people to their work during the year, it will make for courage, enthusiasm and faithfulness.

If there ever was a time when young people should be willing to let their light shine and have their lives count, surely that time is

- (1) When so many young men are giving themselves in noble sacrifice for the cause of truth and right and
- (2) When we are entering upon a second half century in our history as a nation. The young people of to-day will make their main contribution to the life of the Church and nation during the next half century.

This Rally week programme is just one means of helping all our young men and women to take a "Forward Look" and to know and grasp their opportunity.

Young people are of two general kinds;— Christian young people, and those who are more or less indifferent to the great moral and religious issues of life.

It is the duty of all true Christians to help bring all the indifferent and careless to know Jesus Christ and to serve in His Kingdom. Rally Week plans include the following:—

1. Know who and where they are.

Before we can help the young people of our community we must know who and where they are. Make out a complete list of every young man and woman in the community for whom the congregation is responsible.

2. Rally all to the Bible Classes.

At the special Rally Day Service, Sunday, September 30. The subject is "The Hope of the World." The service is bright and interesting and should prove of real value in the fall work of the Sunday School.

3. Rally all to the Regular Church Service.

A special Young People Service has been prepared for the Sunday evening service for Young People on "Strengthening the Home Base" or "The next Half Century of Canada." Our Jubilee Celebration is just over. This is a "Forward Look" into the next fifty years and young people's opportunity for Christian Citizenship.

4. Rally all to the Young People's Society or Training School.

At its regular session Monday or other week night. Plans here should include:
(1) The presentation of the new standard

for young people.

(2) The study of the new book on Canada, "His Dominion," just published.
(3) The Missionary Policy of the young people as outlined in the booklet "Forward Missionary Movement" (free from Board of Sabbath Schools and Young People's Societies, Toronto).

(4) Provision for leadership in the work among teen age and Junior boys and girls both in the Sunday School and in the week

day meetings.

(Sep. 23. March 4: 21-32. Question 93.)

HOME MISSION WORK AMONG IMMIGRANTS.

By Rev. John Chisholm, Montreal.

Inasmuch as the significance of foreign immigration is not measurable by its volume, but by its ratio to the population that receives it, never before did a nation face a problem one-third as great as that which confronted Canada during the ten years before the war; and there is a possibility of its reaching a greater proportion after the war comes to an end.

The immigration into the U.S. A. in any period of its history, never exceeded 1.8 per cent. of its population compared with our 7.7 per cent. in the early years of this century.

In this article we are not called upon to speak of the volume, composition, causes and motives of immigration, but of the attitude of the Church towards it.

With regard to the foreigners, many of us remember when the Church constantly prayed for the open door to take the Gospel to them. God has opened the door and thus answered our prayers.

But the door swings both ways. Not only has it been opened to enable us to take the Gospel to others in their own land, but it has opened our way and permitted others to come to us.

There are three different classes of immigrants.

- (1) Those from non-Christian lands, such as India, China and Japan.
- (2) Those from nominally Christian countries, chiefly in central and southern Europe. These are for the most part Roman Catholic or Greek Catholic.
- (3) English-speaking immigrants, chiefly from Britain and the U. S. A.

The numbers of the first class are not large. There are some Chinese in most of our towns and cities, East and West. Those from India and Japan are to be found chiefly on the Coast of British Columbia.

The work among these peoples is carried on chiefly by missions and mission Sunday schools.

The immigrants from Central Europe are chiefly in a few of our largest cities, and in "colonies" on the prairie. In most of the latter there are missionaries or teachers at work among them.

In the great cities where the most of them are and where there are the largest number of Christian Churches and Christian people to do the work there is least work done in proportion to the need.

This class of immigration has practically ceased since the war, but there are many thousands of them here who came before the war, and for work among them there is great need.

Some Protestant congregations in our large cities, as their people move to the suburbs, sell their churches for business purposes and rebuild in the suburbs.

But the Church should make an effort to maintain some of our down-town churches for the use of these strangers who live in these parts of the cities.

The School Rooms and Lecture Halls of these churches should be placed at their disposal for educational and social development.

They wish to learn English. They could there be taught. Their women could learn household and domestic knowledge which some of them greatly need and are glad to get.

Their children could be given, with education, healthful recreation.

When the foreigner is thus treated as a friend, his prejudices are removed and his heart is open to receive the Gospel, which must ever be kept before us as the the chief end of all our work among them.

The English-speaking immigrants may be divided religiously into four general classes.

(1) A small minority who are actively associated on the Lord's Day with Socialistic

and Labour Union Associations,—in their own words—"promoting Industrial Democracy."

To work among this class and their children requires love and patience and kindness, and the love of Christ not only taught in word but shown in deed; Christ made very real to them in the lives of those who seek to win them.

- (2) A larger minority are thoroughly decided in favor of Evangelical Christianity, and wherever they make their home, find their way to the place of worship approaching the nearest to that in which they were nurtured.
- (3) A third and larger class than either of the above are those who respect the Church and long to attend and renew their membership but postpone doing so until they can come to Church as well clad as their fellow worshippers. There should be earnest effort to bring these people into touch with the Church as soon as possible after their arrival.

(4) A fourth and largest class are those whe attended Church in the old country but have given up doing so since they are here.

As a rule there are one or more of four reasons given by this class why they attended church at home and not here.

- (a) Attachment to the parental pew or to the old home Church.
- (b) Respect for public opinion of their neighbors.
- (c) Desire for the company of their acquaintances.
- (d) Force of habit, which in a new country has been broken.

These influences are good in their places, but are only local.

This class is responsible for a large number of illiterate and criminal children.

It is estimated that there are nearly 200,000 in Toronto and 150,000 English-speaking, who attend no place of worship.

Surely the time has come for setting up a great new crusade of Christian workers among us, which shall have as its slogan the words, "He that loseth his life shall save it."

(Sep. 30. Ps. 67: 1-7. Question 94.)

THE ART OF BEING STILL.

The art of being still is almost a lost art It has been said that if every person would think without speaking for five minutes every day the world would be a better world.

We know the story of the wealthy man who when dying called his profligate son to him, and told him he would leave his money to him on one condition—that he should each day spend one hour alone.

The son promised to obey, and became a renovated character. Solitude for one hour out of twenty-four made him think.

The need for mental stillness, for poise and balance, is obvious. We are apt to become one-sided and make mistakes, because we do not wait long enough to see both sides of a question.—In Quarterly Examiner.

Junior Y. P. Societies

LOVE THY NEIGHBOUR AS THYSELF.

See the lesson on this same subject for this same date under "Young People's Societies" and study it there for your lesson.

(August 26. Luke 10: 25-42. Question 89.)

LITTLE THINGS THAT HELP OR HINDER.

1. Little Things That Help.

The story of your lesson given in Luke 21: 1-5, tells of two very little things, the two mites of the poor widow. Read the story.

The other people who were there probably thought these two mites scarce worthy of notice. The poor woman herself thought them a small gift. But Jesus thought them large because they showed great love.

The other story from 2 Kings, 1-4, tells of several little things.

It tells of the little captive maid, who did a little thing in telling her mistress about the prophet in Israel, but that little thing led to the healing of her master. Read the story.

There is another little thing in the story, the simple thing that Elisha told Naaman to do, in order to be healed, simply to wash in the Jordan. Read about that little thing and the great thing that followed.

What little things are there in your life

that can help?

It seems a little thing to do willingly what your parents may wish or tell you to do. But how it helps!

It helps to make their lives glad. No one but parents can know the joy of having kind obedient children.

It helps to make your own lives glad and good, for it is very seldom that a child who is obedient to parents makes a failure of life, or goes wrong.

What is the fifth commandment? If you do not know it, learn it at once, and see the good things that follow obedience.

There are many habits that at first seem little things, but upon which the whole life depends.

There is the habit of neatness, of promptness, of order, of diligence, of kindness, and so many other things that greatly help in life.

"Boy Wanted" was seen in a shop window. Boys began to call there to get the place. Some of them had recommendations which gave them great praise.

At length one was chosen who had no written recommendation. The shopkeeper told why he chose him. He was poorly

dressed but clean and neat. He was quiet and respectful. He carefully picked up a chair that was lying overturned in the way, and several other little things that showed the kind of boy he was. Little things? Yes. But they got him the place, and they helped him to success in life.

It seems a little thing to have your little prayer night and morning, but if continued it means more in your life than any one can tell.

See how many other little things you can think of that help.

Little Things That Hinder.

It seems a little thing to disregard parent's wishes, especially when their backs are turned, but the boy or girl that does that is starting life in a wrong direction, in a way that leads to trouble and sorrow.

It seems a little thing to "fib" in order to avoid something unpleasant, but all liars began their downward road in just such little "fibs."

It seems a little thing to learn to smoke a cigarette, but all boys who have injured their health and stunted their growth and spoiled their success in life by eigarette smoking—and they are many—began in just that little way.

It may seem a little thing to sip a first glass of beer, or stronger, but all helpless, hopeless drunkards began in that way.

It seems a little thing to spend your cents as you get them for candy or sweet drinks, but such beginnings have often led to wasted lives and an old age of poverty and want.

It may seem a little thing to play truant from Sunday School some day, but it has been the beginning of a downward road in many a life.

It may seem a little thing to drop prayer out of your lives, but in many a case it has meant dropping God out of life.

Write down for your meeting all the little things you can think of that hinder.

See who can write the largest number of such things. Then keep the list and avoid every one of these "little things that hinder."

(Sep. 2. Luke 21: 1-4. 2 Kings, 5: 1-14. Question 90.)

Promptness, politeness, perseverance—the young person who minds these three p's will soon learn a fourth—prosperity.

A boy's teens are the making time of his manhood. A cowardly, deceitful, ill-tempered or dishonest boyhood cannot make a noble manhood,

HOLIDAY EXPERIENCES.

I cannot write an article on this Topic because I do not know what your holiday experiences are or were.

The way to conduct this meeting is for each one of you to write down your own holiday experiences and read them to the meeting.

Then after you have read them there are some questions that each one might answer.

- 1. How has my holiday helped me?
- 2. What have I done in my holidays to help others?
- 3. What can I do to help those who do not get a holiday?

The devotional part of the meeting can be to thank God for giving me a holiday, and for health to enjoy it.

To ask Him to help me use the health it has given me for doing more good in my life.

To ask Him to help me remember the many who cannot get a holiday and to help them.

(Sep. 9. Ps. 19. Mark 6: 30-31, Ques. 91.)

CANADA, WAKAW, SASK. The Hospital Built by the Children.

By Mrs. H. M. KIPP.

Wakaw is said to be an Indian word, meaning "Crooked Lake," or "Bent Water."

The part of the Wakaw we are most interested in is where our Home Mission Hospital is built.

It stands on a piece of land about an eighth of a mile wide which projects into Wakaw Lake nearly a quarter of a mile. So it is almost surrounded by water.

It is very beautiful, and our workers enjoy bathing, boating and fishing in the summer time, and skating in winter.

It is a good thing there is something for them to enjoy for the place is in a distant and lonely part of our great West, away out on the prairie, far from any other English settlers.

The people who settled around Wakaw some fifteen years ago came to this country from Central Europe where the awful war is now going on. We call them foreigners, or non-English speaking people.

Because this land was strange and they wished to be near each other they settled in large numbers quite close together and formed what is now known as "foreign colonies."

They suffered from the severe cold, as their little mud homes were not very warm or comfortable.

Mud is not a very clean or pretty material to build a home with, but it is made to look both clean and pretty with whitewash and some bright color around the doors and windows. The roof is of straw.

These mud homes are very cheerless and unhomelike inside. The reason they could not build homes of any other material was because they were too poor to buy wood or

Living in these little mud huts was not very healthy and a great many were taken sick. As there was usually not more than one room in them the people were unable to give the sick ones the proper care or treatment required and many little children died from lack of medical attention.

These conditions were made known to the women of our Church through our missionary who was sent out to work among them.

As he had some knowledge of medicine, he was able to relieve the suffering of the sick and help them by advising the right kind of treatment, especially in scarlet fever, measles, diphtheria and typhoid.

He soon found that the sick could not get the proper care in their own miserable homes, and that there would have to be some place provided for them, so he decided to ask for a small hospital.

The next question was, who would he ask to build the hospital? Some wise fairy suggested that he appeal to some Sunday school children.

So one Sunday afternoon, a long time ago, the children of West Church, Toronto, heard about the need for this little hospital, and decided then and there to raise enough money to help put up a building of some kind, and you know when the children become interested in any good cause and make up their minds to get the money needed they generally succeed, for we are hearing every day about the wonderful things children are doing to help the Red Cross work, as well as the sacrifices they are making, showing that although many of them have little bodies, they have great big hearts. And that is what our Master, Jesus Christ, loves to see, the loving. generous and tender heart reflected in the deeds of His children.

Well, these children of West Church talked about their plans, and finally decided to have cards with a hundred little spaces shaped like bricks printed on them. In each space was marked the amount received by each little builder, whether a cent, nickle, dime, quarter, or dollar, it all went down on the card and at the end of one year they had raised seven hundred dollars.

But as this was not enough they continued their canvassing for another year and raised seven hundred dollars more, which covered all the cost of the building including the furnace.

As there was no train running into Wakaw in those days everything had to be hauled over the trail by waggon for thirty-five miles, and it took quite a long time to get everything on the ground ready for the workmen.

It was hard to get workmen in that out of the way place, so the heavy end of the work fell on our missionary who could use well carpenter's tools.

In due time the hospital was opened, and among the first patients was a little foreign girl named Mary Lesco, who after moving to Battleford, which was one hundred and thirty miles away, sent back to our missionary one dollar and twenty cents to buy a Bible in her own language.

She had seen the Bibles at the hospital, and as she was earning money at housework had saved enough to pay for one.

Dr. George Arthurs is the name of the pioneer missionary who did so much in open ing up the work at Wakaw. He afterwards went to college and finished his medical course.

In the years that have come and gone many changes have taken place, and as the work grew, the small hospital had to be replaced by a larger one.

But the first little hospital is still doing its "bit" by providing a home for the nurses who look after the sick people in the new hospital. The medical missionary in charge of the work there now is Rev. R. G. Scott, B.A., M.D., and as he is both a minister and a doctor he has many wonderful opportunities of healing the suffering bodies of his patients, and telling them of the healing power of Jesus for their sin-sick souls.

Some day, perhaps, we will tell you about the foreign children which this missionary has adopted as his own and the educational advantages he intends to give them.

And now, in closing, let us return to the dear little children who gave this work its first start. They had the privilege of naming the hospital and called it The Anna Turnbull Hospital, in memory of their pastor's wife who had, just at that time, been called to her heavenly home.

Dr. Scott travels sometimes a hundred miles to visit a patient. He is doing a great work, and asks for the prayers of the boys and girls of our Sunday schools.

(Sep. 16. Acts 9: 32-43. Question 92.)

WORKING FOR RALLY SUNDAY.

See the lesson on this same subject in Young People's Societies for this same date and study it there for your lesson.

Sep. 23. Matt. 22: 1-14. Question 93.)

THE LORD'S SUPPER.

Read the story of the institution of the Lord's Supper as given in Matthew 26: 17-30;—Mark 14: 12-26;—Luke 22: 7-20.

Read also the story of it as told by Paul in his letter to the Church at Corinth. 1 Cor. 11:23-27.

From all these we learn that Christ instituted it to keep in memory His death.

Christ's death was the one thing that took place when He was on earth that He wished to be remembered above all others. Other things, His kind words, His wonderful works, are recorded in writing. We read of them. This one thing is specially kept in memory, not only by being written down but also by this simple service of the Lord's Supper.

Christ instituted that Supper to keep in memory His death because that death was of special importance to Himself. It was the finishing, the completion of His great work of making atonement for sin, and of the world's redemption. Only then could He say: "I have finished the work Thou gavest Me to do."

Christ instituted that Supper to keep in memory His death because that death is of special importance to us; because He would have us make no mistake as to how we may be saved; simply because He has made atonement for sin, and in His love has paid the debt we may be forgiven fully and freely.

The Lord's Supper tells as that He paid all the penalty due to our sins.—

"Jesus paid it all; all to Him I owe"

and our part is to accept freely what He has purchased and freely offers.

By partaking of the Lord's Supper we declare that we put our t ust in His death for our eternal life.

By partaking of the Lord's Supper we declare that we have given ourselves to Him, to be His, and our purpose to live, not for ourselves but for Him.

By observing the Lord's Supper we show to other show they, too, may be saved, not by partaking of that Supper itself, but by trusting in the death that is there showed forth.

The Lord's Supper tells that since He loved us so much as to give His life for us, and since He is "the same yesterday, today and forever," He loves us still, and if we trust and follow Him He will keep us safely. How safe are all those who put their trust in Him!

As we look upon the Lord's Supper and partake of it, and see how He loved us, how careful it should lead us to be that we do not displease or grieve Him.

The Lord's Supper is for young people as well as for old. Any one who loves Jesus and would like to please Him, and lives to try to please Him, is welcome at His supper.

(Sep. 30. 1 Cor. 11: 23-27. Question 96.)

Life and Work

THE COUNTRY PASTOR.

BY ONE OF THEM.

Being a country pastor, I am interested in what is written about the country church.

In my judgment, the trouble with a great deal of it is that it is written from the viewpoint of a roll-top desk in a city block, and by people who evidently have had little or no experience in country work.

For example: One writer urges that the remedy for the country church is for the minister to turn his pulpit into a kind of Farm Demonstration Bureau, and his W. M. S. into a Canning Club. I would like to see the writer try this phase on one of our old country churches.

Another writer urges very earnestly that the country parson quit preaching to farmers about hell and heaven, salvation from sin, and the like, and talk to them about things with which they are familiar every day-otherwise the country church will decline and die. The answer to this is, that it is not true.

Why cannot some people remember that country people are "just folks," with souls to save like anybody else; and that the "Gospel of Christ is the power of God unto salvation to everyone that believeth," whether in the country or in the city?

The trouble is in getting efficient men to go to the country and proclaim this all-powerful Gospel. This, in my judgment, is the real problem—if there be any.

But what kind of a man do we need for the country church?

He should be a man who can preach.

Dr. Alexander was not far wrong when he said to his students, "Young men, when you go to the city, take your best coat, but when you go to the country, take your best sermon."

Country people are not so particular about the style of the preacher's clothes, but they are very particular about the character of his sermon.

Furthermore, they can recognize the Gospel when they hear it, and will not be satisfied with a merely pious lecture, or address on literature, politics, sociology, or tuberculosis. They expect to hear the Gospel, and know that they have a right to expect it. The country is the very last place to send a poor preacher.

He should have common sense and patience

Country people, and especially those in our old communities, move slowly. They are not ready to accept without question every new thing, even though it be suggested by a minister of the Gospel.

The preacher must be patient, and if he has the confidence of his people, and can convince them that the change suggested is right, he will find that after awhile they will come to his side and stand by him loyally.

The restless, impatient man, who thinks that he can in a few months change the ways and customs of an old country congregation, is doomed to disappointment.

He should be a leader and organizer.

Just here many of us fail It is much easier for the preacher to go ahead and do things himself than to train some inexperienced person. Yet it is evident to all who are acquainted with the facts, that one of the crying needs of our country churches is leaders and the minister should train them to be such.

The country church, as a rule, needs wise training in the matter of systematic giving. The pastor should be one who can lead in this, as well as in other church work.

The country preacher should live in the country.

He must identify himself with his people. So long as he and his family live in town, it will be impossible for his congregation to consider him as one with them. I am persuaded that some country churches have been killed by this very thing.

After more than ten years' experience as a member of the Home Mission Committee in two Presbyteries, I can testify that it is very hard to secure capable men for our country churches.

Perhaps the greatest difficulty is the inadequate support. It means that the country parson must learn and practice "the gentle art of doing without things." Yes, and it means real hardship if his children are to be educated, and an education is all he has to give or leave them.

But after all, there are compensations too. The country church is largely free from many things that help to break the city minister's heart. The country minister may not handle much money, and he may have to deny himself many things; but if he is faithful, he may be sure of the love and esteem of his people, and when he stands before them to proclaim God's message, he may be sure that they are really going to think about what he says. He may not be made prominent in public places, and his work may appear to be a failure, so far as visible results in that particular church are concerned, but is it not worth while to reach with the Gospel and train those who are to make the existence and growth of the great city churches possible?—The Missionary Survey.

THE HELPER IN THE HOUSE.

"Are you very busy, 'Liza?" The eighteenyear-old daughter of the house stuck her bright head in at the kitchen door.

"Yes'm, pretty busy," said 'Liza soberly. It seemed to her that all the "extras"—and there were a great many in this family—were apt to pile up on ironing day. Her brown face and liquid brown eyes looked very tired, and even the lines of her slender back bowed over the board seemed weary.

"Can't you find time to press a few of these things for me? I would do it, only I'm reading. I want these silk stockings washed and this dress pressed for the party to-night. You'll have to do them before supper.

"Then this waist and skirt are a sight, and I wish you'd sponge and press them before you leave to-night. Some of us are going on an early morning tramp to-morrow and I want to wear them. You won't mind coming in an hour earlier and getting breakfast for us, will you? And do have waffles; you make such good ones!"

"Yes'm," said 'Liza with a tired sigh. Her tone was docile; but the brown eyes followed the slender form of the other girl as she left the room, with an expression of dumb, help-less rebellion.

It was nine o'clock when 'Liza finished her work that night. She lived in a little house in the Davidsons' back yard; and as she started out to her room, almost too weary to walk, she caught a glimpse of "Miss Is'bell," radiant in the fluffy white dress whose ruffles had taken so long to press, just starting out for the party:

A few days later a neighbor brought word to the Davidsons that 'Liza had been seen the night before in a rough part of the city half intoxicated.

Isabel was horrified. "Why, mother, I had no idea she was that kind of girl," she said. "She always seemed so nice and quiet."

"I'll have to inquire into it," replied Mrs. Davidson, greatly worried.

So 'Liza was called in. She listened to the accusation and reproof in smoldering silence.

Then suddenly she burst out in shrill tones quite unlike her usual low, gentle speech: "I don't care. I have as good a right to have good times as her," pointing to Isabel.

"I ain't any older than her, and I never do nothing but work, work, work.

"That's all you-all thinks I'm made for—just to work and go out nights to that lonesome old room by myself. I got to have some pleasure in life."

For the first time Isabel realized that 'Liza was indeed just a girl like herself, with all a normal girl's capacity and desire for enjoyment.

When the maid, sobbing passionately, had left the room, mother and daughter looked

at each other in shocked silence. They were not really unkind, only thoughtless; and just now some new and startling ideas were passing through their minds.

What had they known or cared about the real life of the silent girl who worked in their kitchen? Had they ever felt that it was any responsibility of theirs? Had they ever tried to furnish any brightness in her dull world of hard work or to protect her from the temptations which come to a friendless mulatto girl?

They gave money to send missionaries to Africa, to Christianize and civilize the black folk there. What had they done for this representative of that same race right in their own home? What care had they shown for her moral, spiritual, or social welfare? Their hearts accused them, and their conscience-stricken glances silently confessed their guilt.

Yes, things were better, much better, for 'Liza after that. But what of all the other "Lizas"?—the "'Liza," for instance, who works in your kitchen.—The Missionary Voice.

RELIGIOUS EDUCATION.

James J. Hill, the great railroad builder, the empire-builder, tells why he gave cheerfully to the Christian college. After a princely gift, he says:

"It is a mistake to train young people in all lines of knowledge and give them full equipment of college and university training for undertaking the big tasks of life without making sure also that the fundamental principles of right and wrong as taught in the Bible have become a part of the equipment.

"There is control of force and motives which is essential to the vast affairs of educated conscience, and to fail to equip young men who are to manage the great affairs of the future with this control and direction, even if they have all learning, is a serious mistake of the age, and bears with it a certain menace for the future."—Northern Christian Advocate.

THE CHARM OF THE PULPIT.

The charm of the pulpit is not in eloquence, or in fantastic ritualism, or in learned disquisitions upon the questions of the day, so much as in the sweetness and light which alone exhales and shines forth from the tender passion of the cross.

Cultured Boston, the intellectual hub of the universe, as it fondly believes, turned out en masse lately to weep and rejoice at the simple story of the cross as told by Billy Sunday. Nothing has so stirred that city since the days of Wendell Phillips.

It is the simplicity which is in Christ which the world needs, and it will be satisfied with nothing less.—The Methodist Protestant.

THE DEACON AND NANNIE.

"Yes," said the deacon, "there were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked about if I'd gone to Heaven in those days. I couldn't

talk about anything but money.

"Well, in those years, it was dreadful how I cheated the Lord out of His due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home Mission day was headache day with me allers; Bible Society day I'd gen'rally a tech of neuralgy. Ministerial Relief day I'd begin to be afraid I was going to be deaf, and oughtn't to be out in the wind, or, like as not, my eyes would be troubling me so I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the Apostles took religious papers. The Bible was enough for them, and it ought to

be for other folks.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her Catechism, and by-and-by she got kinder quiet and sober, and all of a sudden she turned to me, an says she, 'Pa, will we have to pay rent in Heaven?'

"'Why, no,' says I, astonished like. 'What made you think of that?'

"Well, I couldn't get out of her for a time what she did mean. But at last I found out that she'd heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in Heaven.

"And as the only real poor folks that Nannie'd ever known were some folks down at the Village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe

I'd have to pay rent in Heaven.

"Well. I was mad to think that Seth Brown dared to talk about me in that way; right

before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't sorry to see him the next day in his

cart. I began at him right off.

"He listened to everything that I sputtered out, and then he said, "Well, Deacon, if you think the bank of Heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt.

"I was angry at first, but I got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and Home Mission Sabbath and the headache, and all the other special days, till it just seemed to me I couldn't stand it any longer.

"And I knelt down there in the blackberry patch, and said, 'O Lord, I've been a mean man if ever there was one, and if ever I do get to Heaven, I deserve to have to pay rent sure enough. Help me to give myself, and whatever I've got, back to Thee."—Ex.

THE "BUT-" SYSTEM.

A young woman employed in the advertising department of a large city store listened to a group of women discuss church affairs and personalities over their afternoon tea.

She learned that the minister was earnest and diligent, but tactless and a bit behind

the times.

She learned that the Sunday-school superintendent was well meaning and did his level best, but that he did not seem to have all the social standing and cultural background that could be desired.

She learned that the infant-department teacher seemed quite successful with the children, but was a trifle flighty and frowzy

for the fastidious.

She learned that the wealthiest man in the congregation was generous, but a bit too boastful of it; that the wealthiest woman played Lady Bountiful, but played it rather to suit herself than always to apportion her gifts to the best advantage.

She learned, finally, that for some reason hard to determine the church was anæmic and in a bad rut.

Her prolonged silence after the departure of the other guests brought a questioning look from her hostess.

The young woman spoke slowly in answer: "Frances, how successful do you think my store would be if we advertised our goods on the 'but' system.

"If we announced that one kind of waist was dainty but not durable? Another as durable but not pretty? This suit as cheap but not particularly well tailored? That one as fetching but of a mode that will not last? Handbags as strong and cheap but of a shape just going out of style? Candy as delicious but indigestible?

"The only 'but' we use in advertising is when we tell our customers that an article may cost more than they had thought of paying, but we guarantee its worth to them.

"Maybe if some of your people studied suggestion as we employ it in the advertising business, you would not have to wonder why in spite of everything your church ha become anæmic."

The "but-" system is a bad habit with most of us, and where the church is concerned it becomes particularly harmful.—Sel.

ERROR CORRECTED ... TOO LATE.

REV. C. W. KING, NEEPAWA, MANITOBA.

Some years ago a pastor, well known to the writer, was deeply concerned for the salvation of three of his Sunday-school boys. They were of the teen-age, live, sturdy lads.

Seconded by the faithful teachers of these boys and the fullest sympathy of their parents, who were members of the church and, with their boys, were almost always found in the school as well as in the church services, the pastor fully expected to win these young lives for the kingdom during a series of special evangelistic meetings about to be held.

To make sure for the first service of the series, the pastor called with a special invitation for the boys. It was cold and damp that day and his throat troubled him, so he took something to fortify him against the raw wind, and then made the call.

He met the mother at the door, was cordially received, but the boys were out.

Explaining his mission and leaving it to the mother to make sure of the boys for the evening, he hurried off for other afternoon duties.

No one from that family attended the meetings. Pastor and teachers were disappointed. Something was wrong.

Next time the pastor met the boys there was a noticeable absence of cordiality on their part. The parents were about as usual and remained faithful to the regular appointments of the church; but a growing coldness gradually crept in, while their boys lost interest.

Within a year the pastor noticed that not only had he lost all influence over these young fellows, but that they were steadily drifting into the streets for their spare evenings, and into the pool rooms, and later into worse resorts.

He could not account for it. They were approachable and polite, but kept out of the way when he came to visit their home.

He had spoken to their parents about his lost hold on their boys, but no satisfactory explanation was offered. The mother, however, expressed her growing anxiety over the late-hour habits the second son was taking on, and the mischievous way of the youngest lad whenever he turned up at the church.

One day he called and found the mother suffering from severe throat trouble. He at once suggested a spray he had used. "Menthol salts, dissolved in either alcohol or glycerin," was the prescription. He had used the alcohol as the more effective. Such a spray went right to the spot with a quick cure, etc.

But the pastor was careful to explain that in all his lifetime he had never tasted alcoholic liquor, even avoiding fermented wine at the Lord's Supper as a danger to the weak brother. In fact, he would not allow intoxicants in his house for any purpose whatever.

At this there was a look of surprise, then of thoughtfulness on the part of the mother. Then she said with some hesitation, "I have a confession to make to you, pastor. For some time I have been misjudging you, and so have others. I fear it is my fault, too.

Do you remember calling on me last fall and inviting the boys to those special services? I caught your breath at the door that afternoon, and suspected at once that you were not above taking something stronger than water on a cold day. No one can deceive me, for I know the liquor breath every time. But you had been using this spray, hadn't you? Wish I had only known; and I do wish now that I had held my tongue at the time."

"Well," she continued, "we talked the matter over at the tea-table that evening, and the unanimous conclusion was that you kept liquor in the house for more than medicinal use. The boys declared that you had betrayed yourself and that you were no better than others who did that sort of thing in the open. It was also remarked that you had not preached a single sermon on temperance in the whole eighteen months since coming to our church.

"I tried to persuade the boys to think differently of you, and asked a number of our church members and neighbors what they thought about it; and, although some thought I had made a mistake, the boys have not changed their minds."

"I do wish you would preach a temperance sermon, pastor. And," she added, "I have resolved from this on never to gossip or be a tale-bearer any more."

That mother kept her word, but it was too late. Within a year her second son had acquired the drink habit and very soon lost the shame of it. Many a time his sorrowing, patient mother would watch until past midnight for her wayward boy's return and sometimes would have to help him undress for bed. Later on, induced by such habits, he contracted consumption and became a wreck, physically and morally.

The youngest brother never drank to excess, but he became a cynic and scoffer. The eldest son took care of his early widowed mother, but became an icicle on the eaves of society.

As for this pastor, it was the first mistake he had ever made in his life—of the kind; and it was the last of the kind.—In Homiletic Monthly.

Mrs. Pierson, the widow of the late Rev. A. T. Pierson, former editor of the *Missionary Review of the World*, died in Brooklyn, New York, a few weeks ago. She was in her eighty-first year and had given seven children to the missionary cause at home or abroad.

THE CHRISTIAN'S WALK.

It seems as though each profession, soldier, sailor, civilian, has its own peculiar gait.

The New Testament clearly sets forth the fact that a peculiar walk should mark the Christian.

"Walk in love." Let love set the direction and also the pace.

The source of this love is given in the same sentence as the command. "Walk in love, as Christ also hath loved us, and hath given Himself for us."

A few moments each day given to the contemplation of Christ's love will not only fill the mind and heart with wonder at it, but will direct and regulate the walk of all who thus dwell upon it.

"Walk as children of light." He who, through His apostles, thus commands us to walk, was Himself the Light of the world, and a moving Light, so that who follows should not walk in darkness, but have the light of

How warm that Light was needs no other proof than the fact that the publicans and sinners drew near to hear Him. How guiding that Light was, the witness of twenty centuries proclaims.

As He was, so are we in this world, and to walk as children of light is to show similar warmth and light for guidance as He displayed.

What this warmth means is clear from our common speech, for we speak of one as "one of our warmest friends." We therefore have to walk as children of warmth, so that chilled hearts may turn to us as naturally as cold folks seek the steady blaze of the fire.

Similarly are we to walk as those whose light is set for guidance. To meet such a command, it is not necessary to be stars of the first magnitude. The lit candle disclosed the lost coin, and a struck match will reveal a diamond.

The source from which our ability is derived is the Lord Himself. We were "sometime darkness, but now are we light in the Lord," and being in Him, we draw from the central fountain the power to walk as children of light.

"See then that ye walk circumspectly," with all sleepiness gone and with eyes wide open, looking around.

The necessity for this injunction is seen when we recollect that it is the little things that cause us to stumble and slip, and often to receive grievous injury.

It is noticeable how men acquire the gait of each other by frequently walking together. The shuffler, when walking by the side of a military man, will unconsciously pull himself together and attempt to acquire his stride. We all try to keep in step with those with whom we walk.

How we walk thus becomes a matter of companionship. Walking with Him we acquire His gait and gradually become masters in the art of walking in love, as children of light, looking carefully how we walk.—Episcopal Recorder.

THE MOST DANGEROUS HERESY.

Putting what we do ahead of what we believe—that is the most dangerous heresy of our day. Service as the condition of salvation—that is the death-dealing heresy of to-day, as it has been through all preceding centuries.

Satan says, and man believes it: "Never mind about creed or belief; what you do, not what you believe, is the only thing God really cares about." Works instead of faith,—and every man who believes this heresy goes down to eternal death.

Man says: "I'll do the best I can, and that is all that is needed to make me acceptable to God."

God says: "You are so hopelessly corrupt by sin that 'the best you can' will never bridge the gulf between your sinfulness and my holiness. Therefore, not the best you can do for me, but the best I can do for you, is your only hope.

You must let me do it all for you; and I have done it all in the sacrifice and death of my Son Jesus Christ in your stead. By his shed blood he has finished the work of redeeming you. Will you accept the gift of salvation from me?" Man's answer determines his eternal life or eternal death.

Man says, as to the work of his redemption, "I'll do it for myself." That is the heresy of death.

God says, "You must let me do it for you." That is the Gospel of Life.

What must we do, that we may work the works of God?" they asked Jesus.

"This is the work of God," was his reply, "that ye believe on him whom he hath sent" (John 6: 28, 29).

It is an interesting fact that most of the popular false religions of to-day break down at exactly this point. Christian Science, Unitarianism, New Thought, Spiritualism, the Higher Criticism, the New Theology, the "liberalizing" and "rationalizing" and "modernizing" of "old-fashioned" Christianity—all of these point to what man can do for himself, and deny or tend to deny man's desperate need of what God has done for him through the shed blood of Christ as man's Substitute and Saviour.

They are bloodless beliefs, and therefore hopeless unbeliefs. The "most dangerous heresy of our day" is the root-posion of them all.

For the most dangerous heresy of our day is man's making God a liar when God says, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:5).—Sunday School Times.

The Children's Record

THE DEFEAT OF HECTOR.

When I was a small boy my father owned a yoke of oxen. Bright was a tall, red ox, with curly hair on his forehead, and graceful, slender, sharp-pointed horns. Star was shorter than Bright, but very heavy.

Whenever one of us boys found the cattle out in the woods we would ride Star home, but Bright would never let anyone mount his back

Star girt eight feet four inches, while Bright was eight feet six. The team weighed 4,456 pounds. They were the champion pullers in our section.

In spite of his dignity Bright was always friendly in a quiet way, and was really more obedient than Star. He was always ready for any order, and his obedience was instant.

Half a mile west of us lived a neighbour who owned a vicious bull named Hector.

When I was only seven years old I was in the lane that led from our barn to the highway, when I heard Hector coming. Our cows and young cattle were coming home, with the oxen lumbering along in the rear.

The leading cows were just turning in at the gate when Hector came up over a little rise and saw us.

I tried to run, but my feet seemed to weigh a hundred pounds. When the bull was within fifty yards I tried to climb the fence, and he gave a horrible bellow and made for me.

That took all the strength out of my legs and arms, and I slipped from the rails to shrink back in a corner and wait in horror. Star had wheeled to face the bull, but he was too slow. He was twice as far from me as the bull was.

I could feel my knees bending under me. I could hardly draw my breath. Suddenly there was the sound of rushing feet, a huge, red body passed directly in front of me, and Bright met Hector with a crash. Strength came back to me in a flash, and I went over those rails like a squirrel. Then, from the other side, I watched the fight.

The thunder of their feet, the snorts of rage, the deep, heavy sound of their breathing, added to the excitement of the moment.

Star stood with his head lifted high while he watched the battle.

At last Bright gave one sharp bellow, the first sound he had made, and his attack became furious. He threw his slim, white horns from side to side so quickly that the bull had to back up to save his neck.

He never had a chance to regain his footing, for Bright drove against him with all his tremendous force. There was a quick struggle. Hector slipped, and the next instant he whirled to the right.

Bright ploughed a red furrow in his flank,

pushed one horn into his thigh, and then stood, with his head as high as he could lift it, watching the rapid retreat of the foe.

I crawled over the fence, walked out to where the red ox stood, and put my hand on his neck. He turned his head, rubbed his nose against me, and licked my hand with a tongue like a rasp.—Belfast Witness.

A BOY'S CURIOSITY.

How the Telescope was Invented.

The discovery of that wonderful instrument, the telescope, may be traced to the curiosity of a small boy.

This small boy was the son of Hans Lippershey, an optician who lived in Holland about five hundred years ago, and made spectacles.

He and his sisters loved to play about their father's work-bench, and often they amused themselves by looking at the sea through the little glasses which their father used in his work.

One day, the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near. This surprised him for the clock was so far away that he could scarcely see the hands with his naked eyes.

He stared at the clock, and than at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until he again held both up together, when, lo! as if by magic, the clock was close to him.

"Oh, I know, I know!" he cried aloud, "It's the two together."

Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn, and found that the boy had spoken the truth when he said he could bring the great church clock quite near.

So the father learned that putting a concave and a convex glass together in just the right position would make distant objects seem near. He fixed two glasses in a long tube and soon had a sale for these new toys.

Without this knowledge we should never have had the telescope, and without the telescope we should not have been able to do sailing so well as we can, and scientific men would have known little of the sun, moon or stars.

So, if you ever have a chance to look through a telescope and see the wonders it reveals, just think of the little boy who once lived in far-off Holland, and remember that a boy or girl who tries to find out the real reason for things may give the world a great new treasure.—Messenger For The Children.

The Children's Record Vol. XLIL, No. 8

FARMER SMITH AND OUEEN VICTORIA.

Mr. Smith, of Dickleborough, in Norfolk, England, was a farmer, and a simple-minded Christian.

He was a genius, too, and invented a plough which was a great improvement on the clumsy

one then in common use.

His invention came under the notice of Prince Albert, Queen Victoria's husband, who sent for him to explain the new plough.

The old farmer accordingly journeyed to Windsor—no light undertaking when the only public conveyances were the post-chaise, the stage-coach and the carrier's cart

He reached Windsor in the twilight of a summer's evening, and reported himself at the castle. A gentleman of the household—a colonel-brought him up to his own rooms, and the two spent a very pleasant evening.

"Arter I'd had suffen to ate," Mr. Smith used to say, "we had a rale pleasant talk." "Tworn't long, however, afore I got sleepy; I was fair beat out with the jounce (jolting) of them stagecutches, and I wanted to go to

"The cunnel he say, 'I'll ring for your candle, Mr. Smith, and the man he'll show

you to your room.'
"'Thank'ee, cunnel,' I made reply; 'but there's one thing I allays do afore goin' to bed—I have family prayer. My missus is havin' it at Dickleborough, and it won't do for her man not to have because he happens

for her man not to have because he happens to be away from home. Will you let's have yer Bible?"

"The cunnel he say, 'Oh, certainly, Mr. Smith!' and he put it on the table, and I say to him, 'Well, now, will you rade and I pray, or shall I rade and you pray?' He say, 'I think I'd better do the rading, Mr. Smith."

"So he read a Psalm, he did—a beautiful Psalm—but one of the shortest in the book and arter he'd done we knelt down, and I prayed, and I asked the Lord to bless him and the Queen and the dear babes. Then he showed me to my bedroom his own self and a rare good grip he gave my hand when he bid me good-night.

"Well, in the mornin I was took to see the Prince. He shook hands with me quite friendly, and we got a-talkin' about my plough, and I showed him how it worked.

"Arter we'd bin a-talkin' for a bit, the door opened and a big man with his head powdered and a uniform on, he say 'Her Majesty' in a loud voice, and in come the Queen.

"When I saw her come in I was right stammed (astounded). I thowt she'd have a goold sceptre in her hand, and her gowned all a-trailin' ahind, same as we see in the picters. But she was just a plain, simple woman, with a kind look on her face.

"She spoke to me so quiet and friendly like, that I was no more afraid of her than I am of my neighbour's wives—not half as much as I am o' some o' 'em.

"She axed me a lot o' questions about the farmers in our parts, and the poor folk, what wages they got, were their cottage, comfortable, did they go to church regulars and all manner o' what, and I told her the best I could.

"The Queen, she says to me, 'Mr. Smith, however did you come to think o' this clever

invention o' yourn?'

"Well, your Majesty, mum, says I, 'I had that in my head for a sight o' days afore that come straight. I thowt, an' I thowt, an' I better thowt, but that wouldn't come clear

" 'So at last I made it a matter o' prayer, an' one mornin' that come into my mind like a flash—just what you see in that model.

" 'Why, Mr. Smith,' she say, 'do you pray

about your ploughs?

"'Why there now, your Majesty, mum,' says I, why shouldn't I? My Father in heaven he knowed I was in trouble about that, and why shouldn't I go an' tell him?

"'I mind o' my boy Tom. I bowt him a whip, and rarely pleased he was with that. "Well, he come to me one day cryin' as if

his little heart was bruk. He'd bruk that

whip. "Well, now, your Majesty, mum, that whip worn't nothin' to me—that only cost eighteenpence when 'twas new—but it was suffen to me to see the tears a-runnin' down

my boy's cheeks.
"'So I took him up on my knee, and I wiped his eyes with my handkercher, and I kissed him, I did, and I comforted him. "Wu, don't you cry, Tom, boy," says I. "I'll men' that whip, so that'll crack as loud as iver, and I'll buy you a new one next market day."

"' 'Well, now, your Majesty, mum, don't you think our Father in heaven he care as much for me as I care for my boy Tom? My plough worn't o' much consekence to him, but I know right well my trouble was.'
"Well, now—would you believe it?—when

I'd said that, the Prince he turned away, and he blowed his nose with his pocket handkercher, and the Queen she had tears in her eyes, and I see one on 'em a-rollin' down her cheek.

''You're a good man, Mr. Smith,' she say, 'and I'm thankful I have subjects such as you.' Them was her words! I'm proud as you.' on 'em.

"I say to her, 'Your Majesty, mum,' I say, 'I hain't got nothing good about me but what comes from God,' and she say, 'No more have any of us, Mr. Smith.

"The Prince he jined in, and we had a rare good talk; 'twas for all the world just like a band meetin'.

"Folks may say what they like, but it ain't no use o' them sayin' it to John Smith, o' Dickleborough. He know, and he say to all the world, Queen Victoria is a right good godly woman, and Prince Albert he's another—leastways—well, you know what I mane."

Not long afterwards he received a most beautiful family Bible, with a note explaining that it was a present from the Queen and Prince Albert.—In Medical Missions,

THE PERSIAN CAPTIVE MAID.

"The Kurds! The Kurds!" The ery rang from the housetops through the village streets and carried terror to every heart.

The village was on the plain of Urumia, Persia, and the Kurds, wild robbers from the mountains, were swarming down, bringing death and destruction to all the Christian villages.

They were seen now on the crest of a hill and the villagers knew they would soon be upon them. Leaving everything, they fledfor their lives, and in the confusion families were separated and children lost.

Such was the fate of Sherin, the native pastor's little daughter, twelve years old. Where is Sherin? They cannot find her, though they call frantically. Perhaps she heard the alarm and was hurried off with a neighbour's family.

With this hope her father and mother gather the little ones in their arms and, half walking, half running, hasten to join the crowd hurrying to the city.

After weary hours they reach the gate and the first question to all they meet is: "Where is Sherin?"

No one knows! Her mother wrings her hands and falls sobbing to the ground.

But what of Sherin? A Kurd had found her hiding under the hay, and dragging her out, shook her roughly. "Here, no crying! I'll take you to our sheikh's wife. She wants just such a pretty bride for her son and will give me a big peshkesh" (present).

She was lifted up on his horse behind him, a strong leather belt strapping her to him, and off they set at a gallop.

The little girl was numb with terror and grew faint with hunger, but dared not utter a word. They rode all day and stopped at night in a mountain village, where her captor handed her to one of the women, saying, "Keep her safe."

The next day at sunset, after travelling all day as on the day before, they reached the sheikh's village. The sheikh's wife was a big, handsome woman, who ruled the clan in her lord's absence. Her only son was away with his father on this foray. On seeing Sherin with her beautiful long hair, fair skin, red cheeks, and dainty hands and feet, she exclaimed:

"You shall be my bride. I'll stain your nails with henna and paint your eyebrows and lashes, and you'll be a beauty."

These words, in Kurdish, Sherin could not understand, but as the woman looked at her not unkindly, she fell at her feet and kissed her hand, imploring: "Oh, Khanum, have mercy on me and send me home to my mother!"

Her words were translated, but met with only a laugh from all the bystanders.

So Sherin's captivity began. She was guarded carefully and at night slept by her mistress.

The days and weeks passed and Sherin's heart grew heavy with home-sickness. One day a Kurd rode up from the city and to Sherin's surprise said: "I have something for you. Your mother sent you this book."

It was a little Testament, just what she had learned to read at school. The poor child was overjoyed. She kissed it again and again. It seemed a message not only from her mother, but from her Saviour.

She pored over the precious words whenever she had a chance, and the women would gather curiously about her, for none of them could read.

As she got their language, she could translate some verses to them, and they would exclaim: "Bah! Bah!" which, in their language, meant admiration and not scorn,

Not only did Sherin read to them words they had never heard, but she was herself a revelation. Her good humour, her gentleness, sweetness and patience made her a favourite. The women would say: "Why is she so different? Our children are wild and rude. They curse and fight just like we do and answer us back with impudence. She's a lamb."

She amused the children telling Bible stories, and as she described the village school and sang to them, the children said: "Why don't we have schools and study lessons and learn to be gentle and good like you?"

Her mistress would sometimes try to make her repeat the Moslem prayers, and would threaten her, saying: "You must turn, you must turn Moslem, for my son will marry no dog of a Christian, and it will be great merit for me to make you a true believer."

To her surprise, the gentle child looked at her with flashing, fearless eyes and said: "You can kill me, but I shall never deny my faith. I am a Christian now and forever."

The Kurds had held the city of Urūmia four months, when suddenly news reached the mountains that the Persians had returned with a large army and defeated them. The sheikh and his followers fled, with what spoil they could carry, back to their villages.

Now Sherin trembled, for she feared the time had come for her to be married to the sheikh's son. The day was soon set and preparations for the feast began, when a messenger from the Persian band arrived with various demands, and one was that Sherin, the pastor's daughter, should be returned. The Kurds feared the Persians and dared not refuse.

Again she made the journey over the mountain road, and reaching the city was clasped in her mother's arms. What a shout of thanksgiving arose. "She was lost and is found. God is good."—In "Medical Missions."

WHAT THEY SACRIFICED.

Okiku an was a little Japanese maiden from a village in one of the mountainous provinces of Japan. Her home was several miles from the great city of Kyoto, one of the old capitals of Japan, but she never tired of listening to the stories of the long pilgrimages her ancestors had made on foot to worship at the famous temples those past days.

Above all she was interested in hearing her old grandmother tell of the time, many years before, when she and all the women of that province had cut off their hair and sent it to one of the large temples in Kyoto as an offering to the god of that temple.

It had been in this way. The great Buddhist temple known as "Higashi Hongwanji" had burned down and at once the loyal Buddhists decided that the temple should be rebuilt on a larger and grander scale than formerly

But in those days, they did not have in that country the big chains or the great ropes, thick and strong, with which to pull into place the heavy timbers necessary in building the temple."

The women heard of it and offered their hair to make ropes.

The offering was accepted and every woman of that province sacrificed her beauty to the great Buddha.

This great mass of hair was woven into ropes and sent to Kyoto. The building of the temple went forward, and today the immense, beautiful columns of that temple stand as a memorial to the devotion of those loyal women.

Last year O iku San, having grown older, went on a pilgrimage with others from her village to worship at the Higashi Hongwanji temple.

And there, much to her delight, she saw those large black ropes of human hair telling of what the women of her province had done for the great Buddha.

Mixed with the black were strands of gray, telling of how the old grandmothers, too, had laid their hair on Buddha's altar.

Okiku San, in loyal devotion, reverently kneeled before those coils of rope and prayed that she, too, might be given strength to be as loyal to Buddha as those of her province who had made such a wonderful offering.

When we at home realize that these ropes have a total weight of about 9,000 pounds, we might well begin to search our hearts to find out whether we are really in earnest in our Master's service, or whether we are only playing.

If those poor women of Japan, with nothing for which they can really thank their god, could make such a sacrifice, what should their Christian sisters do for Him who came bringing salvation, not only from sin but from the burdens and slavery that inevitably come to women where Christ is known.

Into these sacrificial ropes of human hair

is woven a call to Christians everywhere to throw out the life line to those who sit in darkness?

They measured their fidelity by sacrificing their crowning glory for the god they worship. What is the measure of our fidelity to our God?—Sel.

GLADYS' BIBLE.

"There's only one thing more," said Mrs. Allen, as she consulted her shopping list. "Dorothy wants a Bible for a birthday present. An inexpensive Bible will do just as well, of course, until she is older."

"May I tell you a story?" asked Mrs. Foster. "When my daughter Gladys was ten years old her grandmother gave her a Bible for a Christmas present.

"The gift was so attractively bound that I thought of asking Gladys to lay it aside for a year or two, and carry a cheaper Bible to Sunday-school; but somehow I neglected to do so.

"One Sunday afternoon several months later Gladys came to me in great distress. O mother, she cried, 'I've lost my precious, precious Bible!" I put the baby in his cot and joined in the search. When at last we found the lost treasure my daughter gathered it to her breast.

"Now I can mark another love verse," she said rapturously as she opened a box of crayons. 'Mr. Rollins explained it to us in church, I have thirty already.' And she turned to the fifteenth chapter of John and placed a red dot beside the 'love verse'—the text of the morning's sermon.

" 'What are the blue dots for?' I asked as she turned several leaves.

"'Oh, those are the prayer verses,' was the quick reply, 'and the bright orange dots are the faith verses, and, O mother, there's your favourite verse marked with a yellow star.'

"I took the Bible and read, 'When thou passest through the waters, I will be with thee,' and I well remembered the hour when I repeated those words to Gladys. My mother was seriously ill at the time.

"'And there's Mr. Rollins' favourite verse,' the child went on, 'and my Sunday-school teacher's and Aunt Ellen's, and grand-mother's—and here is mine!' she finished triumphantly as she turned to the beautiful words, 'Suffer little children.'

"As I felt the touch of the soft leather and noticed the quality of the paper, I was grateful to the wise grandmother who chose a Bible that would stand many years of constant usage. No other Bible would ever mean so much to my daughter as the Bible with which she was growing up."—Sel.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives.—Canon Farrar.

A SERMON FOR CHILDREN.

BY A MINISTER IN ENGLAND.

"God is our refuge and strength, a very present help in trouble."—Psalm 46.

A well-known minister tells the following. When he was a young man, one Monday, he and two other friends hired a boat.

When they were well out at sea a sudden squall came on, and soon, in spite of all their efforts, they were driven out of sight of alnd. To make matters worse, the plug came out of the boat and the water rushed in. They managed to stop this partly, but not altogether.

They had almost lost hope when a steamer came in sight in the distance, and as she gradually drew nearer they were able to attract the attention of the man on watch. She hove to, and took them on board, and towed their little boat home behind her.

Our text tells us how we may have safety in every time of trouble we meet with. What a splendid refuge that ship was for these three young men! But think what it means to have Jesus, to have God for a Refuge!

Perhaps some of you boys and girls think you do not stand in much need of a refuge. You have no great troubles to face. Perhaps not

Only I remember when I was at school like you I was always in trouble of one kind or another. Either I did not know my lessons quite accurately, or something else was always happening.

Do you know what I did whenever I was in any trouble at school? I just ran home as fast as I could and told my mother all about it, and somehow, when I had told it to mother a way out of the trouble was found, or at least it was easier to bear it.

What a splendid refuge mother is! What a strong refuge father is! Boys and girls, believe me, if you are ever in trouble of any kind whatsoever, tell father and mother all about it, and they will help you through if any one can.

But you will find as you get older that there are troubles that come to us in life that even father and mother with the best will in the world are powerless to help us through. And it is then we find that no one but God is our sufficient refuge; in Him alone do we find all that we need.

An old gentleman used to visit at a certain house, and one Sunday he said to the little boy of the household, "Can you tell me what the text was yesterday?"

The little fellow thought for a moment, and then replied, "Jesus is precious."

"Precious," said the old man, "And what do you mean by precious?"

That somewhat puzzled the little boy, but after thinking it over for an instant, he put his head down on his mother's knee, and said, "Mother is precious. We couldn't get on without mother."

"Well said, my boy!" replied his old friend, "never forget that."

In the same way as the little boy could not get on without his mother, so none of us can get on without God. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." "God is our refuge and strength, a very present help in trouble." —Messenger For The Children.

A "BOOK OF BOYS,"

BY A SUNDAY SCHOOL TEACHER

"There are two books on which I depend more than upon anything else for help in my work with my Sunday-school class."

"Of course, one of these books is the Bible, and the other is a book of my own making which I call my 'Book of Boys."

"It is a book in which there is nothing but things I have discovered while making a study of the boys in my class. Here it is."

He took a large notebook from his pocket. Five or six pages had been given to each member of the class. At the top of the first page was the boy's full name, his address, and the home and business address of the boy's father.

"You see," he said, "when a boy's father is in business or when he works down town it is possible, in some cases, for me to run in and see him for a moment as I could not see him in his own home.

"Then, I have the telephone number of every telephone in the homes of my boys. I know the school each boy attends. If a boy is not in school I know just where he works. I have as many as forty entries under the names of some of the boys.

"As I discover certain little marked characteristics in the boy I jot them down under his name. Some of them may seem trifling enough, but all are helpful in the general study of the boy.

"I feel safe in saying that I know most of my boys 'through and through.' I believe that I know and understand some of them better than their own parents know and understand them.

"I simply could not get along without my book of boys. I feel that it is just as important to study the boy as it is to study the lesson you are to teach him."—In "The Westminster Teacher."

Boys, what does your teacher read in you? More, what does Jesus read as he looks into your heart?

More dear in the sight of God and His angels than any other is conquest of self, which each man, with the help of heaven, can secure for himself.—Dean Stanley.

World Wide Work

WOUNDED SOLDIERS HELPED.

The good work of the Military Hospitals Commission in caring for wounded soldiers and training them for lives of independence is seen in the following six cases, where the facts are strictly as given.

A mechanic who enlisted in the Princess Patricia's was wounded, returned to Canada, spent three months in a convalescent hospital, and now earns double his former pay, having taken full advantage of the mechanical drawing and arithmetic classes carried on there.

An ex-private in the 13th Battalion, before enlistment, was getting \$12 a week as driver on a city milk round. "I always had a liking on a city milk round. "I always had a liking for drawing," he says, "and felt that if ever I had the chance I would take up a course in mechanical drawing."

This opportunity came to him at one of the Commission's convalescent hospitals. After six weeks' application to the work there, he was able to secure an appointment with a salary beginning at \$75 a month, with good

prospects of advancement.

A locomotive fireman enlisted, was severely wounded, and had to have his left arm amputated. Under the Commission's scheme of re-education, which is offered to all men incapacitated by service for their former work, he received special training in telegraphy and railway routine. As a result, he secured an appointment as station agent and despatcher, at \$110 a month.

Still another patient, formerly a mechanic, passed the Civil Service qualifying examination after instruction in hospital, and has got a Custom House position at \$900 a year, rising to \$1,500.

A man who had been a guide and trapper, and had never handled tools, returned from the front with one eye destroyed by a wound and the sight of the other eye impaired. In spite of all these old and new disabilities, by putting his mind to it he became a first-class carpenter after three months in the hospital workshop.

A Polish labourer came to Canada six years ago, and worked in a coal mine till he enlisted. At the front, he was both gassed and buried. Though he knew nothing about carpentry to begin with, after two months of instruction in hospital he was able to hold his own with any ordinary carpenter.

One of the most cheering facts proved by experience during the war has been thisthat almost all the disabled men, including the very seriously wounded, can be equipped once more with power to earn a good living.

And often, as Lord Shaughnessy said the other day, the occupations and training provided by the Military Hospitals system "reveal astonishing talents which even the man himself did not know he possessed,"

A GREAT STEP FORWARD IN THE PHILIPPINE ISLANDS.

For three centuries the Philippine Islands belonged to Spain and was under the control of friars and priests and the people were in dense ignorance and superstition.

A few years ago the Island passed by purchase to the U.S.A. Religious liberty was established and mission work begun.

The following story of a great Sunday School rally of five thousand recently held is of deepest interest.

Rev. J. L. McLaughlin, Secretary for the Philippines under the World's Sunday School Association, had the special job of "getting them in.'

After a lot of persuasion, he induced the Railway Company to grant a 49 per cent. reduction on the round-trip one-day tickets, and also to run a special train.

Sixteen hundred people came in on three trains arriving at the Central Station at the same time. One thousand friends with bands of music were waiting to welcome them, and there was a royal reception and fine parade through the streets to the theatres and church, where the three simultaneous services were held.

Each of the places was well filled, the theatres packed; but the big event was the afternoon meeting in the Base Ball Park, at which there were some five thousand people in attendance.

After plenty of enlivening music and two short speeches, the whole crowd knelt for a consecration service for power to go out and accomplish the two great things—the making of better schools and bigger schools.

After that there was a torchlight procession that stretched out through the heart of the city for more than a mile, and created a splendid impression.

The success of this Rally is especially significant considering the opposition which the Protestant workers in the Philippines are constantly meeting from the Roman Catholics.

The Press, the Railway Company, and practically all public agencies are dominated by this influence, and fight the Protestants at every point.

The Spanish Inspector sent out to bring in the special train told Mr. McLaughlin just as they were nearing Manila that he went out under protest, feeling that it was an insult to have to bring in such a set of "Protestantes." He had never come into close contact with any Protestants before, but he said it was a revelation to him.

As he put it, "I have never seen such a decent, clean and well-behaved crowd in all my life in the Philippines before. Ordinarily, before our coaches go through four stations, they look like pig-pens, but these, although they have come sixty miles, are still as clean as a parlor, and out of the eight hundred people on board, I have seen but two using cigars or cigarettes. I never saw such a thing before."

The Traffic Manager endorsed the sentiment, and expressed his delightful appreciation of the whole affair. Mr. McLaughlin believes that next time the Sunday School people can get anything they want from the Railway Company.

Who can measure the good of that one rally in thus giving visibility to Protestantism, correcting fake impressions and opening the door to light and truth.

FOUR MEXICAN CONVERSIONS.

Four actual conversions, brought about under different conditions, will show how results are obtained in Mexican mission work.

1. A number of years ago two young Mexican Indians discussed what they might do to break up the hated Protestant services established in their village by a foreign missionary.

Just prior to the next service, the two filled their pockets with stones. They were ignorant as to the import of the strange teachings, so when they arrived at the little chapel, they varied their plans so far as to enter and listen.

No stones were thrown. So much tenderness, so much earnest desire to pour out a message of solace to aching hearts pervaded the place that these impressionable youths abandoned their resolve.

They attended the following meeting, but without stones in their pockets. Something so stirred their hearts that they eagerly went a third time and thereafter they, too, were adherents of the faith.

2. Devoted to mission work among her compatriots is a zealous young Mexican who, when a girl in her native town, was sent to a Protestant school. In the new environment, her soul was soon won for Christ.

Her affiliation with Protestantism brought upon her the wrath of her parents, who, taking her out of school depived, her of her Bible and all other, material connected with her religion.

The remonstrances of her mother and the beatings administered by her father did not suffice to cool the ardor of her faith, and one by one all the members of the family opened their hearts to the Saviour's call.

3. In a certain Mexican gulf town, the children's songs at Sunday school reached the ears of the little ones of Senora C., as they played near the little mission church.

They prevailed upon their mother to let them enter and, after attending several times, their interest was aroused and they longed to join the service, The mother's own curiosity having been awakened by the songs she had heard in passing, she easily convinced herself that she must investigate, because of the "danger the now threatened her children.

Thus were Senora C. and her children brought into the Protestant community and, through them, others also were brought in. They would probably never have been reached except through the music.

4. While serving in the old Mexican army, a certain soldier became extremely dissipated. Upon entering civil life, he obtained a post that enabled him to spend much of his time in drunkenness; in fact, debauchery characterized the personnel of the place, from the employer to the humblest servant.

One day a tract was given to this ex-soldier. Reading it with difficulty, he perused only enough to find it was from the Protestants and threw it away in disgust.

Not long after, another paper was given him, and he was angered to find it a duplicate of the first.

When a third time he was given a copy of the same tract, he reflected that something providential, rather than casual, might be thrusting this paper into his hands.

He read it through and was impelled by consciousness of his own wickedness, to search for more light. Light he found and changed a life of vice into a life of usefulness for the Master.

In the first instance, preaching was the means of effecting a conversion; in the second, mission school work; in the third, sacred music; and in the fourth, the distribution of literature.

One or more of these means will be found to have their part in most cases of soul-winning.—Ex.

MISSIONARY CRISIS.

The missionary movement is confronted with a great crisis. We have lost many lives full of promise; our material resources are gravely depleted; there is a great work of reconstruction to be undertaken at hom.e

If under these conditions we had merely to return to the old life and continull our work on the old lines, we might wee give way to despair.

But the evangelisation of the world is not primarily a question of resources in men or in money, but of spiritual power. There are open to the Church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may truly be described as infinite.

If such an inward renewal, born of a new faith and new obedience, were to take place, it would far more than compensate for the losses that have been sustained, and would set free spiritual energies of world-conquering power.—"B, M, S, Herald,"

RUSSIA AND DRINK.

"Last eight months of Vodka, net loss of £11,000,000.

First four months of Prohibition, saving of

£14,000,000.

First full year of Prohibition, saving of £81,000,000.

First nine months of 1916, saving of

£151,000,000.

In two years Russia recovered her lost revenue, and enriched her people."—Ex.

UNITARIANISM.

The Christian Register, a Unitarian paper wonders why Unitarianism does not grow. The Unitarians number seventy-one thousand. Considering the claims they make one would naturally think they were ten times as

numerous.

It does not appeal to the people because it is a gospel of self-conceit. It denies the divinity of Christ, which sane men know to be true. It denies that man is a sinner, and offers no salvation to those who want and need it. There is nothing in the doctrine to meet the needs of humanity. As there is no life in it, it fails to grow.—Herald of Gospel Liberty.

FACTS ABOUT S. AMERICA.

South America is nearly 5,000 miles long, and 3,000 miles wide in the widest part. It embraces ten republics exclusive of Panama and the Guianas.

It has the largest rivers, the greatest mountain ranges and the densest forests of any continent in the world. The Amazon has 60,000 miles of navigable waterway.

There are 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by Roman Catholics or Protestants.

The population of the continent is about 50,000,000, of whom probably 40,000,000 have not had the Gospel presented to them in a sufficiently intelligent way for them to understand it.

All of the republics have granted religious toleration, but the most bitter opposition to evangelical missionary work still comes from the priests of the Roman Catholic Church. By these the Bible is pronounced an immoral book which will corrupt the minds of those who read it. No continent of the size and population of South America has so few missionaries.

Those who think that missions in South America are an intrusion upon an honored branch of the Christian Church hardly take into consideration the growing intensity of hatred which peoples of Latin America cherish toward the priests of Rome.

Mexicans have ordered them out of the country.

• In Uruguay the revolt against the padres takes a constantly deeper hold.

In Peru the celebration of the 100th anniversary of the end of the Inquisition and the agitation for religious liberty indicate another approaching emancipation.

Chile, two years ago, was stirred to the depths by the coming of a Papal delegate whose programme was to sell various church properties in order to remit the proceeds to Rome. Fifty thousand people paraded the streets of Santiago demanding his expulsion by the government.

Opposition to Romanism is specially strong among Chilian students and workmen.—
"Missionary Review."

THE GOSPEL'S POWER.

REV. W. G. BORCHERS, BRAZIL.

A few weeks ago at Santa Rita I heard a most remarkable story of the gospel's power to save, when Senhor P.—— brought me the joyous news that his entire family had at last found salvation and been happily reunited.

The preceding chapters had been dark beyond measure. Many years before Senhor P—— had become a confirmed drunkard and wife beater.

A few years ago his wife decided she could endure it no longer. She fled from home, but ultimately fell under evil influences and was dragged into a life of shame in the redlight district of Santa Rita.

These awful conditions continued till about a year ago, when the light began to dawn. One of the three sons was induced to attend services at our Santa Rita church and was converted. Straightway, like Andrew, he sought out his brother and brought him to Christ.

After two months of earnest work and prayer they won the father and other brother, and I had the joy of baptizing the two and receiving them into the Church.

The four then united their prayers and efforts to save the lost mother and wife. Members of the Santa Rita Church joined them.

At first their efforts were fruitless, but finally things began to change. The wife became convinced that there had been a radical change in the life of her husband. Her heart was touched by his prayers and pleadings and by the confession that while her sins had been great, his had been greater.

At last convinced that Christ could and would save her, Mrs. P—— took the step of faith and found the joy of forgiveness and acceptance with God. On a recent Sunday morning she made a public confession of faith and was received into our Church.

Is it not worth years of work to witness even one such manifestation of the power of God?—The Missionary Voice,

Che Church Funds, West.

SUMMARY OF RECEIPTS.

	During	Inn 14.	
		Jan. 1 to	
** ***	June	June 30	ı
Home Missions	.\$2,038.49	\$17,401.48	ı
Foreign Missions	. 2,432,63	19,319.41	i
Widows' and Orphans' Fd.	12.00	272.50	
Aged Ministers' Fund	41.80	* 339.08	
Assembly Fund	. 18.52	190.01	l
Pointe-aux-Trembles	. 176.00	1,522.00	
Deaconess Training Home	49.00	125.00	J
S. Schools, Y. P. Societies.	26.00	289.15	l
Montreal College	9.00	105.00	l
Queen's College	17.00	103.00	
Knox College	14.00	200.00	į
Manitoba College	5.00	40.00	ĺ
Saskatchewan College	23.00	249.00	
Robertson College	20.00	1,097.00	
Westminster Hall	73.00	83.00	i
The state of the s	13.00	03.00	
	\$4 935 44	\$41 335 63	

\$4,935.44 \$41,335.63 |

RECEIVED DURING JUNE

At the Presbyterian Offices, Toronto, By Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario		Depot Harbor	8.00	Motherwell ce 10.00	T S McLean	500.00
		Ayton ss & ypg	6.00	Motherwell ce 10.00 Zorra, Burns' 72.00	Bassano ss	4 10
Cottesloe	\$12.00	Est Geo Rutherf'rd.	2,000.00	Zorra, Burns'	Camrose abc	7.60
Thamesford	173.00	Waldemar	40.40	Exeter	Edmonton, Runert se	6.65
Ottawa, Calvin	. 78.00	Vaughan, Kx ss	10.35	Ton Disco	Sturgeon	25.00
Doon	. 10.00	S Nissouri	10.00	Tor, Dale	Vermilion ss	8.00
Robt. Little	. 12.50	Glenallan	60.00	,	Leduc ss	50.00
Mrs. Blackburn	100.00	Mt. Pleasant se	5.00		Calgary, Grace	350.00
Rallyduff	9 00	Dr. TII W Maclead	20.00	Quebec		250.00
Relinton	200 00	Dr. D W Snonce	4.00			. 97.00
Oro. Central	10.00	Port Arthur obe	10.00	Mrs Albert Boulter . \$250.00	Claresholm	. 10.75
Brockville St Ino	200.00	Braceido ec	10.00	Mrs Albert Boulter . \$250.00 Reid's Ch 28.15 Lachute 200.00	Melrose wms	. 50.15
Newcastle	94.00	Ducolandillo det	20.00	Lachute 200.00	MICHOSC WILLS.,	9.00
Rannia	125.00	TZ 1-1-	50.00	Lower Litchfield 6.00	Edinoncon, Winste	300.00
Longford Mom as	9.00	Desta	50.00	Mont, Rosemount ss. 30.00	D CH 080	2.25
Ry I M Nicol	17.95	Contra Da	70.00	l''G'' 50.00	Caccitive Ss	. 25.00
Thedford yng	5.00	Conleton Dl Zion	177.00	Ormstown Villagess 12,00	Dad Dan Tal	. 13.00
Hamadon	25.00	Determination	575.00	Wmt, Calvin Wmstr. 200.00	Tittu Deel Lake	6.30
Wincheston	200.00	Botany	50.00	Gore ss 25.00	Haynes	7.00
Smith's Hill as	200.00	Ham, St Paul S	800.00	Georgetown	Namao ss	2.30
Pulgtone	2.10	Ham, Laidlaw Mem	50.00	Georgetown 13.00 Kennebec Rd, St Geo 8.00	Strathcona, Kx	100.00
Dy H C Stooms	. 25.00	Rainy River ss	8.00	Kennebec Rd, St Geo 8.00 Kennebec Rd, Marlow . 8.00	Strathcona, Kx ss	. 42.00
Warnen	. 16.60	Est Alex Buchan'n	10,137.50	Kennebec Rd, Marlow 8.00 Westm't, St And ss 200.00		
Ton Tone and III-11	. 14.00	W Pushneh, Kx	25.00	Westm't, St And ss 200.00 Mr, Mrs H Young 62.50	D to I G I	
From Lyanger Hall	. 11.21	S Ste Marie, St A	. 601.73	Mr, Mrs H Young 62.50 Riverfield 154.83	British Colum	bia
Franktown	. 40.00	Queensville ss	10.59	Riverfield	Endonber	
Chesley	300.00	Rv W W Conrad	15.50	Westm't, St And 1,000.00 Pte-aux-Trembles 100.92 Athelstan	Enderby	\$28.60
Brockvii, 1st ss	100.00	Stittsville	15.00	Pte-aux-Trembles 100.92 Athelstan 150.00	Enderby ss	8.00
Seaforth	. 59.07	Barrie	25.00	Athelstan	Penticton	. 40.00
Tor, Old St And	600.00	Mooretown ss	5.25	Reid's Church 20.00 New Glasgow 20.00 N Georgetown 244.00	Victoria, St And	300.00
Ham, St And	600,00	Claude	85.00	N Georgetown 244 00	Kitsilano	219.45
Est PrivateW Duncan	209.00	Corbetton ss	7.00	11 0 coigciowii 244,00	Port Hammond ss	5.00
Ringerown	180.00	I nionvillo ce	25.00		Greenwood ss	-5.00
Ridgetown abc	. 17.20	Blytheswood	33.50	Manitoba	Ladysmith ss	. 17.05
waikerville	-200-00	Wawanosh	65.00		Quesnel	. 56.00
Elmvale	108.21	N Easthope	2.00	Cypress River \$95.00	Denman Island	7.00
r, roronto	23 (8)	IN Easthone St and	2.00	Roblin ee 95 00	Quesner ss	1.80
						V
Gait, Central Ss	.21.00	Stittsville	1.001	Fairville 12.49	A P Ledingham	. 26.00
Caredonia.	- 23 UU	IBONNEIG	8 001	Margaret Condon 1000		
Plum Creek	-10.801	Galt Central	400.001	Myrtle 110.00	7.77 11	
Tor, Morningside	. 30.00	Chatham, St And	200 001	Lilvfield 50.00		
MITS A L MUITAV	140.6901	Binevale	25 001	Stony Mt 0 00	Orford Hair Droce &	040.51
Lond, Ham Road	50.00	Eden Mills	35.00	Oak Lake ss	Per Ry F A Robinson	20.00
	20.000		30.000	our Lanc 55, 9,000	1 OF ICV I A RODINSON	100.03

Eramosa	73.00	Marmon ea et co oo
Barton	14.00	Humogrillo so 14 00
Barton ss	14.00	Wng King Mom
Cromarty	147.00	Ry Wm Stott 10.45
Windsor abc	10.00	Springfield sg 20.00
Paisley	36.00	Creeford 6 15
Cargill	89.95	Moore Park 10.00
Port McNicoll vps.	5.00	Wng Augustiness 125 00
Valetta, Fletcher	. 120.00	Roland 248 80
Arnprior	. 165.00	Wng. St. Pa Chinese 20.00
Milliken	51.00	Dauphin, Prim Dent 13 00
Holstein	. 127,00	High Bluff. 21.85
Preston	81.60	Shellmouth 9.00
Teeswater	.150.00	Brandon, Kx 50.00
E Adelaide	3.20	Hartney 42.00
Clifford	. 154.00	
Harriston, Guth	57.00	
Kemptville	. 100.00	Saskatchewan
Tor, St Enoch abc	50.00	District Maria
Sunderland	60.00	Findlay McEwen \$50.00
Cedarville	6.50	Claraida 15.00
Watiord	. 116.00	Kamanals as
Niag Falls, St And	. 250.00	Avonbungt 17.00
Wargaret McKinney	5.00	Amazon 200
Kingston St And b	25.00	Regina Carmichael 925 00
Markham St And	25.00	Ruffalo Lake
London Now St. In-	550.00	Mrs McClelland's ol 5 00
Dorohoston Sto	. 550,00	Kinderslav se 20.00
Avonbonk	1.17.00	Vellow Grace co
Camlachia	77.00	Saskatoon Kyee 7 20
Varna	47.00	J.T. McLaughlin 10.00
St. Helen's	73.00	Mrs.Ino McLaughlin 1 00
Domess	6 57	Abernethy 100 00
Dorchester Sta vng	164.75	Silton 15.70
Inwood	37.00	Watrous ss 21 90
Cumberland	35.00	Moose Jaw. Minto 35.35
Otta, Stewarton	400.00	Conquest
Braeside	20.00	1
White Lake	100.00	4.55
Newmarket	75.00	Alberta
Mattawa	10.90	Dinal Ci I
Mattawa Vittoria	10.90 50.00	Pincher Creek \$28.55
MattawaVittoria Motherwell	10.90 50.00 80.00	Pincher Creek
MattawaVittoriaMotherwellMotherwell	10.90 50.00 80.00 10.00	Pincher Creek. \$28,55 Banff
Mattawa Vittoria Motherwell Motherwell ce Zorra, Burns'	10.90 50.00 80.00 10.00 72.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassanoss 4.10 Comproses 7.00
Mattawa. Vittoria. Motherwell Motherwell ce. Zorra, Burns'. Exeter	10.90 50.00 80.00 10.00 72.00 . 137.95	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton 8.00
Mattawa. Vittoria Motherwell Motherwell ce. Zorra, Burns' Exeter Tor, Dale	. 10.90 . 50.00 . 80.00 . 10.00 . 72.00 . 137.95 . 80.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 5.60 Sturgeon 5.60
Mattawa. Vittoria Motherwell Motherwell ce Zorra, Burns' Exeter Tor, Dale Tor, Bloor	. 10.90 . 50.00 . 80.00 . 10.00 . 72.00 . 137.95 . 80.00 2,500.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 20.00
Mattawa. Vittoria. Motherwell Motherwell ce Zorra, Burns' Exeter Tor, Dale. Tor, Bloor	. 10.90 . 50.00 . 80.00 . 10.00 . 72.00 . 137.95 . 80.00 2,500.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00
Mattawa. Vittoria. Motherwell Motherwell ce. Zorra, Burns' Exeter Tor, Dale. Tor, Bioor	10.90 50.00 80.00 10.00 72.00 137.95 80.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abe 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calzary Grace 25.00
Mattawa. Vittoria. Motherwell ce. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor	10.90 50.00 80.00 10.00 72.00 137.95 80.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abe 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary N Hills 97.00
Mattawa. Vittoria. Motherwell . Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor.	10.90 50.00 80.00 10.00 72.00 137.95 80.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75
Mattawa. Vittoria. Motherwell. Motherwell ee. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor.	10.90 50.00 80.00 10.00 72.00 137.95 80.00 82,500.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, W Hills 97.00 Duhamel ss 10.75 Claresholm 50.15
Mattawa. Vittoria. Motherwell ce. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch.	10.90 50.00 80.00 10.00 72.00 137.95 80.00 2,500.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abe 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9 00
Mattawa. Vittoria. Motherwell Motherwell ce. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfold.	\$250.00 \$250.00 \$250.00 \$250.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300 00
Mattawa. Vittoria. Motherwell e. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield	\$250.00 \$250.00 \$250.00 \$250.00 \$2,500.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hills 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25
Mattawa. Vittoria. Motherwell . Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch Lachute Lower Litchfield Mont, Rosemount ss. "G"	\$250.00 \$250.00 \$250.00 \$250.00 \$250.00 \$250.00 \$30.00 \$50.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Melrose 2.500
Mattawa. Vittoria. Motherwell. Motherwell ce. Zorra, Burns' Exeter Tor, Dale. Tor, Bioor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss.	10.90 50.00 80.00 10.00 72.00 137.95 80.00 2,500.00 28.15 200.00 6.00 50.00 12.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abe. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00
Mattawa. Vittoria. Motherwell. Motherwell ce. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. G' Ormstown Village ss. Wmt, Calyin Wmstr	\$250.00 \$250.00 \$250.00 \$10.00 \$17.00 \$137.95 \$80.00 \$2,500.00 \$250.00 \$250.00 \$12.00 \$200.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hills 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30
Mattawa. Vittoria. Motherwell Motherwell Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Gore ss.		Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose . 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Raynes 7.00
Mattawa. Vittoria. Motherwell. Motherwell ee. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. 'G'' Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown.	\$250.00 \$250.00 \$10.00 \$10.00 \$137.95 \$0.00 \$2,500.00 \$250.00 \$250.00 \$250.00 \$250.00 \$250.00 \$250.00 \$250.00 \$250.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abe. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, W Hills \$97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose . 2.25 Peace River ss 25.00 Red Deer Lake 6.30 Ramao Ss 7.00 Namao Ss 2.30
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield Mont. Rosemount ss. "C" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown Kennebee Rd. St. Goo.	10.90 50.00 80.00 72.00 10.00 137.95 500.00 500.00 28.15 200.00 30.00 50.00 12.00 200.00 25.00 25.00 30.00 200.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00
Mattawa. Wotherwell. Motherwell ce. Zorra, Burns' Exeter Tor, Dale. Tor, Bloor Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Georgetown Kennebec Rd, St Geo	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abe. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Red Deer Lake 6.30 Raynes 7.00 Namao ss 2.30 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 54.200
Mattawa. Motherwell Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Goro ss Georgetown Kennebec Rd, St Geo Kennebec Rd, Marlo Westm't, St And ss.	10.90 50.00 80.00 10.00 72.00 137.95 80.00 2,500.00 600 5000 600 5000 200.00 200.00 200.00 200.00 200.00 200.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, R Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 50.00 Strathcona,
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. G' Ormstown Village ss. Wmt, Calvin Wmstr Gore ss. Georgetown Kennebec Rd, St Geo Kennebec Rd, Marlo Westm't, St And ss. Mr, Mrs H Young.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx ss 42.00
Mattawa. Wotherwell. Motherwell ee. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown. Kennebec Rd, Marlor Westm't, St And ss. Mr, Mrs H Young. Riverfield.		Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abe. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hills \$97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose c 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx ss 42.00 British Columbia
Mattawa. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown Kennebec Rd, Marlowestm't, St And ss. Mr, Mrs H Young. Riverfield.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx ss 42.00 British Columbia Enderby \$28.60
Mattawa. Wittoria. Motherwell. Motherwell ce. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown. Kennebec Rd, Marlow Kennebec Rd, Marlow Westm't, St And ss. Mr, Mrs H Young. Riverfield. Pte-aux-Trembles.	10.9050.0080.0010.0072.00137.9580.00 2,500.00 \$250.0028.15 200.0050.0012.0025.0013.0025.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0013.0025.0025.0025.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abe. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hills 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 100.00 Strathcona, Kx 8.00 British Columbia
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Goro ss Georgetown Kennebec Rd, Marlo Westm't, St And Shryerfield. Westm't, St And In Westm't, St	\$250.00 \$25	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 100.00 Strathcona, Kx 8.00 British Columbia Enderby \$28.60 Enderby \$28.60 Enderby \$8.800 Penticton 40 00 Penticton 40 00
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. G''. Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown. Kennebec Rd, St Geo. Kennebec Rd, Marlo Westm't, St And ss. Mr, Mrs H Young. Riverfield. Westm't, St And. 1 Pte-aux-Trembles Athelstan. Reid's Church.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, W Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose c 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx ss 42.00 British Columbia Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Penticton 40.00 Penticton 40.
Mattawa. Wittoria. Motherwell. Motherwell ce. Zorra, Burns' Exeter Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Georgetown. Kennebec Rd, St Geo Kennebec Rd, Marlo Westm't, St And ss. Mr, Mrs H Young. Riverfield. Westm't, St And . 1 Pte-aux-Trembles Athelstan. Reid's Church New Glasgow.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abe 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 100.00 British Columbia Enderby \$28.60 Enderby s 8.00 Penticton 40.00 Victoria, St And 300.00
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont. Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown Kennebec Rd, Marlow Westm't. St And ss. Mr, Mrs H Young. Riverfield. Westm't. St And. Pte-aux-Trembles Athelstan Reid's Church. New Glasgow. New Glasgow. New Glasgow.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx ss 42.00 British Columbia Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$40.00 Penticton 40.00 Victoria, St And 300.00 Kitsilano 219.45 Port Hammond ss 5 00
Mattawa. Wittoria. Motherwell. Motherwell ce. Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown. Kennebec Rd, St. Geo. Kennebec Rd, St. Geo. Westm't, St And ss. Mr, Mrs H Young. Riverfield. Westm't, St And 1 Pte-aux-Trembles. Athelstan Reid's Church. New Glasgow. N Georgetown.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abe. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 22.55 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 100.00 Strathcona, Kx 8.00 British Columbia Enderby \$28.60 Enderby \$28.60 Enderby ss 8.00 Penticton 40.00 Victoria, St And 300.00 Kitsilano 219.45 Port Hammond ss 5.00 Greenwood ss 5.00
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown Kennebec Rd, Marlowestm't, St And ss. Mr, Mrs H Young Riverfield. Westm't, St And 1 Pte-aux-Trembles Athelstan Reid's Church New Glasgow N Georgetown	\$250.00 \$25	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 100.00 Strathcona, Kx 8.00 Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$3.00 Citoria, St And 300.00 Victoria, St And 300.00 Citoria, St And
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss G''. Ormstown Village ss Wmt, Calvin Wmstr. Gore ss. Georgetown Kennebec Rd, St Geo Kennebec Rd, Marlo Westm't, St And ss Mr, Mrs H Young Riverfield Westm't, St And . 1 Pte-aux-Trembles Athelstan Reid's Church New Glasgow N Georgetown N Georgetown	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, W Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx ss 42.00 British Columbia Enderby \$28.60 Enderby s 8.00 Penticton 40.00 Victoria, St And 300.00 Kitsilano 219.45 Port Hammond ss 5.00 Greenwood ss 5.00 Greenwood ss 5.00 Calgary A Hill ss 5.00 Greenwood ss 5.00 Calgary, N Hill ss 97.00 Calgary N Hill ss 97.0
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Goro ss. Georgetown. Kennebec Rd, St Geo Kennebec Rd, Marlo Westm't, St And ss. Mr, Mrs H Young. Riverfield. Westm't, St And 1 Pte-aux-Trembles Athelstan. Reid's Church New Glasgow. N Georgetown. Manitoba	\$250.00 \$25	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 25.50 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx 200.00 Strathcona, Kx 100.00 Strathcona, St And 300.00 Mistilano 219.45 Port Hammond ss 5.00 Greenwood ss 5.00 Greenwood ss 5.00 Calgary, Mistilano 56.00 Calgary, Mistilano 56.00 Calgary, Trobenson 56.00 Calgary, And 56.00 Calgary, Mistilano 56.00 Calgary, Mistilano 56.00 Calgary, Mistilano 7.00
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter. Reid's Ch. Lachute. Lower Litchfield. Mont, Rosemount ss. "G". Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown. Kennebec Rd, Marlow Westm't, St And ss. Mr, Mrs H Young. Riverfield. Nestm't, St And. Pte-aux-Trembles. Athelstan. Reid's Church. New Glasgow. M Georgetown. Westm't, St And. New Glasgow. M Georgetown. M Georgetown. Manitoba Cypress River. Roblin ss.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Strathcona, Kx ss 42.00 British Columbia Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$28.60 Enderby \$5.00 Penticton 40.00 Victoria, St And 300.00 Kitsilano 219.45 Ort Hammond ss 5.00 Greenwood ss 5.00 Greenwood ss 5.00 Calgary, Hill ss 5.00 Greenwood ss 5.00 Calgary, Grace 25.00 Calgary, Hill ss 928.60 Calgary, Hill ss 928.60 Enderby \$28.60 Enderby \$28.60 Enderby \$5.00 Calgary, Hill ss 97.00 Calgary, Calgary, Hill ss 97.00 Calgary,
Mattawa. Wittoria. Motherwell. Motherwell. Motherwell. Motherwell. Exeter. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Georgetown Kennebec Rd, St. Geo Kennebec Rd, Marlo Westm't, St And ss. Mr, Mrs H Young. Riverfield. Westm't, St And 1 Pte-aux-Trembles Athelstan Reid's Church New Glasgow N Georgetown Manitoba Cypress River Rollin ss.	\$250.00 \$250.0	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 22.55 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Chillian Columbia British Columbia British Columbia British Columbia Columbia 100.00 Columbia 100
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr. Georgetown Kennebec Rd, Marlowestm't, St And ss. Mr. Mrs H Young. Riverfield. Westm't, St And. Riverfield. Westm't, St And. New Glasgow N Georgetown Manitoba Cypress River Roblin ss. Sifton Fairville.	\$250.00 \$250.00	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss 4.10 Camrose abc 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Grace 250.00 Calgary, N Hill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose 2.25 Peace River ss 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 100.00 Concept 100.00 Strathcona, Kx 100.00
Mattawa. Wittoria. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. G'' Ormstown Village ss. Wmt, Calvin Wmstr. Gore ss. Georgetown Kennebec Rd, St Geo Kennebec Rd, Marlo Westm't, St And ss. Mr, Mrs H Young. Riverfield. Westm't, St And. Pte-aux-Trembles. Athelstan Reid's Church New Glasgow N Georgetown Manitoba Cypress River Roblin ss. Sifton. Fairville.	\$250.00 \$25	Pincher Creek \$28.55 Banff 11.25 T S McLean 500.00 Bassano ss. 4.10 Camrose abc. 7.60 Edmonton, Rupert ss 6.65 Sturgeon 25.00 Vermilion ss 8.00 Leduc ss 50.00 Calgary, Grace 250.00 Calgary, Whill ss 97.00 Duhamel ss 10.75 Claresholm 50.15 Melrose wms 9.00 Edmonton, Wmstr 300.00 Melrose wms 25.00 Okotoks ss 13.00 Red Deer Lake 6.30 Haynes 7.00 Namao ss 2.30 Strathcona, Kx 842.00 British Columbia Enderby \$28.60 Enderby s 8.00 Penticton 40.00 Victoria, St And 300.00 Kitsilano 219.45 Port Hammond ss 5.00 Careenwood ss 1.80
Mattawa. Motherwell. Motherwell ce Zorra, Burns' Exeter. Tor, Dale. Tor, Bloor. Quebec Mrs Albert Boulter Reid's Ch. Lachute. Lower Litchfield Mont, Rosemount ss. "G" Ormstown Village ss. Wmt, Calvin Wmstr Gore ss Georgetown Kennebec Rd, Marlo Westm't, St And sp. Westm't, St And sp. Westm't, St And lacked and sp. Westm't, St And lacke	\$250.00 \$25	Carman ss

Che Church Funds, East.

SUMMARY OF RECEIPTS.

	During	Jan. 1 to
	June	June 30
Foreign Missions	\$1,363.53	\$8,090.60
Home Missions		2,333.03
Augmentation		1,702.82
College		5,762.16
Aged Ministers' Fund	5.00	29.00
Pteaux-Trembles Scl	2.00	160.00
Home Missions West		5.00
S. Schools & Y. P. Soc	4.00	57.00
Assembly Fund	7.41	19.80
Bursary Fund	601.00	671.00
Library Fund	161.90	198.81
Widows' & Orphans' Fd	2.00	13.00
Social Service, etc	4.00	65.00

RECEIVED DURING JUNE

At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And Divided among the Funds As Directed by the Donors.

Acknowledged \$9.885.80	Lunenburg ss 20.00
"Friend"	Edmund McDonald,
Windsor ss 23.00	Sydney Mines 125.00
St James & Union 10.00	Dundas 42.48
Sunny Brae, St Paul's. 40.00	Eureka, Ferrona ss 42.00
New Annan 50.00	D E Patterson, Grand
Sussex ss 20.00	River, 20.00
Herbert Miller, For-	Lower Stewlacke 50.00
rester's Falls 201.00	Consolidated Rev. 7,457.01
Hercules Smart 16.00	Beq. John McNab . 1,000.00
H McMillan, N River. 70.00	
Bridgewater 33.93	\$19,107.22
_	

A WISE MOTHER.

\$9,221.42 \$19,107.22

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house:—

"The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the high-ways of sin.

"The prints of the little fingers upon the window-panes cannot shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years.

"And if my John finds home a refuge from care and his greatest happiness within its four walls, he can put his boots in the rocking chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I cannot see that it matters to anybody else."—St. Nicholas.

The Presbyterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts; yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each Record in a parcel.
The Records for a congregation are not sent to
different addresses at the same Post Office.
All the Records for a congregation
should go to one address.

As the Record is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation Many congregations place a copy in every famuly This is the instruction of the Assembly to all.

There is no other way in which so much Home Mission work can be done for 30 cents.

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.





Nothing more delicious and invigorating after a hot or tiring day than a cup of Bovril, or a Bovril and Soda.

BRITAIN AND DRINK.

"Since the war began, our people have spent on alcohol over £400,000,000.

"This hideous trade weaves itself into the very fabric of the British Empire."

"We are told Prohibition would not work. It would be as true to say that honesty does not pay."

"We are told there will be strikes if the Drink is stopped. We were told the same about conscription."

"We shall not be such fools as to think we can win the war by picking up the thing which Russia threw down."

"The drink trade in the last fifty years has deprived this country of man-power equivalent to the whole British Army under arms."

"We are told labour would not stand Prohibition. But the vote of 600,000 cooperators in Scotland, when only 80 delegates in 800 voted against it, is an adequate answer to that."—The Christian Irishman.

MADE IN CANADA

GOOD WHITE

AS

AS

SNOW

WABASSO

HAVE YOU USED—WABASSO SHEETINGS
WABASSO SHEETS
WABASSO CIRCULAR PILLOW COTTON
WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

"In trusting a fellow-creature you must always leave room for disappointment; not so in trusting God."

The youth who enters life without Christ as his Saviour, is like a ship that puts out to sea without a pilot.

The bad thing about a rolling stone is not that it gathers no moss, but that it is always going downhill.—A non.

How many of us have even a desire to forget an unkindness? For this desire we should pray.—Spurgeon.

The wisest and strongest man who ever lived was not capable of running his own life without God's help.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

Nothing else has so marvelous an effect upon character and conduct as the sense of God's presence.—A. T. Pearson.

"When he was yet a great way off his father saw him, and had compassion and ran and fell on his neck, and kissed him."

Have a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given you.—Carlyle.

The grain used in liquor-making is not mere'y destroyed as food, but it is turned into a disease and crime-producing poison.

He who would keep his heart pure must plant a sentinel at every avenue by which sin may find access there.—Thomas Guthrie.

When a man begins to amass wealth, it is a question as to whether God is going to gain a fortune or lose a man.—J. Campbell White.

"How much owest thou to my Lord?" The tragedy of money-making is when it becomes an end in itself instead of a means to an end.

The boy who stores God's Word in the treasury of his mind is fitting himself to make wise decisions when he faces the problems of manhood.

I have always felt that the surest way to qualify for the job just ahead is to work a little harder than any one else on the job one is holding down.

Our minds are like certain vehicles—when they have little to carry they make much noise about it, but when heavily loaded they run quietly.—Elihu Burritt.

"It is only a Church that has a passionate belief in its own principles and is thoroughly in earnest about their application that can hope to evangelise the world."

Putting yourself in somebody else's place is a good antidote against the heaviness which comes when you allow yourself to think you have been neglected.—Farm Journal.

Seventy per cent. of all conversions occur under twenty years of age, and ninety-six per cent. under twenty-five years of age, and the critical age is between twelve and sixteen.

"The only way to be loved is to be and to appear lovely; to possess and display kindness, benevolence, tenderness; to be free from selfishness, and to be alive to the welfare of others."

"A pattern once woven in can neither be washed nor faded out of the stuff. If in our youth, we weave nobility, reverence, purity, unselfishness into our lives they will belong to us forever."

"The man who knows what a struggle it is to keep the heart right, the motives pure, and the daily walk upright, will be the last man to judge another, much less to cast a slur upon his religion."

"Life is like a savings bank. Put something in, and you can draw something out. But the boy or girl who puts nothing into life will find it empty after a while, just when a bank account is needed the most."

"Every one loves the mountain spring; every one hates a dirty gutter. We can keep our hearts in youth as pure as the spring, or allow them to become foul like the gutter. Which shall we choose, for choose we must?"

Christianity is, above all other religions ever known, a religion of sacrifice. It is a religion founded on the greatest of all sacrifices, the sacrifice of the incarnation, culminating in the sacrifice on Calvary.—Dean Stanley.

"It is good that we be sometimes contradicted, and that men think ill or inadequately; and this, although we do and intend well. These things help often to the attaining of humility, and defend us from vain glory; for then we are more inclined to seek God for our inward witness."

The increase of justice and truth, of know-ledge and love, the diminution of suffering and disease, of ignorance and crime, the living for others and not for themselves, the doing of the will of God more and more, and not their own will, these are the only real signs in individuals or in nations that the kingdom of God has come among them.—J. H. Jowett.

EBBBE

X

The

Presbyterian Record



X

X

CONTENTS.

IS IT RIGHT? WILL IT PAY?	-		-	257
FOLLOWING UP EVANGELISM	-	-	-	258
POPE AND KAISER			mei -	258
OUR WESTERN INDIAN WORK	-	-	-	260
	-	w `	-	260
FROM STRENGTH TO STRENGTH	-I	**	-	261
THE CHURCH AND RURAL LIFE		-	= [262
THE MINISTER'S PAGE	-	-	-	263
OUR FOREIGN LETTERS				
Newspaper Evangelism	***	·		265
A New Centre	-	m .		265
A Korean Pilgrim's Progress		_	-	266
Canada's W. M. S. in Korea	- 1 1	4	-	267
How West Affects East	-	-	-	258
YOUNG PEOPLE'S SOCIETIES.				
Christ's Yoke	**			269
What is Committed to You		_	-	270
Putting Religion into Politics	146		úm.	271
		-	_ ,	272
JUNIOR Y. P. SOCIETIES.				
What is Committed to You	_	-	-	273
For What am I Thankful -		_		273
	_	_	140	274
	••	_	_	274
LIFE AND WORK.				
	_ (_	_	276
	-	_	_	276
	_	_	_	277
		_	_	278
	_	_	_	279
The Good Church Member -	_	_	_	279
The Need of the Age	_	_	_	280
-			_	280
THE CHILDREN'S RECORD.			_	200
44.0				001
The Missionary Axe		-	-	281
Ontario's Changed Home -	_	-	-	281 282
A Ramble in Swatow, China	_		7	282
Wanted, A Baby	_	-	-	283
Only A Boy	-	_	_	284
	-	_	_	284
			•	
OUR CHURCH CALENDAR -	400	-	-	285

Anything worth doing requires effort.

We cannot hold the Gospel if we withhold it.

Work for the cause, and not for applause.

Those who reject the light may expect to lose it.

Doing wrong to another does greater wrong to ourselves.

If any one speak evil of you, let your life be the answer.

The first step in learning to control others is learning to control oneself.

To fail to give the Gospel to the heathen is a double loss—theirs and ours.

A lie has no legs, and cannot stand; but it has wings, and can fly far and wide.

True humility is not having a poor opinion of ourselves, but having a high opinion of God.

One cannot spend his money and save it: neither can one waste his strength and keep

Every human being whom we approach should be better for us.—William Ellery Channing.

How many brave men have died for liberty! Christ Himself died to give His followers the noblest liberty of all, freedom from sin.

Who dies rich? The man who, whatever he leaves behind him, has all good before him. Who dies poor? He that leaves all behind him, and has nothing good before him.

St. Andrem's College **TORONTO**

A CANADIAN SCHOOL FOR BOYS

REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster

Upper and Lower Schools, Careful oversight, thorough instruction. Large playing fields, ex-cellent situation.

Autumn Term commences Sept. 12th, 1917. Calendar sent on application.

Ottawa Ladies'

Owned and Controlled by the Presbyterian Church

Reopened Sept. 8th In new building erected at a cost of \$140.000
The Building is COMPLETE IN EVERY RESPECT and is ABSOLUTELY FIREPROOF.
All Departments fully equipped. Fer full information write for Calender.

Rev. J. W. H. MILNE, B.A., D.D.

USE FORESIGHT

"The time to prepare for a rainy day is when the weather is fine."

THAT is a truism. Yet many a person who would never for a moment dispute so obvious a piece of common-sense, forgets that the time to prepare for a financial "rainy day" is NOW, and that the way to do so is by means of Life Insurance. To the great majority Insurance offers the only way within their reach of taking care of the future not only the future of dependent ones, but their own as well.

The Great-West Life Policies provide such Insurance on exceedingly attractive terms. Premium rates are low and profit returns to Policyholders are high. Personal rates and full explanations will be gladly given on request. State age.

The Great-West Life Assurance Co.

Department "R"

OFFICE-WINNIPEG HEAD

WATERVLIET MENEELY & CO. THE OLD

MENEELY

Ask Your . McClinton's Soaps Ask Your .

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said:

IT IS NATURE'S SOAP.
McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.





McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL Memorials Specialty

RALLY DAY Sunday, September 30th.

Send for a complete Illustrated List of RALLY DAY Supplies.

Breshuterian Unblications

The Board of Publication of the Presbyterian Church in Canada. TORONTO Church and Gerrard Streets,

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.

NURSES WANTED

Pupil nurses wanted for the Training School

of the Calgary General Hospital.

We give a three years course of instruction to pupil nurses; this includes lectures in medicine, surgery, midwifery, diseases of children, dietetics, etc; also practical and scientific training in the wards and labora-tories in all branches of nursing. Full information will be supplied by apply-

ing to the Superintendent of Nurses, General

Hospital, Calgary, Alberta.

"In a large factory in England where the men had been working a seven days' week of twelve hours a day, it was decided that each man was to have one day's rest in seven. As a result the product of the factory was greatly increased. More work can be done in six days than in seven."

The Presbyterian Record

VOL. XLII.

SEPTEMBER, 1917

No. 9

IS IT RIGHT? WILL IT PAY?

These two questions touch two controlling influences in life. "Is it right?" appeals to conscience. "Will it pay?" appeals to reason. The former appeals to the moral sense, the latter to common sense.

Not that the moral sense is uncommon, nor common sense unmoral, but the point of appeal is different. "Will it pay?" looks within for answer. "Is it right?" looks without. "Will it pay?" consults self. "Is it right!" consults God, or whatever moral authority a man may acknowledge outside of himself.

In one sense the first question covers both. If a thing is not right it will not pay. It never pays to sell character for material gain, to sell one's self for what is not self. But "pay" is here used in the ordinary commercial sense.

Many guide their lives by the first question "Is it right?"; more by the second, "Will it pay?"; and one is unwise morally who does what is not right, and unwise commercially, who does what will not pay.

But when a thing has neither "right" nor "pay" to commend it, when it is not right morally nor pays commercially, its practice by intelligent beings is incomprehensible.

Yet such a practice it is which has led to the present writing, the custom all too common in our Church, of keeping the givings of the people in the financial treasury of the congregation till the end of the year, and compelling those whom the Church appoints to carry on her work for the year, to borrow from the Banks at a high rate of interest, to do the work of the year, until the givings of the people for the year are sent in at the end of the year.

This is very clearly not right. The money is given by the people for the Lord's work during the year, and it is held up or halted on the way.

Further, it does not pay, in the mostordinary commercial sense. When the money is borrowed from the Banks to do the year's work, high interest has to be paid on it, and when the people's money for that year's work is sent in at the end of the year, part of it has to go to pay that interest, and the offering of the Lord's people does less of His work than it should have done.

In this way hundreds of dollars of the Lord's money is needlessly thrown away every year, and the fault is not with the central offices of the Church, but with the individual congregations. It is not wilful wrong but want of thought. The results, however, are the same.

But the two questions—"Is it right?"—"Will it pay?"—have a still wider application. They apply to the keeping back by individuals of the Lord's share. It is not right nor does it pay.

It was not right in Malachi's time, "Ye have robbed me saith God"—"in tithes and offerings." God's claims change not, and the same withholding is equally wrong today.

It did not pay then—"Ye are cursed with a curse." Their land was desolate. It does not pay now. "There is that withholdeth more than is meet and it tendeth to poverty."

The remedy for the evil in Malachi's time was to "Bring all the tithes into the store-house, and prove Me now herewith saith the Lord, and see if I will not pour you out a blessing that there shall not be room to receive it." The remedy today is the same. Withholding God's share is not right, and the whole course of Christian history shows that it does not pay financially.

But beyond that, it does not pay in what is infinitely more important, viz.: in character. Dickens' "poor Mrs. Todger" who "was lean and thin of body but had a well-conditioned soul within" was typical of many; while multitudes of bodies, pampered inside and out, cover shrivelled souls, and the shrivel lasts forever. No, it does not pay to keep back the Lord's share!

FOLLOWING UP "EVANGELISM."

Rev. F. A. Robinson, the Assembly's Secretary of Evangelism, and his helpers. Mr. T. H. Nichol and Miss A. B. Niven, have been welcome visitors in many parts of our Church, and are doing a great and good work, Through many places in Ontario they conducted special services during the past winter and for a good part of this summer they have been in the Maritime Provinces.

The following are a few of a large number of testimonies received by the Board of Social Service and Evangelism from varied sources, telling of the good done.

"I believe with all my heart your coming was of God. Personally I was hungry, for I have proved over and over again one can give out until one is starved. In a multitude of ways you have greatly strengthened my hands."

"You will never know how much good has been done. The church has come together again and the choir and other organizations have received new life and interest."

"The fifth day of May! What a day that has become in my memory. Thank God that this western town was included in your plans. I shall never forget the message as you stood on the street that Saturday night, and then the meetings in the church and your conversations with me. My life you know was a tragedy, but God has forgiven me and I am trying to make up a little for the lost years."

"He tore the fetters of drunkenness from me and pardoned my guilty soul."

"I enter the Canadian Reserve for the Royal Navy to-morrow. I go without fear for the future, for I gave my whole life into Christ's keeping when you held services in —. Let this encourage you in your great work."

Thank God for such a work with such results. But these things are only beginnings. The visit of the Evangelist is to assist in a new departure, to help change the ship's course. What gain if that new course be not continued?

A revival, not followed up by a revived church life and work, means, in some respects, the last state worse than the first.

To the visits and work of our Evangelist may be fittingly applied the words of the "Congregationalist" of Boston, when Billy Sunday finished his special services there some months ago.

"We shall never know how many people up and down New England have through these meetings faced right about, how many nominal Christians have for the first time become zealous and joyous workers in the Master's service, how many shop girls and

factory workers have had shed over their monotonous lives a light and a hope hitherto unknown, how many men of assured standing in the business world and in the professions have come to believe that there is something real and deep going in the religion of Christ.

"And best of all, the end is not yet. Ceaseless influences have been set at work. For starting many of them we are all deeply indebted to Mr. Sunday. For their continued operation he has a right to look to us."

POPE AND KAISER.

No disrespect is intended to the worthy Bishop who wears the triple crown, by naming him in the same sentence with the demoniac at Berlin. But the pope's recent issuance of peace terms to the powers, while suggestive of contrasts in person and character, is a reminder of likeness in their positions and claims.

A contrast, already hinted, is that the one so far as known is a good and kindly man, with benevolent aims, while the other is wholly possessed with the demon of insatiate ambition, Milton's Lucifer incarnate.

Another contrast is that the Kaiser is in some measure the creator of his position and claims, while the pope is the creature of his place and subject to its traditions.

But with these contrasts, there are two very suggestive likenesses. One is that they are the only two men in the world, presuming, by warrant from God, to universal dominion. The Kaiser claims his sceptre by divine right, and that God is with him in fighting to make that sceptre worldwide in its sway. The pope claims to be God's vicegerent on earth, entitled to the allegiance and obedience of all men in all things, both as individuals and nations.

Another likeness is that both positions, with their claims, are survivals of a darker age, when the few were masters and the many slaves; the Kaiser a survival of autocracy in the State, the papacy of autocracy in the Church.

In both Church and State autocracy must yield to growing light and knowledge, and every Christian can add his taper gleam to that light which is gradually flooding the world, and before which all darkness and all autocracy, except autocracy of character, must disappear.

There are two things about the pope's terms of peace which, at least, surprise. One is the assumption, or ədrsumption, of sending

terms to the powers at all. For the head of a great Church to plead for mutual peace can be understood, though even that is scarcely in place when the murderer is at his victim's throat.

But for an ecclesiastic, of any Church or country, to presume to suggest the terms of that peace to the world's statesmen, who have at heart the interests of peace as much as he can have, and who are greatly better qualified to prescribe the terms and conditions of a lasting peace, is scarcely fitted to augment respect for his judgment, however it may proclaim his amiable disposition.

The other thing that causes surprise in those terms is the lack of moral perception, and the ignoring of justice and righteousness. Oppressors and oppressed, ravagers and ravaged, those who wilfully began the war, and without ceasing have followed it up with unspeakable horrors, and those who have suffered and are suffering those horrors, are all placed on the same moral level. Crime has no reminder, and reparation for wrong no place.

It is not even "as you were," for that would at least attempt to restore to the plundered and ravaged peoples the plunder taken and compensate their loss.

This complete absence of the recognition of justice and righteousness, of the righting of wrong so far as possible, is all the more surprising, considering the source from which these terms of peace have come.

In the above few words there has been no mention of the chief demerit of these terms, in that they afford no sufficient security against the recurrence of these awful years. Whatever may be exacted of reparation for the wrongs of the past, the future and its safety will be made doubly sure ere the allied hosts beat swords into plowshares again.

GOOD-BYE TO CONSCIENCE.

"Good-bye,' I said to my Conscience,
'Good-bye for aye and aye.'
And I put her hands off harshly
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.
But a time came when my spirit

Grew weary of its pace,
And I cried, 'Come back, my Conscience,
And I long to see thy face.'

And I long to see thy face; But Conscience cried, 'I cannot, Remorse sits in my place.'"

-Paul Lawrence Dunbar.

DR. DENNEY AND OUR ASSEMBLY.

During the recent meeting of our General Assembly, the sad news came of the death of Principal Denney of the U. F. College, Glasgow. A resolution of appreciation and sympathy was adopted, and forwarded to Glasgow. The following reply from Prof. McFadyen, formerly of Toronto, will be of deep interest to many.

Dear Dr. Campbell:—

The Senatus of our College desire to express to your General Assembly their deep and grateful appreciation of the Assembly's sympathy with them in the irreparable loss which they and the College have sustained by the death of their honoured Principal.

Widely as his loss will be felt and mourned throughout the whole Christian world, it will nowhere be more keenly felt and mourned than in his own College, of which he was for so many years, alike as student, professor and Principal, so brilliant and distinguished an ornament; and the Senatus gratefully welcomes this tribute, with its kindly sympathy from the great sister Church across the seas.

Yours faithfully, JOHN E. McFADYEN, Clerk of Senatus.

"STATE PURCHASE."

The recent General Assembly of the United Free Church of Scotland adopted a memorial containing the following statement regarding State purchase of the Drink Traffic.

"Last of all, and most of all, we cannot but regard this scheme as involving fresh national complicity in the liquor trade, and bringing us into a closer connection and deeper responsibility than we have ever borne. It changes the nation's whole moral attitude to the trade from one of hostility to one of alliance.

"They tell us we are implicated already. We license it; we draw a vast revenue from it. The Prime Minister has just declared that the people are at present in the trade to the extent of fifty-three millions a year.

"But if we are obliged against our wills and against our protests to license it and to share in its proceeds, we are not therefore bound to plunge deeper into it. If we are knee-deep in gore and mud, we are not therefore going in over head and ears.

fore going in over head and ears.

"When the Covenanters refused to pay their cess tax, they were taunted that they need not be so nice, they had paid many such taxes before, and James Renwick made reply that it was a foolish thing to say that because they had submitted unwittingly to one wrong, therefore they must submit to new and more glaring wrong.

"And it is one thing to stand by and see the liquor traffic fined and assessed and led in fetters by the State; it is another thing to condescend to be its partner, to have the national conscience debauched, and the whole

nation thirled to the trade."

OUR WESTERN INDIAN WORK.

It is carried on by our Church along two lines. One of these is by ordinary mission work in the Indian Reserves, preaching to the people, as they can be gathered to hear, and visiting by the missionary in their primitive homes.

The other line of work is gathering the children into Boarding Schools at different centres, and there, separated for a time from their pagan tepee life, they are taught and fitted to be good citizens.

Merely attending a school and living at home, or what serves for a home, leaves them under the influence of their idle, useless, heathen tepee life, but in the Boarding School they have a civilized Christian home, where they are taught to work at farming and useful trades, taught to read and think, and taught the truths of the Bible.

The Indians are the wards of the nation and the government provides for the maintenance of the children in the Schools, and the Churches have the privilege of giving them religious instruction.

In the different Indian Boarding Schools under the care of our Church there are, in all, some 550 pupils, being trained and taught in all that will change them from the useless, idle, animal life of the Indian tepee, to useful citizens, many of them Christian.

The Cecilia Jeffrey School reports for the past year an enrolment of sixty-eight; the Portage Boarding School, eighty-four; File Hills, sixty; Ahousaht, Vancouver Island, thirty-one, etc.

But while thankful for what has been done, two facts call to more earnest effort. One fact is that there are yet twenty thousand pagan Indians in Western Canada, unreached by the Gospel. The other fact is that while the work already opened up on the Reserves has been well maintained, there are Reserves where no mission work is being done, and no new mission has been opened among the Indians by our Church for the last sixteen years.

Even from a national point of view, it is necessary and well worth while to win these people from their half savage life, little above the level of years ago, and make of them good citizens, with cleanly, civilized, Christian homes.

Then there is always the prior obligation to give the Gospel and all that accompanies it, with all its uplift, to every creature.

SPIRITUAL MUNITIONS.

One of the most important offices in the government of a nation at war is the "Ministry of Munitions." A plentiful supply and a wise use of "Munitions of War" has much to do with victory.

In the war of the Kingdom of God with sin and Satan, the Bible has been well termed "Spiritual Munitions," and upon abundant supply and wise use of such munitions depends in large measure human destiny.

The Bible in the home, well used in family teaching and family worship, the Bible stored in the memory of the children; the Bible in the Sunday School; the Bible and plenty of it—in the pulpit;—the Bible as the Word of God—"the only Rule to direct us how we may glorify and enjoy Him"; these things make, as a rule, a pure and good community.

The Saviour Himself, in His temptations, in repelling suggestions of evil, used only these munitions—"It is written"—"It is written"—"It is written." And many a youth and maiden away from home, tempted to go wrong, has been kept right by the thought of a timely Scripture stored in memory in childhood.

One of the safeguards which parents can give their children, as they send them out in life, is to have their minds and hearts thus stored. They may not be able to send their children out with a full suit-case or purse, but they can do what is infinitely better for them: they can send them out with minds stored with Scripture, and, as a rule, the children whose parents have been thus faithful will win out in the conflict with evil.

Parents who send their children out with out this defence, which can be so easily given in childhood, do them a cruel wrong.

Upon these same "Spiritual Munitions" depends failure or success on a larger scale, in pulpit and church.

The minister may not have great gifts of intellect or eloquence, but if he use well the "Spiritual Munitions" at hand, he cannot fail of true success; and to substitute in any measure, for these "spiritual munitions" the wisdom of men, is to inflict an infinite wrong upon his people.

"What men need is not talent—but purpose; not so much the power to achieve, but the will to labour."

FROM STRENGTH TO STRENGTH. Givings of Congregations to Budget.

By Rev. R. Laird, Sec. Finance Board.

		Average rat
Year		per
		communican
1900	 \$212,076	\$0.99
1904	 317,347	1.37
1908	 420,152	1.55
1910	 559,913	1.95,
1912	 770,098	2.55
1913	 827,274	2.62
1914		2.46
1915		2.33
1916	 927,632	2.75
_		

(Of the 1916 gifts, \$119,162 came in response to the special appeal).

What of 1917?

Shall we maintain this record of progress and devotion? The challenge of the work grows more insistent. Deficits of \$55,564 still remain on the Mission Funds of the Church. One hundred and sixty-seven Home Mission Fields are vacant. Our Foreign work is being carried on by a reduced staff.

The needs of other Funds are equally urgent. The day of expansion is at hand. Let there be no diminishing of energy or gifts, but in every heart a thorough-going application of the Master's searching question, our watchword for 1917, "Lovest Thou Me?"

WHAT HAS BEEN DONE MAY BE DONE.

In 1916 two Presbyteries raised the entire amount of the Budget allocated to them by their Synods, with a few dollars to spare. Fourteen Presbyteries exceeded 75% of their allocations and eight others raised approximately 70%.

In sixty Presbyteries, for which the allocations made to congregations were available, 275 congregations reached or exceeded their allocations, while 230 others raised 75% or more. In each case the amounts given through the special offering are included.

Such facts as these should prove a powerful stimulus to congregations and Missionary Committees that hesitate before what seems a heavy Budget allocation.

The churches cited above represent a wide variety of circumstances. They include large and small, strong and weak, many with heavy local obligations and others that do not find the maintenance of their home work burdensome.

If 500 additional congregations were to surpass the 75% standard in 1917, the indebtedness of the Church would be wiped out and Boards and Presbyteries would be free to execute that broad and vigorous policy of expansion, for which they have eagerly toiled and prayed.

LET THE PEOPLE KNOW.

Information begets interest. Interest quickens conviction. Conviction leads to devotion. The General Assembly desires that the whole Church should know the Church's undertakings, and accordingly has set apart certain Sundays on which ministers shall present to their congregations different phases of the work of the Church. Many ministers are already doing this with fine effect. To secure wider and more systematic presentation, the Assembly has also attached specific subjects to the Sundays suggested as follows:—

September 30, 1917.—Sabbath Schools and Young People's Societies.

October 28, 1917.—Home Missions and Social Service (including Augmentation.)

November 25, 1917.—Systematic and Proportionate Giving and the Every Person Canvass.

January 27, 1918.—Foreign Missions.

March 24, 1918.—Colleges and other Educational Institutions.

May 19, 1918.—Aged and Infirm Ministers' Fund and Ministers' Widows' and Orphans' Fund.

It is expected that a few weeks prior to each of these dates the Departments of the Church will send to each minister fresh data and facts to aid him in telling his people in a clear and attractive way what the Church is doing. The Annual Reports to the Assembly and numerous articles in the Religious Press offer most also valuable information.

Canada has been three years at war. How many realize it? The Church of Christ has been nineteen centuries at war with sin and wrong. How many Christians are taking their share in it?

Eleven million Jews is the world estimate, one-fourth of a million of them Christian Jews, with eight hundred Jewish Christian ministers. Well on to 150,000 Jews in Canada.

THE CHURCH AND RURAL LIFE.

By Rev. W. K. Shearer, B.A., Drumbo. (Written for the Board of Home Missions and Social Service.)

What is the work of the rural church? What contribution should it make to rural life? It is there to build the Kingdom of God, to convert each community into a province of that kingdom, claiming for it every lawful human interest.

If the work of the church is to build the kingdom, what contribution can it make to

It can and must furnish ideals. It is the custodian of the highest and most inspiring ideals known, and these it must hold up before men. The individual ideal is "be ye therefore perfect"; and the social is the "kingdom of God."

Christ began His ministry by saying "The kingdom of heaven is at hand," and Matthew gives us His usual theme when he says, "He went about all the cities and villages.... preaching the gospel of the kingdom."

Near the end of His ministry, He said "this gospel of the kingdom shall be preached in the whole world and then shall the end come," but the world must first hear the gospel of the kingdom.

After the resurrection He spoke of "the things concerning the kingdom." There is inspiration in the idea that Church work is to make an ideal world.

The Church can also contribute workers to enable the community to realize these ideals. Service is the law of the Church.

More, the Church should contribute the spirit of brotherhood. At first—"they had all things in common"; the form may not have been the best, but the spirit was right; and it was a fine tribute to hear the heathen onlooker say "see how these Christians love one another."

Is the Church fitted for this task of building the kingdom in its length and breadth? If not—what is needed?

A realization of its work, and that play, education, politics, home and society are all included in it.

A suitable plant will be necessary. The church must be fitted to become the social centre, as well as a place for worship on Sunday. How many country churches at present have a plant suited to cultivate a religion that is for all life?

It will need a vision of the kingdom as the social ideal of the Lord. Social forces and conditions largely make us what we are, and if a man is to be a citizen of the kingdom these forces from which he cannot escape must belong to the kingdom also.

A vision of its social environment christianized is needed by the Church—the earth must be fitted for men, as well as men fitted for heaven.

It will need a programme of work, one that means an intelligent attack on all the evils of its community, and a constructive plan as well.

All that produces better men and women, that makes country life wider and happier, that makes it more worth while, serves the kingdom. All that helps to cast out the demons of ignorance and prejudice, greed and selfishness, strife and envy, falsehood and dishonesty, builds the kingdom.

For this, a plan is needed, and "to every man his work."

To the rural dwellers who say there is no rural problem, and they are not few, I would like to say—if there is anything that hinders their business, or renders them as a class less efficient than they might be, there is a problem.

If anything injures the business of the manufacturer, he cries out. If wages fall so low that the workman cannot educate his family, or his efficiency is impaired, he cries out. There are problems for the manufacturer and labourer.

In like manner, if there are forces which injure the business of the farmer, or render him and his family less efficient than he otherwise would be, there is a rural problem. The Church should interest itself in that problem for its own sake, for the sake of the rural dweller, and for the sake of the kingdom of God.

There are about 100,000 Russians in Canada. In the East they are chiefly laborers, living in the cities, but in the West many of them live in farm colonies. They belong, for the most part, to the Greek Orthodox Church. They have a number of churches and priests, but the worship is largely formal. There is practically no Scripture instruction or preaching of the Gospel. To give these people the Gospel is one of the tasks given by the Master to our Church. For giving them that Gospel we are responsible.

The Minister's Page.

The word "minister" means servant. To minister is to serve. Service is the central idea of the ministry, its chief corner stone.

Christ says of His own coming into the world—"The Son of Man came not to be ministered unto, but to minister."—Matt. 29:28. And of sending forth others He says:—"As the Father hath sent Me into the world even so send I you into the world." John 17:18. Christ was sent to serve and He sends forth others to the same.

Christ's service was with a definite object.—
"The Son of Man is come to seek and to save that which was lost." Luke 19:10.
And the service of His ministers in following up that work is equally definite.—"Go ye into all the world and preach the Gospel" (the Good Spell, the Good News of that seeking and saving) "to every creature."

Christ's mission was "to give His life a ransom." The mission of Christ's minister is "to give his life" to telling of that ransom. The minister is saved to serve, and, like His Master, he serves to save.

The minister's work is first and chiefly spiritual, to get men right with God, and then as Christians they will live right with their neighbours.

The minister's chief work is not social reform, but spiritual regeneration, and when men and women are "born again," they will be "new creatures." reformed socially and in every other way.

The minister's work is not to adjust men's financial relationships. One came to Christ—"Master, speak to my brother that he divide the inheritance with me!" Here, if ever, was a call to preach justice, a fair division of patrimony. What saith the Master? "Man, who made me a judge and a divider over you?"

A few years later, at Jerusalem, complaint was made to the Apostles about the distribution of alms, Acts 6:1. Hear their reply:—"It is not meet that we should leave the Word of God and serve tables."—"Wherefore look you out" men for this purpose and "we will give ourselves to prayer and to the ministry of the Word." Even in the Christian Church

the Apostles left to others the allotment of daily bread.

Paul says of his own ministry—"I determined to know nothing among you save Jesus Christ and Him crucified."

No, it is not the work of the ministry as such, nor of the Church as a Church, to adjust property relations, either by inheritance, or between Capital and Labour, or in any other way, but to pray and work that men may be led to Christ, and then, in His Spirit, they will "do justly and love merey."

The minister may think he could adjust relations between buyer and seller, employer and employee, much more fairly than they now are, and make far better laws than are now on the Statute Book, but the chances are that in attempting it he will lose sight of his own special work.

Moreover, nearly every minister has in his own congregation men and women better fitted than himself for dealing with business and labour problems, and if he be true to his work of bringing these men and women into right relation to God, the desired end of right relations with each other will be better attained.

Never will human relations be right until men are right with God. All social and moral reform, all attempted adjustment of man to his fellow man, which is not founded upon adjustment with God, will be of little value.

The greatest injustice in the world, calling for reform, the greatest wrong by any one to any other, is the wrong done by man to his Maker, in refusing God's right to reign in the heart, and withholding full obedience to Him in the life; and until that greatest wrong is righted, all is wrong. The minister's great work, the greatest work in the universe, is to seek the righting of that wrong.

The minister's work is definitely for eternity, an eternity beginning now and never ending. He has specially to do with the immortal part of man, that which lives for ever, to get that part started right, shaped right, kept right; and when that is done the

temporal part will adjust itself in harmony therewith.

If men' bodies are in good condition and in comfortable relation to the world's good things, let there be thankfulness. But of infinitely greater importance is it to have the immortal spirit in good condition and in comfortable relation to God, and to get human spirits into that condition and relation is the minister's special work.

The starting point of the minister's work, everywhere and at all times, must be in his own heart. The honest striving to be what he seeks that others should be is the only beginning that can lead to success.

Only as the minister realizes in his own heart the supreme importance of the spiritual and unseen and eternal will he persuade others of that great truth.

Only as he realizes in his own experience the struggle for a better life, and how far short in that struggle are the best, will he be able to sympathize with others and to point them to Him through whom alone they can overcome.

The minister's reward, like his work, is eternal. What a reward to the architect, to view in after years the work of his hands! What a reward to the minister will be the eternal satisfaction of having helped to save some life and stamp it with likeness Divine.

Two remarks on the above may be added.

- 1. In this age especially, when from platform and press, social and economic ills and their human remedies are daily set forth by those who can do so better than most ministers, it is all the more necessary that the latter should keep prominent the remedy divine.
- 2. This does not mean that the ministry should be a thing separate from human interests, but that the spiritual be given its place in these interests, shaping them all for good, life lived in view of God and eternity.

"Who is sufficient for these things?"
"Our sufficiency is of God."

FROM A VETERAN MINISTER.

"If we get the children in junior years faced in the right direction, the future is secured. I am more and more convinced that the decisive battle is to be fought just at that period in one's life. I am distressed at the lack of earnest, concerted and thorough work for the young in our Church. I have

given my life to it and I look back with profound gratitude on the little I have been able to accomplish. Were I living my life over, it would be to give still greater thought and care to the children."

These words were not intended for publication, but are in a private note just received from Rev. Alex. Macgillivray, D.D., who, in addition to the pastorate of Bonar Church, Toronto, is completing ten years as Convener of the Assembly's S.S. Committee, and fifty years of work in Sabbath Schools.

Elijah had to go, but Elisha used the dropped mantle. An old minister cannot live his life again and profit by his own experience, but he can leave that experience to others, who may thus do their work with the energy of youth and the experience of age. And no more precious legacy of experience can any ministry receive from a previous one than the importance of getting the young started aright in life.

THE MINISTER'S INFLUENCE.

There is a difference between a social influence in a minister of the gospel, and a moral influence. Social influence gives popularity but moral influence is seen in the regeneration of lives.

Social influence is often won at the expense of moral influence. Compromise of principle for the sake of praise is the price many men

pay for popularity.

It is even yet well to "remember the words of the Lord Jesus," "Beware when all men speak well of you."

Bad men are influenced for good by men whom they bitterly denounce. They respect them even when they denounce them.

These are days when the true man of God needs to have a reinforced backbone in a body mostly made of grit. Like the lions of Daniel, the lions of sin do not like the taste of backbone, or grit either.—The Methodist Protestant.

THE MINISTER'S PREACHING.

The late Professor Denny gave no uncertain sound as to what a minister should preach. In his judgment the pulpit is no place for speculations or doubts. He says—

"It is always a dangerous process to popularize knowledge while it is still in the making.

"The pulpit is the place for the proclamation of the great certainties of our religion. The preacher is an ambassador of Christ—a man with a message from the King.

"If a preacher has no positive message to struggling, suffering, sorrowing, dying men, the pulpit is no place for him. He is running before he is sent.

Foreign Letters.

NEWSPAPER EVANGELISM.

BY REV. DUNCAN McLEOD, FORMOSA.

A new form of Evangelism has been tried with success in Japan, and is being now tried in China, and we are now trying it in Formosa. It is called Newspaper Evangelism. It means the printing of short Christian articles in the daily newspapers.

We are going to try at first one article every Saturday. This will mean an expenditure of about \$250.00 a year. The editor of the most widely circulated paper in Formosa has promised to print for half the regular price.

It will mean far more for the spread of Christian truth than the labours of perhaps three or four preachers. The daily newspaper reaches the town-elders, town-clerks, the school-teachers, the men of business and of influence, throughout the whole island.

Thus the Christian message would quietly enter thousands of homes which cannot be reached at present by the ordinary means of grace. These are the people that are hard to reach in every land.

It is said that "the common people heard Him gladly." It is not otherwise today. Yet among the rulers there were some who in their hearts believed in the Messiahship of our Lord, and who reverently bowed down before Him in the secret shrine of their hearts.

There are many in Formosa today who in their hearts believe in the worth of Christianity, but dare not express their convictions because of the scandal of the Cross, of the foreign religion, and of associating themselves with the common people.

There is a day coming when the Cross will be the glory of many of them, for this reason we must do our best to reach them.

One cannot think of any more effective method than this Newspaper Evangelism. As we begin to enter fresh districts with the gospel message we shall find some minds already prepared to receive us. So we trust that this silent messenger, going into the homes of thousands would be heralding the coming of the Kingdom of God in their midst.

Remember this fresh undertaking, and pray that it may prosper. We are to appeal for help from home to make it a success.

We are glad to hear of all the faithful efforts put forth in Canada for the cause of liberty and righteousness. We who represent you in the regions beyond are closely linked up with you, and we feel that we need your interest and prayers every day.

We are all in excellent health, a very important requisite in Formosa.

A NEW CENTRE.

Story of Shi-In-Wan.

Of our gradually growing work in South China, our missionary, Rev. T. A. Broadfoot, writes:—

"We have been trying for a number of years to secure a place in the large city of Sha Ping, to be used as a chapel. This is the largest city in the Hok Shan district. It is estimated that it contains about 75,000 people.

"This Spring, Mr. Shi In Wan, a zealous Christian in the city who has a large store, has been trying to secure a place for us. The shop which we are endeavouring to rent is on its best street so far as width and cleanliness goes. It is called "Wing on Kaai" (Street of Eternal Peace).

Mr. Shi is having some difficulty, but he hopes to be able to report favourably in about a month. The leading men have always been much opposed to anyone renting a place for use by the Christians. The opposition is being gradually broken down as some work has already been done there.

This Mr. Shi In Wan, when a young man, in Tat Shaan near Canton, became an opium smoker, and was fast being enslaved by the habit, when he became a Christian, joining the Wesleyan Mission in Fat Shaan. He was a young man with a good mind but had become a chair coolie.

After becoming a Christian he went to Canton to begin the study of western medicine. He did not complete the course and went to Sha Ping and opened a drug store. He is now prosperous, owning one of the best shops in Sha Ping, on "Wing on Kaai."

His daughter is a graduate from Canton in western medicine and is now practising in Sha Ping, living with her father. His wife is also an earnest Christian woman.

The Wesleyans do not intend to open work in Sha Ping, so Mr. Shi has been doing all that he can during the past years to help us secure a chapel in the city.

Mr. Shi has service in his own house every week. He is now a man of about fifty years. He is a splendid example of a man lifted from sin and consecrated to the higher life in Christ Jesus.

Our Church has about one hundred and eighty foreign missionaries, men and women, working among the fifteen millions that have been allotted as our share of the human race to be evangelized.

A KOREAN PILGRIM'S PROGRESS.

BY REV. E. J. O. FRASER, HOI RYUNG

I lay me down one night wearied, and as I thought of the great work of evangelizing the millions of Korea, I fell asleep. And as I slept I dreamed, and there seemed a conflict going on between the forces of Hananim (God) and Maqui (Satan).

Right strongly had Maqui's men entrenched themselves in the village, and in many a house was an ambush laid to entrap unwary

feet.

Albeit the forces of Maqui had thus apparently full control and were anticipating no attack, I saw that in one part of the village there were gathered a group of men and women, who did earnestly and diligently study a "Manual of Instructions" which was being explained to them by one in a strange garb. No long flowing robe had he; no full padded trousers tied in at the ankles, as had those sitting on the floor receiving instruction.

His language, too, while apparently understood by those whom he addressed, seemed as though not his native tongue.

Listening more closely, I learned that this was a band of soldiers in the army of Hananim.

In the course of the study it was made clear that this little band fought not alone, but that there were many hundreds of such bands here and there all over this fair land of Chosen (Korea).

Not everywhere was there this stranger whom they called Sun Kyosa (foreign missionary) to instruct them in the methods of attack and defence. But the natives of the land, who had learned something of the "Manual of Instructions," did often go about and instruct and encourage others who wished to drive the forces of Maqui from their village and country.

* * *

I then saw that after the instruction in the "Manual" was over, they did arm themselves with the "shield of faith," which they made strong by daily repairing its bruises and dents with an application of prayer and Bible Study.

Also I saw that they protected their heads with the helmet of salvation. Then, having put on their side arms they prepared for a skirmish against the enemy.

Their commander did much exhort them to fight stoutly, using their sword bravely, and not allowing the enemy to break their shield or their helmet.

Then he sent them forth, two by two, to make attack on all sides of the village, he himself going with some of them who had not yet learned how to fight well.

Then I saw two men of this army of Hananim, whose names were Chundo (preaching) and Quanmyun (exhortation), go to an house, where were ambushed a number of Maqui's men.

Having at length gained an entrance to the house, these two, bearing in their hand "the sword of the Spirit, which is the Word of God," found themselves in the presence of the enemy.

Right bravely did they display themselves, Chundo taking the lead and using his sword to good effect.

He was opposed, however, by the weapons of the enemy, which, both in that house and in many another, were of that variety known as "pingees," or in more common language, excuses.

One pingee frequently used was called Old Age. When Chundo made his attack, the enemy replied, "That is the kind of thing to tell the young men. Such an old man as I cannot understand that teaching."

Much persistency was required to defeat this foe, but I saw that once and again the enemy surrendered, and thereafter became a sincere friend of Chunco, and also a soldier of Hananim. For so it was that as often as an enemy was conquered he was not made a prisoner, nor punished, but was enrolled as a soldier of Hananim.

Another "pingee" was called Ignorance. "How can I believe when I can't read?"—for many of the followers of Maqui believe that unless one is a scholar it is impossible to be a soldier of Hananim.

Again were they met by the weapon of Deceit, under the cloak of Politeness. All their words were readily assented to, and an all too ready and smiling promise given to attend the gathering of Hananim's soldiers that night.

Seldom, however, did I see such an one ever become a ranker in the army of Hananim, though at times they appeared for a day or two among the camp-followers.

Again those two valiant soldiers were met by the Pingee called "Hiding-behind-others."

"I have a mind to believe, but since my parents are very much opposed to this doctrine, I must wait until they depart this life, then I shall become a recruit in Hananim's army."

Or, perhaps, another would use the weapon, "My boy goes to Church, that makes our family all right." Little do they realize that they must take one side or other in this great fight.

Yet another brawny champion of Maqui says, "Since I am a farmer I have no time to be a Christian." This he says notwithstanding that he doth spend much of his time in slumber, or in idle conversation with his fellow-rankers.

I perceived that this excuse arose out of an idea that prevailed in the Maqui ranks that a follower of Hananim did naught but study the "Manual" and polish his sword and shield to the neglect of all other matters.

As I looked into another house in that same village, I beheld Sun Kyosa (the foreign

missionary) engaged with an opponent. The foil here was, not a counter attack, but an attempt to draw the fighter into an ambush—"You speak our country's language well! How long have you studied it?"

Then would Sun Kyosa perceive that he had been thrusting in vain, for unless he could get a point of contact he could not arouse the interest of his opponent.

* * *

Thus with varied results the fight went on, and I could see that from time to time the ranks of Hananim's army were strengthened, while at intervals a platoon would be established to guard a place where hitherto the men of Maqui's army had had no opposition. Thus attack after attack was made on some strong position of the enemy, until at last a foothold was obtained.

I saw also that from other lands came a certain amount of assistance in money and in prayers, that were a great encouragement in the places where the fight was.

I could not but feel that if brave men like Chundo and Quanmyun were only given more of such succor, the army of Hananim would be in a position to occupy the territory of the enemy more fully.

Yet I saw that, though these men fought valiantly and gained many victories, unless they were to receive reinforcements frequently they would not be able to do more than to hold for their King those places that were now in their hands without gaining new territory, and so distressed was I by this thought that I awoke.

THE MISSIONARY'S ALBUM.

Many years ago, a lady asked a very famous missionary, the Rev. Robert Moffat (whose daughter married the even more famous missionary, David Livingstone, the African explorer), to write in her album.

This is what he wrote:

"My album is the savage breast Where darkness reigns and tempests rest,

Without one ray of light.
To write the name of Jesus there,
And draw a world both bright and fair,
Then see the savage bow in prayer,
Is my supreme delight!"

AS IN GOD'S SIGHT.

"Live in the sight of God. Do nothing you would not like God to see. Say nothing you would not like Him to hear. Write nothing you would not like Him to read. Go to no place where you would not like God to find you. Read no books of which you would not like God to say, 'Show it Me.' Never spend your time in such a way that you would not like God to say, 'What art thou doing?'"—Ex.

CANADA'S W. M. S. IN KOREA.

By Miss E. A. McCully, Wonsan.

How our Women's Missionary Society in Canada is being duplicated in Korea is told in a recent letter from Miss Elizabeth A. McCully, our Missionary in Wonsan, Korea, written under date 11 June, as follows:—

My work since the closing of our Bible Institute in April has been chiefly in the country towns in connection with the formation of a W. M. S.

We decided at Council meeting last year that this would be a step in the direction of self-support or at least self-propagation, in our Mission.

Our plan is modelled upon that of our W. M. S. at home, even to the extent of the Provincial idea.

It would be quite impossible to gather our native women of the whole Mission for an Annual Meeting at any centre, so we have adopted the idea of each Central Station serving as a centre and having its auxiliary Societies. They can have a gathering of all these auxiliaries when they come to the Stations for their Annual Women's Class in Bible study, and can then bring reports from their auxiliary.

We have translated the Constitution of the Home Society, so far as it could be applied to Korean conditions, and will have one Society all the way from Yong Jung, our most Northerly Station to Wonsan at the Southern end of our field.

We will not have any difficulties on the question of Home or Foreign work. We have foreign work right at hand, and our most important Committee is the Evangelistic, which enlists the energies of all the Society's members in the direct work of witnessing to the heathen round about.

These evangelists go out every Sunday afternoon, two by two, and the total of their work, as reported each month to the Society, is quite surprising.

Our Funds may amount to enough to employ a woman preacher by the time our "Provincial" Meetings convene at the central stations, at Yong Jung, Hoi Ryung, Song Chin, Ham Heung, and Wonsan, but we prefer to emphasize the value of the personal work each member can do in the spread of the Gospel throughout our provinces.

The organizing of Branches in the country towns has been quite a unique experience, and it has been a joy to find in each of the churches enough women to fill the necessary offices, that is, one who has dignity and wit to act as President, one who can read and write for the work of Secretary, and a third to count and record the funds. Occasionally we must depend upon the husband at home to give needed help in financial matters.

We have spent nearly a week in the towns we have visited and sought to stir up some enthusiasm before organizing. Grace Lee and a trained Bible woman go with me and make a dependable staff. Grace is a fine instructor in making plain the mysteries of Constitution and in drilling as to the proper Rules of Procedure at a meeting.

The native pastors and elders have been keen for the work and have been my warm supporters. They seem to enjoy the prospect of development among the women and to appreciate our efforts to that end. This will be a great aid in the welfare of the auxiliaries.

One elder in recommending the Society used the illustration of the Dead Sea, one bit of geography known to our Christian women, He said it was dead because it had no outlet, and that like danger awaited the idle Christian.

Another elder in urging the contribution incumbent upon the members of the new W. M. S., suggested putting aside one spoonful of rice from every meal, as a simple and effective method.

An eager little crowd was gathering to meet us at the railway station last week when Grace and I alighted with bundles of bedding, folding organ, box of provisions, etc.

I looked in vain for coolies to carry all this loan, but almost before I could protest all the prospective madam presidents, secretaries and treasurers had seized each upon a bundle, put it on her head and walked off.

I feared a little for the babies tied on their backs as the bundles swayed above them, but there was no danger from the steady step and poise of the burden bearers. I wish I could have got a snapshot of that procession for your benefit.

The number of members in these branches has run from ten to forty-one, and our outside membership will be three or four times that of our eity Society.

There is, of course, absolutely no missionary literature available for our women, so that programmes are somewhat of a problem. We have bright young women and girls in the city who can carry out most of the ideas we suggest, and can give a Bible lesson or study of Missions very satisfactorily, but it is not so in the country towns.

We are therefore planning a series of mission studies to be mimeographed and sent out to each auxiliary, and when possible we shall send someone from our Wonsan Society to give these lessons at the monthly meetings. For a time at least this is needed as a stimulus, and we hope it may prove a mutual benefit.

If we had funds for publication, a monthly pamphlet would be the most satisfactory sort of help for our outside societies.

I find Wonsan a very pleasant district for itinerating as many of the towns are on or near the railway. In two hours we can make a journey that by horse would take two days.

I went on horseback last week about five

miles out from a town to organize a small branch in a place where one family forms a church.

Tomorrow I go twelve or fourteen miles on horseback to a town off the railway.

When mounted on a pack this exercise seems perilous and does not attract me, but the country is lovely just now and the process of transplanting rice which goes on everywhere is most interesting.

I find most of the homes engaged in the silkworm industry in a small way and I believe quite to their profit. The mulberry grows plentifully and the worms seem to thrive with very little care. So with the little hand-loom found in almost every Korean house, silk is easy to manufacture.

It is always a pleasure to find the people doing something profitable when as a rule they have no industries but farming that will yield any revenue.

I returned from my last trip to find Mr. and Mrs. Barker in Wonsan en route fo Canada, and was glad I had not missed meeting them.

Dorothy Grierson goes home in their care and we shall be anxious until we hear they have crossed the Pacific without mishap.

HOW WEST AFFECTS EAST.

On my way from Tong Ha to the city of Sha Ping, writes Rev. T. A. Broadfoot, our missionary in South China, I called in at a large village to see a man who has spent many years in the U. S. A.

His name is Mr. Lei Hung Yan. He was born in California and attended when a boy a school for Chinese boys in San Francisco opened by the late Dr. Henry V. Noyes. Mr. Lei is a Christian, although his wife still worships idols. She has never been in America.

His knowledge of the Chinese character is very limited, but he reads English. He has one son and a daughter. The son is now in the Noyes Memorial School in Canton (Pooi Ying School) and his daughter is married in Canton.

Mr. Lei has a home in Canton and spends much of his time there. He told me that in his village there are between 300 and 400 men who have been or are now in Winnipeg, Canada.

We shall make an effort to come into touch with these men, and I hope that very soon we shall have a Christian school and chapel in their village. The village is called Chan Shaan. The men are all of the same family name "Lei."

On this trip I had a chair from Tong Ha to Sha Ping with two coolies. The coolie in front had thrown over his shoulders a piece of a flour sack. The markings on the sack revealed the fact that the flour had come from the mills in Lethbridge, Alberta. On every hand we see the influences at work of West upon East.

Young People's Societies

CHRIST'S YOKE.

Most young people who live in the country have seen oxen yoked to cart or plough. By that yoke the oxen pull their load and do the work of their masters.

That yoke is not borne of choice. It is put upon them by their masters to make them serve their masters, and they are driven to that service by their masters.

The word yoke has come to be used of all service to which men are compelled by others. Nations that conquer other nations are said to bring them under their yoke. That yoke is sometimes easy, sometimes very hard.

Write down for your meeting what instances you can find in Scripture of people who were under the yoke of other people.

What nations in the world today are under the yoke of others? And what Empire today is seeking to bring the whole world under its yoke.

Then there is yoke-bearing, not between nations but between individuals in the same nation. The chief form of that yoke bearing has been called slavery. Give instances of slavery in the Old and New Testaments and in modern times.

While direct slavery has largely passed away, there is yoke-bearing, men putting a yoke on others, because of some advantage of control. In ordinary life, working for wages cannot be called yoke-bearing, because it is by agreement, both parties are free and make their agreement, so much work for so much wage. But even in such cases people sometimes have to work under hard conditions because they cannot help themselves. Write down for your meeting instances of this.

The Yoke of Love.

But there is another kind of yoke. People sometimes serve others and work hard for others, not because those others compel them, but because they compel themselves. They would rather do it than not. They bear the yoke of love.

The parent works for the child, the child for the parent, friend for friend. Love constrains them. That yoke is very easy. People would rather bear it than not, and the more they love the lighter the yoke.

Write down for your meeting of all the instances you can think of in human life where the yoke of labour is a yoke of love.

Christ Bearing the Yoke for Us.

The greatest example of bearing the yoke of love is Jesus Christ. He came, and suffered and died, But it was joy because He loved. Write down for your meeting

the verses which tell of His yoke-bearing, and His love which led Him to bear that yoke, and His satisfaction and joy in bearing that yoke, and all that yoke of love led Him to do and to bear for us.

Our Bearing Christ's Yoke.

It is doing His service, but it is more than that. It is doing His service wholly. It is giving ourselves up to Him, our heart, our life, our will, our aim, our all, to be what He would have us be, to do what He would have us do, now and for ever.

Christ's yoke must include the whole life. It is not taking His yoke to obey in some things and not to obey in other things. In everything our will must be surrendered to His will or it is not taking His yoke.

To those who have not taken Christ's yoke, that yoke looks hard and heavy. That is what keeps so many people from taking it. It can only be known that it is easy by trying it. Only those who have taken it know what it is like. It can never be learned by hearing of it.

Christ's yoke is not easy in that it makes no demands. It sometimes calls for great sacrifices, even of life itself. But it is easy in that love makes light the heaviest yoke. It does this with people whom we love, much more so with the yoke of Christ.

Christ's yoke differs from all others in that He Himself gives strength to bear the heaviest yoke for Him.

Christ's yoke is the only thing in the world that can give peace and rest to the human soul. No one who has not taken Christ's yoke has ever found perfect peace and rest.

See how many places you can find in Scripture that tell of the peace and rest of soul that comes from taking Christ's yoke.

All must bear some yoke. By nature we are under the yoke of sin, and the only way of getting rid of that yoke is by substituting Christ's yoke. But that yoke means real freedom. Write down for your meeting the verses that tell of sin's yoke, and how Christ's yoke makes free. Under what yoke am I?

(7 October. Matt. 11: 25-30. Question 95.)

CHRISTIANS IN CHINA.

The latest statistics of evangelical Church membership in the republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,346 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women, and 496 native assistants in the hospitals. There are 235 hospitals and 200 dispensaries, which treated last year 1,322,802 patients.— Missionary Review.

"WHAT IS COMMITTED TO YOU?"

REV. W. A. MACTAGGART, TORONTO, ONT.

The Young People's Society is, primarily,—not a Junior congregation to which the leader delivers an address, not a Bible class to be taught, but a group of young people to be individually trained for active Christian service.

There is a certain amount of work in every congregation that the young people ought to do.

It is very important that this work be done for its own sake, but it is still more important that the young people should do it for their own sakes.

Some one else might perhaps do the work better, but the day is coming, for every congregation, when much work will be left undone unless the young people of each generation are trained to do it.

We all know that what is everybody's business is nobody's business, so in a Society, unless the various tasks are definitely allotted to individual members, or groups of members, this work will go undone, and the young people will go untrained.

To avoid this, the prevalent cause of failure on the part of so many Societies, the president ought, early in October, to call his executive together, and frankly face the question—What ought we to do this year?

Let us write down at least five important tasks. Perhaps these would be among the most important problems of most Societies:

- 1. How can we secure the attendance of as many as possible of our young people?
- 2. How can we make our meetings most worth while for those who come?
- 3. What can we do to provide for the social needs of our young people?
- 4. What can we do to help the Sunday
- 5. What can we do for the great missionary work of the Church?

If you have a Society of twenty-five or thirty members, sub-divide it into these five committees, or other additional committees that may be decided upon.

Never organize a committee until you see clearly at least one definite piece of work that committee should do.

Once the committees are appointed the executive should meet with all the conveners and allot one or two definite tasks to each committee for the following month, and at the end of the month, at the business meeting, each convener should report in writing what was done.

By way of suggestions as to what each committee might do, here are two for each group:

1. Lookout Committee.

(a) Write an invitation to, or better make a personal call upon, all the young people in

the congregation inviting them to join the Society.

(b) See that each new member is given a place on some committee where his talent can best find expression.

2. Prayer Meeting Committee.

- (a) Meet with each leader at least one week before the meeting and supply him with the best literature on the topic, offer suggestions as on the treatment of the topic and see that such details as arrangement of chairs and distribution of hymn books are attended to before the meeting begins.
- (b) Meet for five minutes before each meeting with the leader and ask God's blessing upon the meeting, the leader, the new members and any special need that comes to your attention.

3. Social Committee.

- (a) See to it that no one comes into your society any night without receiving a hearty welcome. Introduce all new members to older members.
- (b) Plan a bright social gathering of some sort each month, preferably on some night other than your regular meeting night.

4. Sunday School Committee.

- (a) Invite every member of your Society to become a member of some Bible class in connection with the school.
- (b) Organize a group of supply teachers who will come prepared to teach in some department of the school if any teacher is absent.

5. Missionary Committee.

- (a) Plan a young people's banquet in October, to which every young man and young woman of the church is invited—at this supper have the work of your society well represented, and particularly have the Missionary Budget of our Church explained and presented to the young people. Have them formally accept and adopt their share, one fifteenth of the congregation's allotment, or if they combine with the Bible classes, one sixth of the allotment.
- (b) Make an every member canvass of all the young people of the church, for a definite weekly offering for missions by means of the duplex envelopes.

The successful president does nothing himself that he can get his committees to do. The successful convener does nothing that he can get the members of his committee to do.

The most efficient Society is one in which the weakest member is trying to do what he can, and the officers are doing their own work.

The Society that is run by the president,—the other officers leaving it all to him, and the committees so inactive that they actually forget what committee they belong to,—is in the last stages of a decline.

It is the president's duty to see that the

proper committees are appointed. It is the convener's duty to see that the allotted tasks are done and it is the duty of the president to keep the conveners active.

If the president fails, the responsibility falls upon the minister and the elders.

We would just as well expect to win the

war without any training camps for new recruits, as we can expect to have efficient officers in our churches when we never take the pains to train them.

(Committee Work Meeting.) (October 14. 2 Tim. 1:1-14. Ques. 96.)

PUTTING RELIGION INTO POLITICS.

BY REV. J. G. SHEARER, D.D.

Putting politics into religion is fatal to religion.

Putting religion into politics is essential to

politics.

Religion finds its inspiration in the worship of God, but it finds its expression not only in the worship of God, but in love to man. "Thou shalt love thy neighbor as thyself."
Love expresses itself in loyalty to God and

in service to man—service even unto sacrifice.

Religion makes Jesus the Lord of life; Lord in all spheres of life—in our personal life, our social life, our industrial or business life, and our political life.

By political life we mean, of course, our life as citizens, electors, members of the community, the Province, the Dominion or

the Empire.

Our mode of government in Canada is democratic—rule by the people. Legislators and others sharing in the management or direction of the affairs of the people-municipal, provincial or dominion-do so by the authority of the people. What they do, we the people are responsible for.

Politics, therefore, our duties as citizens, ought, for us, to be a large and important

part of life.

Now God, through Isaiah, chapter 1:10-17, says that formal worship, where the life is inconsistent, is not acceptable to Him, is an abomination indeed, intolerable (vv. 11-15.)

If worship is to be acceptable, if prayer is to be heard, God requires in our daily life, besides abstinence from personal wrongdoing, such things as "seeking judgment (that is justice, righteousness), "relieving the oppressed," righting their wrongs, "judging the fatherless, pleading for the widow" (vv. 16, 17).

Seeking Judgment or Justice.

This may have a very wide application. There are many classes as well as individuals who do not get "a square deal."

Take one example. Those engaged in industrial or business life often suffer serious injustice in being made to work over-long hours, or for less than a living wage, or in unhealthy or dangerous conditions. Women wage earners often break down in health in

consequence. So do men.
"Phossy jaw," a horrible and fatal disease
in the making of matches, destroys many. For this there is no necessity. It comes from the use of white phosphorus which is a cheap variety. Many employers, if allowed, will use it for the sake of higher profits, regardless of the consequences to their employees.

Countless railway brakemen lost their lives coupling cars before safety couplers

were by law required.

Thousands of men and women workers have perished from tuberculosis caught in drafty, dust-laden, ill-ventilated factories and sweat-shops.

Justice, or a square deal, can only be secured for these by good men and women, Christian people, combining, agitating, working, voting, that is, using their influence in politics for this purpose.

Religion requires us as Christians to secure justice for these workers and for this purpose to put our religion into politics.

Write down for your meeting all the other ways in which laws might be improved in the interests of justice.

2. Relieving the Oppressed.

There are great numbers of oppressed ones. dependents, defectives, etc., whose plight is pitiable, who are in sore need of help, protection and friendship.

These should not be left to the cold charity of individuals. They should be cared for and guarded as wards of the State, or of

Society.

This will only be done when Christian men and women make it part of their religious duty, their "love to neighbor as to self," plead their case in "politics."

The Master, in the New Testament, leaves us in no doubt as to our duty thus to "put

our religion into politics.

Read Matt. 25: 31-48, where Eternal destiny is linked up with giving bread to the hungry, water to the thirsty, clothing to the ill clad, welcome to the stranger, comfort and help to the sick and imprisoned," which can only be done in the large way necessary to meet the need of the masses, by "putting

our religion into politics."

Write down for your meeting all the ways in which "Religion in Politics" might secure

relief for the oppressed."

When Religion gets into Politics there will be other good results.

There will be no giving or taking of bribes in any way.

There will be no putting of party before

Write down for your meeting all the results you can think of from putting Religion into Politics.

(Oct. 21. Isa. 1: 10-17. Question 97.)

MINISTERING TO CHRIST.

Work for Prisoners, Strangers, the Sick.

To minister means to serve. It means not only to work for, but to wait upon. When Christ was in agony in the Garden, "Angels came and ministered unto Him. Matt. 4:11. In Matt. 27-55 and Luke 8:3, we read of those who followed Jesus and ministered unto Him. Those who lived with Christ on earth could render this two-fold ministry. They could work for Christ and could wait upon Him.

That same privilege is ours to-day. We can work for Christ, and we can minister to Him.

But how can we minister to Him? In Matt. 25: 40, Christ Himself says: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." That is the only way in which we can minister to Christ today.

There is an old legend of one who expected the Christ to come to a feast, and made great preparation to receive Him. As he waited patiently for the Master, a beggar came along, asking for food. But the man had no time to care for his wants; he was expecting the Christ, and he sent the beggar away.

He afterwards found that Christ had come in that disguise, and he had sent Him away and had lost his opportunity.

We can today not only do work for Christ as His witnesses, in proclaiming His Gospel to all the world, but we can minister unto Him in the person of all who are distressed, the prisoner, the stranger, the sick.

This ministering can be done in two ways, by visiting those who are sick, or in prison, or in want, and by sending our gifts to Societies that do this good work. Thus we can minister personally to Christ through those near us, and we can minister to Him by sending help for those far away.

Most of us can minister to Christ in those near us. If we live in towns or cities we can find opportunity in prisons and hospitals, and in private families and individuals whom we may know. There may be some lonely young person from the country, friendless and tempted, whom we can cheer. There may be some poor and sick whom we can help. The world may never know of it but Christ knows it, and prizes it, as done to Him.

One beautiful way in which young people can minister to Christ in cities is by visiting the hospitals, a number of them, and singing for the patients.

In all towns and cities there are many very poor who are sick, with little to comfort or cheer. And there are few country places where one who really wants to minister unto Christ cannot find opportunity.

It may sometimes seem a very little thing that one can do, but remember what Christ said about the cup of cold water. Find what He said and read it at your meeting. Societies are differently situated. Let each member of your Society write down for your meeting all the ways in which any of its members may thus minister to Christ in their own neighbourhood.

Let each member of the Society write down for the meeting the different ways in which its members can thus minister to Christ, whether personally to those who are near, or through organizations to those that are far off. The special knowledge of each will thus become the property of all, and all will know better what there is that they can do.

But all this knowledge is of use only as it is carried out. If we in our meeting learn what may be done, and do it not, then our knowledge will but add to our guilt—"Ye knew your duty but ye did it not."

Two points remember. One is that you are doing it to Christ. The one whom you help may not seem very much like Christ, but His own Word is that in doing it for His sake to human need, you are doing it to Him. See Him in all that you do. The other thing to remember is that no matter how small the thing, even the cup of cold water, He prizes it.

(October. 28. Matt. 25: 31-46. Ques. 98.)

A FAITHFUL HORSE.

After fierce fighting it was noticed that a horse of the Coldstream Guards remained standing between the German and British firing lines. For two days and nights the faithful creature remained there, without food, water or shelter.

Moved by that love for a horse which always distinguishes a British soldier, some of our men at last risked their lives in the attempt to rescue the animal. When they crawled up to him they found that the horse was standing by the dead body of his master.

Do as they would, they could not get the faithful creature away. Famished, thirsty and cold, it still stood fixedly by the rider it loved and had proudly borne into action.

Foiled in their attempt to remove the horse, the men crawled back to the trenches to report what they had seen. There was a little council of war, then another party crept out. Every man of them risked death from the German fire, but each man felt that this devoted horse was worth the hazard.

By a miracle of good fortune they succeeded in reaching the brave creature and in blindfolding him. Then when he could no longer see his master, but heard only the kind voices of the dead man's friends, he moved. They led him back in triumph to the British lines.

The poet and the painter have recorded no more touching example of this quality of supreme affection for his master which makes the horse the best-loved friend of humankind,—Onward.

Junior Y. P. Societies

WHAT IS COMMITTED TO YOU.

BY REV. A. MACGILLIVRAY, D.D.

This is "Consecration" meeting, which means that we resolve and promise again to give ourselves to Jesus; that we will love Him with all our heart, do all we can for Him and do it in the best way.

Every boy and girl can be a Committee of ONE looking after oneself to begin with. That will mean these things:-

To be at the meetings regularly.

2. To be on time.

- 3. To come with Bible and Hymn Book.

4. To know something about the Topic.
5. To take part in the singing and reading.
6. To be orderly and attentive.
7. To help all round by a good example.
The Junior Society has its Committees.

A Look-Out Committee.

This Committee works to bring in new members and keep old members from dropping out.

2. A Social Committee.

This Committee will find work at every meeting, making it pleasant for new members. Once in a while it will give a social evening. That may mean light refreshments, a programme of games, songs, recitations and social intercourse.

3. A Sunday School Committee.

This Committee can help in bringing to the School boys and girls who have no School, and in looking up absent ones.

A Missionary Committee.

This Committee can encourage the members to give regularly to Missions by using the duplex envelope that some Schools use every Sunday. It can help the evening the Missionary Topic is considered by getting some members to study it and say something about it. It will be busy getting the members interested in the question of Missions in the Sunday School.

(Oct. 7. 2 Tim. 1: 13-14. Jas. 2: 15-18. Q. 95.)

FOR WHAT AM I THANKFUL?

Take a piece of paper and write down all the things you have to be thankful for. Here are some of them:-

The air I breathe.—Parents to love and care for me.—The home which these parents make for me.—Health and food and clothing.—School and school-mates.—Sunday school and church.—A country so good and free.—Peace and safety around me.—My Father in Heaven who loves me and cares for me as no earthly parent can do.—Jesus, my Saviour, who died for me.—The glad, heavenly home before me.

In addition to these write down all the things that give you pleasure and profit and help in life, even to the friend, or pet bird, or flower, or anything else that helps to brighten life. A Society, with all its members, would thus find a lot of things to be thankful 0 for.

Which of These Am I Thankful For?

Now read this list over carefully and mark how many of the things in it you are really thankful for.

It is a common fault with old and young that we enjoy our good things without being thankful for them. You will be surprised how few of them you have ever thought about being thankful for.

Thankfulness is a habit that can be cultivated, and a habit that itself always gives pleasure.

One way to cultivate thankfulness for a good thing is to think what one would do without that thing.

What would life be without father and mother? And yet there are many boys and girls that have not father or mother, or home, or good food and clothing, or the knowledge of a kind, heavenly Father.

Go over carefully each thing you have got upon your list that makes life bright, and think what life would be without that thing, and think how many boys and girls have not that thing, and you wil prize it more.

Then think that all these good things you owe to God's kindness and care and you will be more thankful to Him.

The one who has little and is thankful is far happier than the one who has many things and is not thankful.

A thankful spirit is itself one of the things to be thankful for.

Ten thousand thousand precious gifts My daily thanks employ. Nor is the least a thankful heart That tastes these gifts with joy.

(October 14. Ps. 34: 1-10. Question 96.)

MINISTERING TO CHRIST'S SICK.

Rutlam Hospital, Central India.

By Mrs. Dr. J. M. Waters.

The Rutlam Dispensary has a daily attendance of from one hundred to one hundred and fifty patients. ,

Over half these patients are women and children.

Our Bible woman has been very faithful in teaching them to memorize verses and sing hymns, which are set to lively native tunes, and many of them sing these hymns in their own heathen homes.

They are also taught to repeat the ten commandments and the Lord's prayer. For this they receive rewards of picture cards, New Testaments, and other books, and dolls.

Ramsuki is a dear little Hindu girl who came to the Dispensary with her little brother.

When he was better she was so eager to learn our hymns that she came every day during her holidays.

We have not seen her for a long time. We fear that the poor child has been married and perhaps has gone off to another city, or, if still in Rutlam, is shut up in her home as girls of the higher caste are after they are eleven or twelve years old.

A barber in Rutlam took his son and two daughters on a long, difficult and expensive pilgrimage. Narainee, one of the daughters, a beautiful girl of seventeen, became ill and had to be carried away in a sedan chair but had quite recovered.

When nearing home the father received a telegram that Narainee's husband had died. The poor girl was singing and happy when the telegram came, but her song ceased as the terrible truth came to her that she was a widow, for widows are blamed for their husband's death, and are cruelly treated.

From that moment her illness returned and she became hopeless with no desire to live. She would neither eat nor drink and expressed only a desire to die.

She was brought to our hospital and for a time was much improved and took a real interest in learning to read, and in singing our hymns.

Her aunt who was with her was anxious to go home, so Narainee left the hospital before definitely accepting Christ.

She was still in the same condition of hopeless despair when we last heard of her. Such is the lot of the widows of India who know not of the "widows' Friend."

Babies who have been fed on opium are often brought to the hospital. Their mothers give them opium in the morning before going to work so that they will sleep until they come home at noon. This makes the poor babies so weak and sickly that many of them die from this cause.

Although a number of the women of India try to keep away small-pox by painting fine white hands on the side of the door, the disease is very common and many cases are brought to the Dispensary when the disease is at its worst. But many more are brought when they have become quite blind from the effects of small-pox.

Some of the mothers do not seem very sorry, because a blind child can beg with better results than one who sees. The tender mercies of the heathen are cruel and we are especially glad of a chance of being friends to the dear children of benighted India.

(21st October. Matt. 25: 31-46. Ques. 97.)

COURAGE TO DO RIGHT.

The greatest, most important fact in the world for young and old, is that there is right and wrong, and that every one, young and old, must choose one or the other, and that on the choice depends eternal destiny.

Doing right in all things, because it is right, is following Christ; doing wrong is following Satan. Doing right in all things, because it is right, leads to all happiness in this world and the next.

Through every step of life, from childhood to age, there are two ways before us, right and wrong. At home, at school;-at work, at play;—at everything;—we may do right or wrong.

We may obey parents or teachers or disobey them, please them or pain them. We may make our playmates happy or unhappy. We may be selfish or unselfish. We may always tell the truth or we may act and say what is not true. We may be honest or we may take what we have no right to. In all these, one way is right, the other wrong.

Write down other instances of right and wrong that meet us in daily life.

We must always choose right or wrong. We cannot choose both. We cannot reject both. If we do not choose the right we choose the wrong.

The more we choose either right or wrong, the easier it becomes to choose either one and the more likely are we to continue to choose that one to the end.

Whichever we choose in childhood and youth, we are likely to go on choosing all through life. If we wish to choose the right when we are at the end of life, we should begin when we are young.

The habit of doing the right in the very little things will make us likely to do the right in the great things of life. He who is careless about doing right in the little things will be likely to fail to do the right in great things.

But how am I always to know the right in order to do it?

There is one simple rule. Do what one knows to be right, and if you are not sure whether a thing is right or wrong, don't do it. In that way you will always be sure to do right.

There is another thing to remember. If we wish always to do right, and ask God to guide us, He will guide us to what is right. Find Scripture verses to show this.

Courage to Do Right.

That sounds strange. If doing right means bringing to me all that is good, and doing wrong means bringing to me all that is evil, one would think it would take the greater courage to do wrong and face its ill results.

One reason that it sometimes takes courage to do right is that people do not realize the danger of doing wrong. The wrong for the moment seems easy and pleasant and the evil seems far off. Give examples of this.

Another reason why it sometimes takes courage to do right is because others may laugh at us. Give instance of this.

Write down for your meeting other instances of why it takes courage to do right.

Remember that the greatest right is to heed God's call "my son, give Me thine heart."

Remember that God will always give courage and strength to do what He wishes us to do.

Remember that in doing right, Jesus is with us, and in doing wrong we are straying away from Him, and that the only safety in life is in keeping near Him.

(Oct. 28. Daniel 1: 1-21. Question 98.)

THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.

WHISTLING AND SMOKING.

A Glasgow gentleman said to a friend that there was such a change in Glasgow streets since he was a boy.

"How is that?" said his friend.

"Well," he said, "there is no whistling on the street now."

".What do you mean?"

"Well, when I was an apprentice lad, whistling, why we all whistled! If you walked along the streets there was whistling, whistling, whistling by every bright young lad in Glasgow."

"What is the reason of it?" inquired his

"Well, I will tell you the reason: Our young lads can't whistle, because in their mouths now they have got eigarettes."

A boy makes a poor trade when he swaps his whistle for a cigarette. He is like the man who has so debased his taste that he aid, "I'd give more for one chew of terbaccer han for all the apples that ever grew."

It is better to keep clear of vile, base, beastly, and unnatural appetites and habits, and live clean, healthful, happy lives. If we do this we shall have music in our hearts, and life will go gladly on whether we whistle or sing.

And if we have melody in our hearts, it will be likely to work itself out, and others will hear it.—The Baptist Commonwealth.

A FAITHFUL DOG.

A few days ago those passing along the Boulevard Victor Hugo at Troyes, France, were surprised to see a poor woman huddled on a handcart weeping as if her heart would break, and caressing in her arms the body of a splendid dog that had been run over by a careless chauffeur. Moved by pity passers-by stopped and tried to console the woman, but with tears running down her cheeks she told them it was impossible for them to understand the measure of her loss.

"Every night," she said, "when I wheeled my vegetables to the market at Troyes, Medor accompanied me and acted as my guardian

"Last month he disappeared for a few days, and as he'd never left me before I thought he was lost or stolen.

"But one night I was awakened by well-known barks. I hastened to open the door, and there was Medor. Dirty and covered with mud, it was easy to see that he had come a long way.

"While I was caressing him I discovered under his collar a letter placed there by my soldier son on duty at the Bois Lepretre. In it he told me his glad surprise on seeing Medor arrive in the trenches and how he had wept like a child while he embraced him.

"The dog, feeling lonely at the absence of his master, had gone in search of him and found him. But now Medor is dead."

And again the poor woman wept over her loss.—In Daily Mirror.

Life and Work

"OMITTING THE FOURTH STANZA."

Mrs. Belmont glanced at her watch. The hands pointed to 5.12. At six the stores would close and she must match a piece of black silk.

There was just one more hymn on the program of the missionary meeting she was

"Let us conclude our meeting by singing Hymn 102, omitting the fourth stanza.

It was a favorite hymn and they sang

heartily:

"Take my life and let it be, Consecrated, Lord, to Thee. Take my moments and my days, Let them flow in ceaseless praise.

During the singing of the last verse Mrs. Belmont gathered her papers and was just ready to dismiss the society when some one

"Madam President, I'm opposed to omit-

ting that fourth stanza.'

Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza.

"Take my silver and my gold, Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza. If it were just in our singing it wouldn't be so bad. Likely that just happened, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. I think it is just getting to be our habit in our consecration to 'omit the fourth stanza.

"We sing to the Lord 'Take my life,' but when it comes to our silver and gold we ask every one except our Lord to take it.

"We offer it to our grocers, our furniture dealers, our jewelers, our milliners, our merchants, but we scarcely average the smallest bit of silver among our coins as a monthly offering at our missionary meetings and I have never yet received a single piece of gold since I've been treasurer.
"The appeals from our mission fields are

read to us and we listen to them and say, 'How interesting,' but we 'omit the fourth

"We hear of great opportunities that should be seized ere they pass, and we say what a pity' but we continue to 'omit the

fourth stanza.

"We have tried all sorts of devices and commercial schemes to get a little money in our treasury, when we have all that we need if only we would learn not to 'omit the fourth

'Now, I'm sure all of you know that I'm no extremist. I don't think a woman ought to feel uncomfortable every time she puts on a pretty hat or buys a new piece of furniture, but we have dollars for all these things and only pennies, nickels and dimes for the Lord.

"He says that the gold and silver are His. We have so much and yet we bring so little to Him, when it is really His and not ours.

The words she spoke were simple enough, but the earnest conviction of the speaker made them eloquent with the not-to-be-denied eloquence of truth. The heart of every woman there recognized that truth.

There were no pledges made, no promises spoken, yet the president knew that she acted on the sincere though unspoken suggestion of every woman there when, with perilous

disregard of six o'clock, she said:
"Let us sing again Hymn 102, not omitting

the fourth stanza.

The treasurer's books for the next year bore witness to the integrity of the singing of that fourth stanza.—In The Missionary Survey.

NOT SELF-MADE.—MOTHER-MADE.

A notable man was introduced at a great public meeting as a "self-made man."

Instead of appearing gratified at this tribute, it seemed to throw him for a few

moments into a "brown study."

Afterward they asked him the reason for the way in which he received the announce-

"Well, it set me thinking that I was not

really a self-made man."

"Why, did you not begin to work in a

store when you were ten or twelve?" "Yes, but it was because my mother thought I ought early to have the educating touch of business."

"But, then, you were always such a great reader, devouring books when a boy."

"Yes," but it was because my mother led me to do it, and at her knee had me to give an account of the book after I had read it. I don't know about being a 'self-made man. I think my mother had a great deal to do with it.'

"But, then, your integrity was your own."
"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the best ones on top.

"My mother called me, and asked me what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat'—and I did not do it.

"And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness.

Happy the boy who had such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!-Baptist Outlook.

BELLS AND STEEPLES.

A minister read one Saturday evening of some good folk in North Dakota who bought a bell and hung it in the wobbly steeple of their little prairie church.

And now every time they ring that bell the whole steeple sways like a ship at sea, and at times, especially if a hard wind is sweeping the prairies, it threatens the safety of the whole establishment. That evening—Saturday it was—he read the announcement of the church services for the following Sunday and he noticed that some of the littlest steeples swung the biggest bells. And while he believes in bells and in church publicity he has known more than one church wrecked by advertising that the sermons failed to make good. He believes it a safe rule to have the bell in some sort of definite proportion to the steeple; otherwise it may do more harm than good.

PERSONAL WORK BY GIDEONS.

The "Gideons," an organization not many years old, has been known chiefly through its work in putting Bibles into hotels, its aim being a Bible in every room in every hotel.

They are now becoming known as definite personal workers. The following is told of one of them by a well-known minister:—

I went into a place in St. Louis to see a friend. While there, a commercial traveler came in and said, "I want to sell you some jewelry."

"Get out," said the proprietor, "I don't want to see your samples."

"But you must," said the man; "I won't get out," and began to unpack.

The man became interested, and so did I. He showed him a fine lot of goods, diamonds, pearls, and precious stones set in gold, and sold the man seven hundred dollars' worth.

Well, thought I, that fellow is smart.

When he had sold the bill, he said to the merchant, "Now, I have one more thing to show you; the best thing I've got," and he began to go deeper into his cases, and I began to wonder what he could mean; better than gold, diamonds and pearls? and I got up closer, and the merchant, too.

The "drummer" took out a little case and opened it, and there was a Bagster Bible, and as he turned the leaves, said:

"This is better than all earthly possessions. It is God's Word. Sir, are you a Christian?" This man had enthusiasm, both in business and in Christian life.—Christian World.

It is a perilous thing to have learned to feel rightly without acting rightly. If feeling be suffered to awake without passing into duty, the character becomes untrue.

KEEPING HOLD OF THE BOYS.

There were two boys, and after a few happy years one was taken home.

The two boys and the mother had always knelt together for the bed-time prayer, and each had offered a simple petition.

The first night after the one had gone, the sobbing voice of the lonely brother uttered, "Dear Lord, keep mother and me intimate."

Said the mother, years after, "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes; receptions and ealls were secondary matters when the boy's friends needed entertaining.

Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy, and the answering of his prayer.

"Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think towards manhood, and so they treat him like a child, to be watched and scolded, instead of being helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped her wonderfully.

- 1. I shall pray and work to be patient.
- 2. I will strive to "grow in grace and in the knowledge of God."
- 3. No matter what happens, I will try to hold my temper and my tongue.
- 4. I will try never to scold, and never to reprove or punish in anger.
- 5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself.

This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help.

There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost hold of hers.

And in the answering of the boyish prayer the mother-has not only grown more and more intimate with him, but both have grown intimate with Christ.

Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—Christian Work.

A CONVERTED LOAFER.

Farmer Jurgan had one of the tidiest places in the country. He worked hard, early and late, and compelled every one around him to work in the same way.

Now, he was grumbling to his little wan, over-worked wife about Jim Lank who was following the plough in the field along the east and west road. "If he don't move a little livelier, I'll move him off'n the place.

The latter, all unconscious of suspicion and inspection, was calmly gossiping with a traveler on the road. His worthy employer's voice aroused him:-

"Here! here! I don't want any loafing on my place! Now, Mister, jest finish up this day an' we'll call it quits, an' you can go."

Sunday morning came and good Mrs. Jurgan pushed her work steadily, with a view When she was ready to to church-going. change her apparel, her liege lord sat by the kitchen fire. At length his wife said: "John, it is time you were getting ready for church. The children have gone to Sunday school.'

"I guess I won't go to church today. I've got a hard week's work ahead of me, without any help, an' I guess I'll stay home and kind a look after things, an' take a little

rest in advance."

Just then he saw a wonderful transformation in his worn, wan-looking wife. Standing in the doorway, almost ready to depart, she drew herself up in righteous scorn.

"Husband, years ago you entered the service of Christ and promised Him yourself and your all. How have you served Him? Why, in the smallest way. You have given less thought to Christ's cause than to your corn and hogs by far.

"You pretend to believe the Bible, and that there is blessing and joy in the Christian life, yet you miss all, getting nothing out of it, because you fail to live.

"You think that God will reward honest, loving faith and loyalty with a home and crown in Heaven. What sort of a reward can you claim with such an indolent service as you give.

"Why, man, the hired hand you discharged yesterday was truer to you than you are to Christ the Saviour. If Jim Lank was a loafer what are you?"

Having delivered her soul Mrs. Jurgan disappeared and soon left the house, all in a tremble of fearfulness, lest she had injured the cause she so much wished to help.

Jurgan, for a moment, sat in a daze. To think his wife, his wife, always so quiet and meek, should blaze out at him like that.

At first he was inclined to feel grieved and on his defense, but after a moment's deliberation, he seemed to put aside his ill-humor and began to make a hasty toilet in the still house.

A little later he entered the church, and his wife smiled at him winsomely as he sat down in the rear of the small company of worshippers.

The service proceeded as usual until the benediction was impending. Then, to the utter amazement of all present, Brother Jurgan strode up the aisle to the front saying as he went:

"Set down, set down, brothers and sisters,

for I've got somethin' to say."

"Friends an' brethren," he began, "I feel like jinin' the church over ag'in, but I d'know as you'd have me. I've been a lazy donothin' in Christ's church for many years. Now I'm goin' to change the program," and turning to the astonished but delighted pastor, he continued:

"Brother Test, you've preached to us an' practiced before us, right along, an' we all said it was your duty to set us a good example, but we didn't consider it our duty to follow

it to any great extent.

"Now I'm goin' to get down to business, an' help to get the rest of our lazy church members to the Lord's house where He calls 'em to worship Him.

"Yes, an' I'm goin' to speak a kind an' persuadin' word to the poor ones that's strayin' outside the fold of Christ. I'll go after 'em jest the same as if they was my own sheep.

"But I'm not goin' to brag what great things I'm goin' to do, an' I don't want you to give me any blue ribbon for this step. If there's any credit due anybody under God, give it to that brave-hearted little woman settin' over there, who had spunk enough this mornin' to read my spiritual pedigree an' make me jest as small as Î really

His voice came brokenly at the last and he sank on the front pew, covering his honest face with a brown hand. The tears of contrition trickled slowly through his fingers.

"Let us pray," said the pastor, and he voiced the true consecration felt by every one present.

After this, there was no order at all. Mrs. Jurgan had her arms about her husband's neck in sweet sympathy and support while every one else was anxiously trying to get hold of his hand and join in the fellowship so earnestly proposed.

This was the turn of the tide for blessing and prosperity in the little church. Hundreds in that community had reason to be grateful that John Jurgan was converted from a loafer into a worker. None realized the depth of blessing more than farmer and his capitly wife. In Christian Oracle his saintly wife.—In Christian Oracle.

"A skeptic said one time to a young Quaker Christian: 'My young friend, this religion of which you talk is all moonshine.' 'I thank thee,' said the young man; 'that is just it exactly; the moon borrows its light from the sun and we borrow our light from Christ.'

FAITH CASTS OUT DOUBT.

REV. C. H. SPURGEON.

I am like the good man and his wife who

had kept a lighthouse for years.

A visitor asked the good woman, "Are you not afraid of a night when the storm is out and the big waves dash right over the lantern? Do you not fear that the lighthouse and all that is in it will be carried away?"

The woman remarked that the idea never occurred to her now. She had lived there so long that she felt as safe on the lone rock as ever she did when she lived on the main-

As for her husband, when asked if he did not feel anxious when the wind blew a hurricane, he answered, "Yes, I feel anxious to keep the lamps well trimmed, and the light burning, lest any vessel should be wrecked. As to anxiety about the safety of the lighthouse, or his own personal security in it, he had outlived all that.

, Even so is it with me. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

From henceforth let no man trouble me with doubts and questionings; I bear in my soul the proofs of the Spirit's truth and power, and I will not have none of your artful reasonings. The Gospel to me is truth. I risk upon the truth of the Gospel my soul's eternal fate and I know no risk in it. My one concern is to keep the lamps burning, that I may thereby enlighten others. Only let the Lord give me oil enough to feed my lamp, so that I may cast a ray across the dark and treacherous sea of life, and I am well content.

THE GOOD CHURCH MEMBER.

He believes in his church. He loves it. He gives himself to it. He prays for it, and speaks kindly of it.

He does not put a stumbling block in the way of his brethren, and avoids those things

which grieve or cause them to offend.

He is charitable in his judgments, and promotes peace. He feels it a duty to build

up his own congregation.

He cheers his brethren and his pastor by regular attendance upon the public services. He helps the pastor, and does not leave him to preach to empty pews, with an aching heart, or to carry on the prayer-meetings

It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with

either.

He does not long continue derelict in duty to the church, so as to become liable to discipline. He keeps his covenant solemnly made with his church when he entered its fellowship.

God bless our good members, old and young, and constantly increase their number! -Exchange.

DON'T.

Don't rest satisfied with your present spiritual attainments, but aim to rise higher and higher in the scale of Christian activity, Christian usefulness, and Christian joy.

Don't allow yourself to grow morose or pessimistic because your ideals are not realized. It is not the realization of an ideal that makes one happy, but the constant aim to reach the ideal and the struggle inspired by the aim that produces true happiness.

Don't attempt to throw off your own responsibilities by reasoning that there are others who are more able to do things than you are. No one on this earth can do for you the things that God expects you to do.

Don't attempt to give to the Lord what you happen to have left after all other obliga-tions have been met. "Honor the Lord with thy substance and with the first fruits of thine increase, and verily thou shalt be fed." A tenth of all that you are able to earn belongs to God, and a failure upon your part to render it to Him is robbery. (Mal. 3:10.)

Don't imagine yourself so established that you do not need the uplifting power of the Sabbath-school, prayer-meeting, preaching, and a participation in the benevolences of your church. Growth in the graces of the Christian religion necessitates spiritual food, spiritual atmosphere, and spiritual exercise. Without these you cannot expect to grow.-Cumberland Presbyterian.

CHOOSE YOUR ENVIRONMENT.

We say that people are made by their environment, but that is not quite true. It is the particular part of their environment to which they respond that makes them.

Let us illustrate. A young man came from a country town to New York and fell into loose habits that finally landed him in the

Police Court.

Excusing his fall to friends at home, he asked what better fate could be expected of a fellow whose only home at night was a hall bedroom, and whose only chance for amusement the welter of saloons, cheap theatres, and gambling-joints with which the region abounded. He claimed that any lad was bound to be ruined in such surroundings.

He did not take into account that, hardly three blocks from his boarding-house, was a finely appointed Y. M. C. A. building, where

he would have been welcome.

He forgot that, near by, there was a magnificent public library offering its treasures.

He may not even have noticed that daily he passed the doors of three churches from the wholesome influence of which he held

He did not realize that by a little search in that metropolis, he could have found, almost any night in the year, some educative and enjoyable lecture or concert—absolutely free.

The young man was being made by his environment—but only by that part of it that he deliberately selected.—St. Louis Christian Advocate.

THE NEED OF THE AGE.

It would be a tremendous mistake that the energies of the Church should be diverted from its proper religious mission to projects of social and political reform, or that its primary concern should be the amelioration of the conditions of our earthly existence.

The opposite is the truth. It is only in the measure that the Church has a sure hold of eternal things, a clear vision of a spiritual world of truth and beauty, and an unwavering trust in the God of Love and Power, with whom nothing is impossible, that it can hope to regenerate human society and lead mankind into a richer and fuller life.

The greatest need of our age is a deepened sense of the living reality and transcendent majesty of God.

Western civilisation has become materialistic, vulgar, feverish, and unsatisfying. If a new spirit of repose, joy, and creative power is to enter into it, men must learn again to bow in worship and adoration before the Almighty and Living God, that through fellowship with Him their hearts may be made pure and their hands strong.

In proportion as we learn to see life in the light of the unseen and eternal, we shall realise that faith, hope, and love are the things that abide. We shall measure life not by what we can get, but by what we can give, knowing that only in losing our life do we truly gain.—Ex.

THE NEED OF THE CHURCH.

The thing above everything else that the Church needs to-day is an overwhelming passion—deep, strong, insatiable—for the salvation of men.

Lacking that, the Church establishes its incompetency. Having that, and letting it take complete possession of all its energies, the Church establishes its invincibility.

The material, social, intellectual, and philanthropic interests of the Church are important—but its spiritual interests are paramount.

Do we not need a new conception of the dignity and responsibility put upon us when God made us co-laborers with Jesus-Christ in the sacred and colossal enterprise of human redemption?

Spurgeon, stricken with a severe illness, and eager to get back to his pulpit, said this great word:-

"If I ever preach again, I will leave out every bit of flourish, and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of

Is not that a fitting message for the preachers of today? For what higher purpose can they have than the salvation of men; what passion can possess them that will more truly advance the Kingdom of Jesus Christ

than the passion for souls; in what way can they make better investment of their ability of heart, mind and soul; and what worthier use can they make of energies or opportunity than to devote all to this sacred enterprise?

It was this sublime passion that was upon David Brainerd when he said: "I care not where I live, or what hardships I go through, so that I can but save souls for Christ. While I am asleep I dream of these things; as soon as I am awake, the first thing I think of is this great work. All my desire is the con-version of souls, and all my hope is in God."

This same sanctified purpose, this deep sense of personal responsibility, this consum-ing desire for the salvation of men, this unfaltering faith in God, and this experience of personal redemption through Jesus Christthese must possess the Church of God everywhere, if she would be faithful and efficient in the accomplishment of her divine mission in the world.—Christian Advocate.

WE BECOME LIKE OUR THOUGHTS.

Every day we are becoming more and more like our thoughts. What we are to-day is the outcome of the thoughts we have cherished in the past. The thoughts that we are cherishing today are determining what we shall be in the future.

If our thoughts are low and base and ignoble, then we ourselves are becoming low and base and ignoble. If our thoughts are pure and clean and Christ-like, then we are becoming pure and clean and Christ-like.

If we could look into the chambers of your imagination and observe what is taking place there, the thoughts you carry about with you, the desires and ambitions of your heart, the stuff of which your dreams are composed, we could prophesy with the utmost confi-dence the kind of person you are becoming and therefore the kind of person you shall be.

It is in the light of such a fact as this that we see the significance of Paul's exhortation "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. Think on these things, and we ourselves will become true and honorable and just and pure.

It is particularly important that parents realize the truth of this. And yet how few of them apparently do? How many parents there are who are careful as to the food their children eat and the water they drink, but who are indifferent to the books they read, the movies they attend, the companions with whom they associate.

No doubt we should exercise due care as to what we take into our bodies, but it is infinitely more important that we take heed to the thoughts that enter our minds.

The Children's Record

A GREAT DISCOVERY.

Chloroform! Do you know what it does? Takes away all feeling of pain, so that a surgeon can do his wonderful work quietly and carefully.

Its use was discovered by Sir James Young Simpson, a great Edinburgh doctor, in 1846. Sir James made other discoveries in medicine, which have helped many a poor sufferer; but this was his greatest medical discovery.

Once he was asked—"Do you think anyone has ever made a greater discovery than chloroform?" "Yes," he said, "I have made a greater discovery myself."

"Really— what ever was that?"

Solemnly, Sir James replied, "The discovery that Jesus Christ was my own Saviour."

He was thirty-five when he discovered the use of chloroform; and he was fifty before he made the greater discovery, and it was always a regret to him that he had not made it sooner. It is a great discovery that ever a boy or girl can make. Have you made it? Have you tried to make it? "Seek and ye shall find."—Messenger for the Children.

THE MISSIONARY AXE.

One day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. When he finished, a Brahmin said, "What is this Englishman doing?"

"Preaching to us," replied the people.

"True." And he turned to the missionary and asked, "What has the sahib in his hand?"

"The New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the Christian axe, into which a European handle has been put. If you come to-day, you will find the missionaries cutting; if you come to-morrow, you will find them cutting,—always cutting with this axe.

"And at what are they cutting? At our noble tree of Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But these men come daily, and although the tree is large and strong, t must give way at last."

"True," replied the missionary, "but many a poor handle gets worn out, and many a one breaks, and it takes a long time until a new one is obtained from Europe."

"Ah," he answered, "if that were all it would be well enough, and the tree would have time to heal and grow strong again; but what is the real case?

"No sooner does a handle find that it can

no longer swing the axe than it says, 'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting?' No, indeed! He walks up to the tree, looks at it, and says, 'Here is a branch out of which a handle might be made.'"

"Up goes the axe, down comes the branch; it is soon shaped into a handle; the European handle is taken out, and the native handle put in, and the swinging goes on again. At last the tree will be cut down by handles made of its own branches."

You understand, young folk, that the native handles are the native Christians who do so much to give the Gospel to their own people.

IT TAKES TWO TO DO IT.

James Rank, a lad of eighteen years, as the apprentice of a carpenter had been sent to a saloon to take the measurements for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head.

The saloonkeeper immediately mixed a hot drink, and pushed it over the counter to him. "It will cost you nothing," he said. "Drink it down, and you'll soon stop shivering, my boy."

"He meant it so kindly, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to refuse, but I didn't want it."

"It must have been a big temptation," said the friend. "That saloonkeeper might have started you on the road to ruin."

"Well," replied the lad, "it takes two to make a temptation. There is no saloonkeeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it.

I don't take much credit to myself for refusing that drink, and, if I had taken it, why, I wouldn't have put all the balme on the saloonkeeper, as some folks do. It takes two, every time, to make a successful temptation."—Sel.

NO HURRY.

Three evil spirits went out into the world

to see who could do most harm.

One whispered, "There is no Heaven" into the ears of the children and young people; and very few paid any attention.

and very few paid any attention.

The second said, "There is no Hell," and

some were glad to believe him.

The third simply whispered, "There is no hurry," and thousands listened to him, and lost their chances of becoming God's children, one after another.

This old legend has a lesson for every boy

and girl.—Ex.

The Children's Record Vol. XLII., No. 9.

ONTARIO'S CHANGED HOME.

By J. W. BENGOUGH.

We've jolly times at our house now, An' dad's at home 'most every night, An' he don't never raise a row Nor swear at mam' nor want to fight.

I ust to be a-scaired and hid When he was comin' up the street But now he calls me "Hello, Kid," And gives me candies when we meet.

An' mama's waitin' at the door, An' dad he gives her such a kiss-He didn't do like that before— We never had such times as this.

We've got new carpets in our home, A sofer an' a easy-chair, An' picters in 'most every room, An' I've got Sunday clo'es to wear.

An' toys—I've got a train of cars, (Ye'd orter see my injine run) An' soldiers goin' to the war, An' Teddy-bears an' lots o' fun.

An' dad he says 'at Santa Claus Will come nex' Kris'mus Eve fer sure; He didn't come las' time, becos'-I guess he knowed we was too poor.

An' sometimes mama looks as though She's jes' so happy she must cry An' 'nen she says—"My dear, you know, Good old Ontario now is dry!"

THE HARD LESSON AHEAD.

She was a little girl in the first years of her school-going, and when she went into a store with her mother to buy the simple books needed for her new term, some of those for the more advanced grades were inadverdently pushed forward.

The child opened some of them, and her face clouded with dismay.

"O mother, these are so hard that I never can learn them. I cannot understand them!'

The mother, busy with prices, answered rather carelessly that these were for older classes, they were not hers."

But the brown eyes still looked troubled. "I shall have to study them by and by, and they are too hard for me.'

"But the you that will come to them by and by will not be the you that is looking at them now," explained the lady behind the counter. "You will be ready for them when you reach them.'

That is the truth of life's school. We are always dreading the lessons that we foresee are before us, but the great Teacher never hurries his pupils. The self that must wrestle with future troubles will not be the self that dreads them now.—Sel.

A RAMBLE IN SWATOW, CHINA.

The strange shops, the narrow, crowded, dirty streets, the peculiar dresses of the people, the rickshaws and sedan chairs, etc.

For example, you are walking down one of the narrow Swatow streets when you come to what at first looks like a chemist's shop. It is a Chinese medicine shop. It has no shop front: you step right from the street into the shop.

There is a crowd standing there, and from the pleased looks on their faces, something amusing is taking place inside.

You stop and look inside, and there, in the centre of the shop, is a dentist's chair, and seated in it is a Chinese who is having a tooth extracted by the Chinese medicine man and dentist. The victim in the chair does not mind the grinning crowd, nor does he hesitate to yell when the moment comes!

A little further along we pass the native barber's. His "shop" is a chair and a stool. In the chair is a Chinese having his head shaved; when shaved his head more resembles an ostrich egg than anything else, the barber then washes it with dirty looking water, which in all probability has been used for a good many heads that day.

The next thing the barber does is to execute a most elaborate cleaning out of his customer's ears!

Coming into the harbour each day we have ships from the many ports of the East. There are Japanese ships from Amoy and Formosa, Chinese ships from the other Chinese ports, Norwegian ones which carry Chinese coolies between Swatow and Bankok (Siam), steamers from Saigon (French Indo-China), and British ships from all over the Far East.

A few months ago an American steamer which came in had on board an aeroplane. Some Chinese airmen, who had learned aviation in America, came with it and gave us some exhibition flights.

For some days the aeroplane was on view; twenty cents was charged to see it, and crowds of Chinese availed themselves of the chance of seeing this weird thing from the

I heard a funny story of one Chinese coolie who spoke a little English. He saw the aeroplane up one day and, wildly excited he rushed into his English master's office to tell him that "a white elephant, belong Englandside, run over Swatow." He wanted to say that a white English aeroplane was flying over Swatow.

Many Chinese were afraid to look at it as they feared it was some evil flying dragon, and that were they to look at it evil would come to them.

Your mission work in China is to teach the Chinese children better things and to deliver them from their foolish and hurtful superstitions.

WANTED-A BABY.

"O Marty, do hurry up supper!" said Gladys breathlessly, as she rushed in from school. "Mother is going to stay at Aunt Anna's and we are to go to the missionary meeting, you and I, and come home with her."

"Now, Miss Gladys, your mother never said a word to me about any missionary meeting, and I'm not going. I don't believe in 'em!"

"But, Marty, mother told me to tell you to be sure to go. You see, this is something specially good,—a returned missionary from India is to tell us everything about it! Now, Marty, please! For if you don't go, I can't either."

I suppose I'll have to take you, but I don't like missionary meetings. I don't believe in 'em.''

That night was a never-to-be-forgotten one in Martha McNeal's life,—a lonely life for the most part, with no "folks" of her own that she could remember, except during the three years that her young husband lived. No child came to bless them and when his life had been crushed out on the railroad, twenty years before, the future had looked dark indeed. For more than fifteen years, however, she had been "one of the family," in the Howard home, yet notwithstanding all the kindness and affection shown her,

At the missionary meeting that evening Gladys was all interest and enthusiasm, but not until the speaker described the customs of her chosen field and its children and schools and missions, did Marty pay much attention.

Marty looked on herself as a servant.

"Just think," the speaker said, "of the wonderful work that a Bible woman can do telling the story of Christ in these homes where men are never admitted-and only thirty dollars will support her a whole year; and fifteen dollars will keep a baby twelve months. Poor little cast-off, unloved souls -fatherless and motherless, and left on the highway to die,—especially little girl babies!"

Marty's hands clasped themselves nervously in her lap and many of the speaker's words were lost as she fumbled for her handkerchief. All the way home she was unusually silent, and for several days afterward.

One morning Mrs. Howard was surprised when her middle-aged helper suddenly opened the sewing room door and exclaimed, "I want a baby, Mrs. Howard, I want a baby for my very own! Can't you get one for me?" And Marty buried her tear-stained face in her kitchen apron.

"Why, Marty! Have you lost your senses? What in the world is the matter?'

"O Mrs. Howard, when I heard that missionary woman tell about those dear little girl babies' being cast out to die because nobody wanted them, and only fifteen dollars would keep one a year,-I just can't stand it any longer! Here is some money I have been saving to get me a new dress. Please take it and see if you can get me a baby. I have always wanted one of my own."

Reverently Mrs. Howard took the money

that meant so much self-denial and said, 'Marty you make me ashamed when I think of your giving more from your scant savings than I from my allowance. The missionary meeting will be held here next time and I want you to say to those women just what you have said to me, and perhaps there will be more than one baby 'wanted,' or a Bible woman!'

And so it resulted, and that particular meeting of the society will long be remem-

A few months later, when a letter came from far-away India, telling of a little browneyed girl baby rescued from sickness and poverty; of her restoration to health, her sweetness and her darling ways; of her funny efforts to lisp her name, Martha McNeal, then Marty's eyes fairly shone with happiness as she exclaimed, "Bless her little heart! She's my baby, my very own!"—Woman's Missionary Friend.

A HAPPY SUNDAY. And a Big Sunday School.

It was in far away Korea, where, a few years ago all were heathen, and knew nothing of a Saviour until our missionaries, whom you help to send, went and told them of that Saviour.

This school is in the city of Hamheung, now called Kanko by the Japanese.

Read carefully this letter from Mrs. Young, the wife of our missionary there. "The first Sunday of the New Year was a

happy one for our Korean children.

At the beginning of last year they were promised medals for good attendance, for bringing in heathen and for constantly bringing back with them the same little new believers.

The average of this school for the year was 471. Perhaps less than 200 of these are our own Christian scholars.

This Sabbath Day saw many happy children from both our scholars and the new believers receiving medals.

The proudest child of all was a little girl who showed on her report card the goodly number of 539 children, either brought in for the first time or brought back again by her during 1916.

One little girl, herself a new believer, has brought in as many as twenty-five on one Sunday, but such little ones efforts are of necessity spasmodic.

This Children's Sunday School is one of our great evangelizing agencies in the city. We hear good reports from several such schools in our country churches.

The Children's Record Vol. XLII., No. 9.

"ONLY A BOY."

Many years ago a faithful Scotch minister, coming early to the kirk, met one of his elders, who said to him:-

"I came early to meet you. I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has only been one person added to the church in a whole year, and he is only a boy.'

The old minister listened. His eyes moistened. "I feel it all. I feel it; but God knows that I have tried to do my duty, and I can trust Him for the results.

"Yes, yes," said the elder. "But 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal.

"True," said the old man; "but I have great hopes of that one boy."

The old minister went to the pulpit that day with a grieved and heavy heart. He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. And here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one_remained. "Only a boy." The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister.

"Do you think that if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart, Robert. I see the divine hand now. May God bless you, my boy! Yes, I think that you will become a preacher.

Long years after there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth; had brought under gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society; and had honoured the place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right inten-

tions is sure. The old minister sleeps beneath the trees in the humble place of his labours; but men remember his works because of what he was to that one boy, and what that boy was to the world.—Youth's Companion.

HOW THEY FOUND A HOME.

"Oh, Bill, I wish I had something to eat!"

The words were spoken by a little girl as she and her brother were walking the streets of London in search of work, to earn a few

The tears came into Bill's eyes as he looked pityingly at his little sister, but he said cheerfully, "Never mind, Nell, you must be brave and bear your hunger a little longer. We will perhaps earn a few pence to-day.

Bill was very hungry, too, but he tried to be cheerful, for Nelly's sake.

They walked awhile in silence; then Nelly said, "Tell me about the time we lived in the country, Bill, please, because I cannot remember anything about it, and it will make us forget our hunger for a short time.

"Well, mother, you, and I-you were only a baby-lived in a pretty little cottage, and father worked at a neighbouring farm. I used always to sit at the window and watch for him to come home from work.

We were all very happy but at last father fell ill. All our money had to go to pay the doctor and the medicines, but father died after a few weeks' illness.

Then mother took us to London, thinking to earn enough to support herself and us by sewing; but she had to work so hard and sit so late that her strength failed her, and she, too, fell ill and died, and we were left alone. It is a good many months now since mother died, and we have managed to get enough food to keep us alive. mother, don't you, Nelly?" You remember

"Yes," said Nelly; then she added wistfully, "do you think we could earn anything by singing any of the songs mother taught us?"

"Perhaps," said Bill; "let us sing "Home, Sweet Home."

As they sang, their sweet childish voices reached the ears of a gentleman near. they had finished the song he came to them and asked Bill his name.

At hearing the name the gentleman started, and then asked Bill to tell him how he came to be singing in the streets.

When Bill had told him his story, the gentleman said, "You are the children of my only sister. It is only a few weeks ago I heard of her death, and I have been searching for you ever since, but I did not expect to find you like this.'

From that time their uncle's house was their home.— $The\ U.\ P.\ Magazine.$

OUR CHURCH CALENDAR. Meetings of Presbytery.

Miramichi, Newcastle, 11 Sept., 11 a.m. Glengarry, Maxville, 11 Sept., 10.30. Brockville, Kemptville, 11 Sept. Peterboro, Peterboro, 11 Sept. Toronto, Tor., first Tuesday each month. Orangeville, Orangeville. Temiskaming, Cobalt, 6 Sept. Algoma, Thessalon, 3 Sept. Sudbury, Gore Bay, 4 Sept. Saugeen, Harriston, 11 Sept., 10 a.m. Hamilton, Hamilton, 11 Sept., 10.30. Paris, Ingersoll, 11 Sept., 10.30. London, London, 25 Sept. Chatham, Chatham, Sept. Winnipeg, Westminster Ch., 1st Tues. each month. Rock Lake, La Riviere, 18 Sept. Glenboro, Treherne, 25 Sept. Minnedosa, Minnedosa, 11 Sept., 10.30. Brandon, Brandon, 10 Sept. Yorkton. Regina, Regina, 11 Sept., 9.30 a.m. Wetaskiwin, Sept. Medicine Hat, Redcliff, 6 Sept., 10.30.

Calls from

Kootenay, Nelson, 4 Sept.

Clifton, N.S., to Mr. J. C. Davies. St. Stephen Ch., Amherst, N.S., to Mr. P. A. Walker. Murray Harbour, P.E.I., to Mr. W. H. Sweet of Blue Mt., N.S. Erskine Ch., Ottawa, to Mr. J. A. H. Pue-Gil-christ, of Bracebridge, Ont. Hamiota, Man., to Mr. G. Lockhart. Knox Ch., St. John, N.B., to Mr. H. C. Fraser, of Chilliwack, B.C. Provost, Alta., to Mr. R. G. Watt.

Duntroon, Ont., to Mr. D. G. Paton. Estevan, Sask., to Mr. W. J. McIvor, of Carman, Man.

Lakefield, Ont., to Mr. P. L. Jull, of Ottawa. Knox, Swift Current, Sask., to Mr. W. A. Guy of St. Andrews, Regina. Accepted. Keddleston, Sask., to Mr. Jas. Greer, of Kelliher, Sask.

Inductions into

Tide Head, N.B., June 21, Mr. Jas. R. McKay. Black River & Napan, N.B., July 10, Mr. J. M. Fraser.

Wallace, N.S., July 12, Mr. J. W. Britton. Arkona and W. Adelaide, Ont., July 17, Mr. G. B. Rateliffe.

Rosseau and Hekkla, Ont., July 17, Mr. Wm.

McKinley. Landis, Traynor and Wolfe, Sask., July 17, Mr. C. Thomas.

Oak Lake, Man., July 17, Mr. A. W. Churchill. Dunbarton, Ont., Mr. Fraser Clugston.
Blackstock, Ont., July 26, Mr. G. Gomm.
McAuley, Man., July 26, Mr. R. Harvey.
Strome, Alta., July 31, Mr. N. D. Campbell. St. Paul's Ch., Simcoe, Ont., Aug. 2, Mr. M. Scott Fulton.

Knox Ch., Moose Jaw, Sask., Mr. G. J. Davidson.

Knox Ch., Sapperton, B.C., Aug. 16, Mr.
N. T. C. MacKay.
Clifton, N.S., Aug. 30, Mr. J. C. Davies.
Glenmorris, Ont., Sept., Mr. J. R. McCrim-

mon.

SOME NEW BOOKS.

Two of them, booklets rather than books, are sent from the Board of our own S. S. Publications, Church and Gerrard Streets, Toronto. They are the first two of four books of the New Standard Teacher Training Course. The title of one is "The Teacher"—the other "The Pupil." Both are by L. A. Weigle, D.D.

The books are filled with what is strong, solid, helpful, and will, where studied, prove of great value to teachers and parents and all who have to do, in any way, with training the young. Send for a copy and prove them. Only twenty cents each.

From the Fleming H. Revell Co., New York, Chicago, Toronto, come the three

following books:

"The Only Nancy," by Francis George, a tale chiefly of the Southern "Mountain Whites." These Scotch folk settled there in early days and have lived a primitive life, but among them schools and churches are being established. It is a love tale, with mingled joys and sorrows, having missions among these people as its objective. Few who begin the story will fail to finish it. Price \$1.25.

"Who Follows in Their Train"—By Mary Caroline Holmes. It is in diary form. An American Girl, who went to Syria in a business capacity, writes her diary of heart and life to her mother, until she surrenders to the Master Passion of love, and both she and her lover to the passion of service, devoting life and wealth to the uplift of that Eastern land. Price \$1.25.

"Sunsets by the Lakeside"—By William Hiram Foulkes. The Lake was Galilee. The book was originally addresses, very simple, thoughtful, practical, to Assemblies of Young People at Summer Conferences. It is very good. Price 60 cents.

One book comes from Charles Scribner's Sons, New York. It is "The Will to Freedom"— or "The Gospel of Nietzche and The Gospel of Christ," By John Melville Figgis, D.D., being the Sixth Series in The Bross Lectures, delivered in Lake Forest University Michigan

University, Michigan.

The relation of Nietzche's teaching to German thought and attitude in the world war, gives that teaching, revolting as some of it is, its interest at the present time. The six lectures furnish a full, clear, strong presentation of the subject. Price, \$1.25.

The Church Tunde Illact	Port Lock	. 18.00	Avonbank	90.61
Che Church Funds, West.	New Glasgow	57.00	Rv W A Bradley	30.00
	"In Memoriam"	. 22.00	Ry R Wiseman	4.00
	Tor. Bonar ss	300.00	Dunwich	100.00
SUMMARY OF RECEIPTS	Tor, Davenport	150.00	S Ste Marie, St Pa	72.75
During Jan. 1 to	Tor, Davenport Streetsville Alton ss Ayton	2.61	Rodney ss Valetta, Fletcher	26.10
July 31	Ayton	12.45	Valetta ss	2.00
Home Missions\$6,646.36 \$24,047.84	Burgoyne	. 95.00 25.00	Molesworth	. 64.00
Foreign Missions 5,191.55 24,510.96	Ham, Calvin Tor, Deer Park1, Woodlands	400.00	I N Drinkwater	2.00
Widows' & Orphans' Fd 72.00 344.50	Woodlands	. 60.20	Allenford	79.00
Aged Ministers' Fund 153.85 492.93 Assembly Fund 122.42 312.43	Douglas	15.56	Alexandria	66.25
Assembly Fund	Woodlands Newington ss. Douglas Athens, Toledo Stirling Bury's Green Sydenham, St Pa Collingwood Palmerston Fergus, Mel Hawkesville	3.00	Scotch Bush	5.00
Deaconess Training Home. 26.00 151.00	Bury's Green	12.00	Campbellford	. 704.20
S. Schools, Y. P. Societies 43.00 332.15	Sydenham, St Pa	. 53.00	Hillsburg	3.25
Montreal College 11.00 116.00	Palmerston	132.00	Utterson	3.25
Queen's College 12.00 115.00	Fergus, Mel	116.00	Gordonville	55.35
Knox College 29.00 229.00	Hawkesville. Hawkesville ss. St Ann's ss. Warwick. Seaforth	. 3.00	Galt, 1st	. 250.00
Manitoba College 29.00 69.00	St Ann's ss	2.06	Guelph, St And	. 200.00
Saskatchewan College 34.00 283.00	Warwick	74.20	Mrs S LeBoutillier	25.00
Robertson College	Clinton ss	. 13.00	Tor, Cooke's jr ce (C	h) 30,00 47,39
RECEIVED DURING JULY.	Warwick Seaforth Clinton ss Blyth Wingham	218.00	Novar	10.00
At the Presbyterian Offices, Toronto,	Strabane	26.00	Pinkerton	51.40
By Rev. John Somerville, D.D., and divided among the Funds	DorsetPaint Lake	5.50	Tor, Chal	, 500.00
and divided among the runds	Paint Lake	6.00	Tor, Ave Ka Big Fork	6.50
Sandy McVean 120.00	London, King	192.04	Spencerville	50.00
Ontario Brown's Corners 25.00	Chatham Chal	250.00	Vernonville	19.00
Glen Sandfield 29 00 Whithy 159.00	Bear Creek	. 24.00	Tor, Emmanuel	. 150.00
Turin 95.00 Fairbairn 55.00	Bayfield	190.00	Normanby, Mel	20.00
Peterboro' Friend 20 00 Lancaster 150.00	Port McNicoll	6.25	Mrs John Hope	17.60
North Gower 33.00 Almonte 200.00	Wyebridge	34.00	Fort Frances	100.00
Ashburn 49.00 Athens Toledo 18.00	Mt. Forest	163.00	Smith's Falls	. 505.30
Bracebridge 116.00 Beaverton 313.11	Harwich	6.00	Hartfell	2.20
Avlmer Ky 100 00 Rolton 200.00	Adamsville	7.51	Webbwood	75.00
Leamington 168.00 Tor, Knox 875.00	Marvelville	$\frac{32.00}{40.00}$	E Pustinch	100.00
Rrussels vps 20 50 Raden ss 6.00	Colborne	161.00	Branchton	$\dots 62.00$
Southampton 98.00 Wmstr, St And 100.00	South Smith	40.00	Petrolia	39.40
Pt Arthur, St Pa Prim. 8.75 Northeasthope 12.00 Winchester Springs 22.00 Sutton 50.00	Dundalk	18.00	Watford	27.00
Bury's Green 19.00 Tor, Bulgar Macedon. 13.00	Ventry	39,00 39,00	Courtright	100.00
Alton ss	Midland	161.00	Egmondville	103.00
Wyevale 6.00 Port Stanley 30.00	Schomberg	$\frac{15.00}{2.50}$	Rv D Currie	12.25
Owen Sd, Div	Sudbury, St And	167.38	D J Reed	50.00
Embro. 214.00 Schreiber, mc	Chatham, New St A.	8.00	Tor, Chinese	50.00
N Kinloss	Fernbank, ss	8.00	Tor, Evangel	25.67
Est Mary Shore 69.79 N Erin ss	Blake	50.00	Ventnor	2.31
N Mornington 150.25 Normanby, Kx 21.50	Hanover Hawkesbury	27.40	Airlie	12.60
Tor, Parkdale, cmb 20.50 Smithville	Carlow	3.50	Sparrow Lake	6.00
Wellandport ss 2.00 Wallacetown 60.00	Sebright	5.00	Port Carling	17.00
Tor, College ss cl 5.00 Southampton 30.00	Barrie, Chinese	35.00	Holland	5.00
Esther B Hall 30.00 Walkerton 400.00	Barrie	205.73	St Cath, Knox	37.00
Shannonville 23.00 Tor, Old St And 600.00	Turin	. 13.15	Rodney	250.00
Scarboro' St And 155.00 Tor, Finnish	Nairn	9.00	London, Knox	24.50
Raymond	Esquesing	. 75.00	A Friend	60.00
Drummond Hill 102 00 Sarnia St Pa 111 00	Grand Bend	. 60.50	Est A S Stewart	153.36
Waterdown 50.00 Working Girl 5.00	Long Branch ss	. 13.00	Perth, Knox	40.90
Ham, Central 1,361.10 Nestleton 7.00	N Bruce & St And	145.00	Alvinston yps	5.00
S Nissouri	Schreiber	. 11.00	Consecon, Hillier.	13.76
Vankleek Hill 200.00 W Adelaide	Iroquois	55.00	Comber ss	3.00
Fairfax ss	Leaskdale, Zephyr	. 300.00	Corunna	27.00
Mrs A Farquharson 6.25 Hastings 15.60	Sunnidale	$\frac{26.00}{20.00}$	Rockland	20.50
At the Presbyterian Offices, Toronto, By Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors. Ontario Sandy McVean 120.00 Brown's Corners 25.00 Glen Sandfield 29.00 Witby 159.00 Turin 95.00 Fairbairn 55.00 Turin 95.00 Fairbairn 55.00 Fairbairn 55.00 Fairbairn 55.00 Glen Sandfield 29.00 Wales 23.00 Peterboro' Friend 20.00 Lancaster 150.00 Morth Gower 33.00 Almonte 200.00 Burnbrae 96.00 Lyn 30.00 Ashburn 49.00 Athens, Toledo 18.00 Bracebridge 116.00 Beaverton 313.11 Aylmer, Kx 100.00 Bolton 200.00 Leamington 168.00 Tor, Knox 875.00 Tor, Knox 875.00 Fairbairn 55.00 Morth Gower 30.00 Headington 58.00 Tor, Knox 875.00 Fairbairn 50.00 Morth Gower 50.00 Morth Gower	Rockwood	12.00	Morrisburg	50.00
Mrs A L Murray 10.00 Gordon Lake 3.6	Strathroy	. 166.00	Westwood	80.75
Dieder				

Brighton.	3.251	Port Albert	17.001	Deloraine	236.85.	Indian Head	. 84.65
Longford	. 4.60	Parkhill	. 200.00	Oakburn & ss	. 13.00	Dunblane	. 12.75
Weston, West'r	. 90.00	Strathroy	43.50	Clearwater	550.00	St Clair	6.35
Rerkley	1.85	McIntosh	53.00	Sifton (Ruth)	5.00	Antelope	13.85
Markdale	5.70	Chatsworth	46.35	Wpg, Homess	. 28.27	Rv Dr P Strang	. 25.00
Lindsay ss	3.50	Carleton Pl, St A	$\frac{225.00}{10.00}$	Kildonan	. 90.00	Cactus	. 12.05
Eramosa	. 32.00	Allenford	41 47	Valley River	9.50	Twin Valley	4.60
St Cath, 1st	225.00	Mooretown	17.50	Wm Ledingham	20.00	Imperial	45.00
St Cath, Haynes	. 71.00	Brucefield ss	50.80	Wpg, King Mem	, 48.36	Readlyn	. 11.25
Stratford, St And	200.00	Brantford, Balf	37.20	Franklin	. 53.00	Battleford ss	. 36.75
Duncan Stewart	500.00	Brantford, Sunshine	200.00	Norwood	32.00	Stopen	3 15
Leeburn	4.00	Alton	31.15	Edwin	2 05	Stenen ss	6.10
Eglinton	200.00	Kingston, Cooke	. 180.20	Elsmith	5.70	David Watt	6.00
Nipissing	. 10.00	Cresswell	16.00	Hargrave	. 10.75	Marquis	. 30.00
Ridgetown	. 48.00	S Mountain	3.00	Wpg, Carter	20.00	B H McGregor	4.00
Richmond Hill	85.00	Hockston	32.37	Dunrea	10.00	Mr Penn	2.00
Woodbridge	77.00	Coldsprings	. 134.40	Dunrea ss	5.00	J H Thompson	3.75
Miss E V Johnson	6.25	Rv W H Sedgewick.	15.50	Bellafield	8.25	Bredenbury	25.50
Port Dover	. 80.00	Sebright	52.00	Shool Lake	146.00	Francis	62.90
Varmouth	78.00	T N Drinkwater	1,000.00	Fairmount	. 10.25	Maple View	. 11.25
Belmont	. 87.00	Tor. Cooke's	. 200.00	W'bourne, Longb'rn .	. 21.50	Torquay	2.00
Melrose	. 16.00	Warkworth	95.85	Meadow Lea	. 13.50	Bromhead	11.25
Auburn	. 30.34	Paisley	45.00	Nesbitt	47.00	Lumsden	10.00
Scarboro St. And	10.00	Rove	118.40	Lilvfield	3.00	Tyner	25.00
Friend of Missions	50.00	Elphin	.: 28.35	Stony Mountain	4.00	Fletwode	. 13.35
Bathrst, S Sherbrk	. 75.00	Sand Point	3.00	Wpg, Black Mem ss	. 15.00	Redvers	5.00
Eldon Station	. 12.00	Tamworth	10.00	Dauphin	6.50	Brook &c	25.25
Collingwood	500.00	Plantagenet	4.35	Berry Grove	4.50	Hodgeville	15.75
Reidsvilless	2.25	Westminster	4.15	Blaris	. 12.50	Emmery	4.50
Flos, Knox	. 40.00	Pendleton	11.50	Benito	7.30	Caron	50.00
Minesing.	. 10.00	Barrie	. 117.00	Gourlay	4.25	Gram Valley Rosle	20. 55
Osceola Micksbrg	33.00	Quebec		Clanw'm Murchison	37.50	& Grace	16.50
Verschoyle	. 48.00	Vallevfield	. \$50.00	Elkhorn	3.00	Foxbury	26.00
Caledonia	200.00	Est Hugh Watson	8,000.00	$\underline{\underline{W}}$ pg, St And	350.00	Geo E Murdoch	15.00
Tor, Forest Hill	1.76	Mont, St Giles	300.00	Virden	282.00	Jacob Kemus	8.00
Hampstead	6.25	Gould	49.10	Ninette	47.00	Druid	13.00
Welleslev	12.75	Westmount, Mel	200.00	Chater	. 14.75	Rv J W Meek	41.35
Galt, Knox	816.60	Richmond	86.45	Miniski	. 16.00	Drinkwater	4.30
Hollen	. 50.00	Mont, American	3,400.00	Silver Creek	23.00	Bradwell ss	9 90
Mar	, 5.00 7.75	Portneuf	16.50	Halton	2.10	Guernsev	3.35
Edenvale ss	5.05	Pt Fortune	6.00	Russell	200.00	Hurricane Hills	15.00
Cobden	. 13.00	Mont, St Luke's	65.00	Newdaless	9.50	Forest	39.35
Blenheim	125.00	Aylwin	25 15	Millwood	7.00	Dinkham	11.80
London St Paul's	15.95	Valleyfield	25.75	Harrowby	10.00	Bavelaw	17.20
Midhurst ss	3.40	St And East	. 100.00	Osborness	5.00	Lang	12.38
Bonfield	1.05	St Ls de Gonzague	. 101.00	Union Pt ss	3.60	Aberdeen ss	6.00
T N Drinkwater	3.00	Arundel	26.00	MaAulov	37.00	Assimilar	152.15
Mimosa	. 10.00	Verdun	. 116.00	Glenlyon	20.00	Lang	1.00
Caledon East	17.00	Sherbrooke	48.50	Wpg, Knox	500.00	Willmar	11.80
Hollow Lake	1.00	Grand Meress	5.00	High Bluff	. 20.00	Fleming ss	10.00
Loring	. 10.00	Howick	15.00	Brandon, Beth ss	7 25	Stony Reach ss	4.05
Ranks	6.25	Cornwall	2.00	Brandon, Zion	25.00	Mervin ss	3.35
Brighton Longford Weston, West'r Van Vlack Berkley Markdale Lindsay ss. Eramosa Port Dover & ss St Cath, 1st St Cath, 1st St Cath, Haynes Stratford, St And Duncan Stewart Plummer Leeburn Eglinton Nipissing Ridgetown St Mary's, 1st Richmond Hill Woodbridge Miss E V Johnson Port Dover South Kinloss Yarmouth Belmont Melrose Auburn W Huntingdon Scarboro, St And Friend of Missions Bathrst, S Sherbrk Eldon Station Hymers Collingwood Reidsville ss Flos, Knox Minesing Scotland, Micksbrg Osceola Verschoyle Caledonia Tor, Forest Hill Tilbury W Hampstead Wellesley Galt, Knox Hollen Latchford Mar Edenvale ss Cobden Blenheim Kemmore London, St Paul's Midhurst ss Bonfield T N Drinkwater Mt Forest, Wmstr ss Mimosa Caledon East Hollow Lake Loring Sundridge Banks North Luther A Friend Kitchener Sonya McGillivray N Caradoc Orford Mills Williamstown Oro, Central Levendale Carleton Pl, Zion Mt Hamilton Elmsley, Bth Elmsley, St A	. 50.00	Lachute	. 100.00	The Misses Bruce	. 10.00	MacNutt	9.75
A Friend	46.00	Avoca	16.00	Baldur, &c	47.85	Golden Plains Ponle	3.00
Sonya	50.00	St. George	16.00	Springfield	15.45	Grove	20.80
McGillivrav	. 79.10	Bristol Corners	41.00	Wpg, Martin	. 36.00	Saskatoon, St Thos	. 210.00
N Caradoc	. 27.75	Grand Meress	5.00	West Hall, Regent	. 66.00	Pleasant View	34.00
Oxford Mills	58.20	St Lambert	, 201.90	Tarbolton	15.00	Cote Ind Miss	9.60
Oro Central	7.00	Laurent	61.00	Wng. St Steph	150.00	Hazelcliffe	12.00
Levendale	5.20	Rv W T B Crombie.	6.65	Jeffery	3.20	Dummer &c	11.00
Carleton Pl, Zion	29.70	Mont Taylor	. 125.00	Austin ss	4.70	Dunleath	21.00
Mt Hamilton	$\frac{112.00}{112.00}$	Mont Taylor	14.55	Carroll	. ,	Success	5.00
Elmsley, St. A	42.80	Cantley	4.00	Riverbank	12.00	Alberta	
Tor, Dufferin	. 50.00	Gran Freniere	26.00	Gourlay	2.25	W et a eleienie	@00 0F
Cockburn Island	6.00	Ste Therese	23.00	Sanford ss	10.00	Rowell	1 20
Parry Sound	221.00	Lost River	9.00	Hilton	15.00	Morningside ss.	6.25
Tarry Sound	000.00	Mont, Knox	. 400.00	Sinclair	1.00	Milton ss	15.00
I OF AVIIISHED	1,000.00	I was a series of the series o	1.20	Saalaatahayya	173	Hanna	15.50
Lanark	240.00	Rv W T B Crombie.					
Lanark, mb.	. 240.00	Wakefield, Mashm	79.00	Morsess	\$34.30	Dundonald	12.30
Lanark. Lanark, mb Scarboro', Kx	. 240.00 40.00 250.00	Wakefield, Mashm Valleyfield Mont. St.Luke's	79.00 50.00	Morsess	\$34.30 100.00	Dundonald Coalhurstss Coleraine	12.30 5.00 4.10
Elmsley, Beth Elmsley, St A Tor, Dufferin Cockburn Island Angus Parry Sound Tor, Wmstr Lanark, Lanark, mb Scarboro', Kx Wyoming Chisholm	$\begin{array}{c} 240.00 \\ 240.00 \\ 40.00 \\ 250.00 \\ 60.00 \\ 15.00 \end{array}$	Wakefield, Mashm Valleyfield Mont, St Luke's	79.00 50.00 30.00	Morsess Caron	\$34.30 100.00 . 57.40	Dundonald Coalhurstss Coleraine Sunset	5.00 4.10 2.05
Lanark. Lanark, mb. Scarboro', Kx. Wyoming. Chisholm. Annan	. 240.00 . 40.00 . 250.00 . 60.00 . 15.00	Wakefield, Mashm Valleyfield Mont, St Luke's Manitoba	79.00 . 50.00 . 30.00	Morse ss Caron Lumsden Wyber	\$34.30 100.00 . 57.40 5.85	Dundonald	12.30 5.00 4.10 2.05 1.85
Lanark Lanark, mb Scarboro', Kx Wyoming Chisholm Annan Leith	240.00 . 40.00 . 250.00 . 60.00 . 15.00 . 20.95	Wakefield, Mashm Valleyfield Mont, St Luke's Manitoba Wpg, Wmstr\$	79.00 50.00 30.00	Morse ss. Caron Lumsden Wyber Ituna Hubbard	\$34.30 100.00 . 57.40 5.85 3.25	Dundonald Coalhurst ss Coleraine Sunset Muirhead Highbank Thompson	12.30 5.00 4.10 2.05 1.85 10.55
Lanark Lanark, mb Scarboro', Kx Wyoming Chisholm Annan Leith Daywood Tor, St Jas Sq	$\begin{array}{c} 1,000.00 \\ 240.00 \\ .40.00 \\ .250.00 \\ .60.00 \\ .15.00 \\ .20.95 \\ 2.25 \\ 1,155.30 \end{array}$	Rv W T B Crombie. Wakefield, Mashm. Valleyfield Mont, St Luke's Manitoba Wpg, Wmstr Wpg, Augustn	79.00 50.00 30.00 1,666.30 1,000.00 64.10	Morse ss. Caron. Lumsden Wyber Ituna. Hubbard Saskatoon, Wmstr	\$34.30 100.00 . 57.40 5.85 3.25 . 31.90 800.00	Dundonald Coalhurst ss Coleraine Sunset Muirhead Highbank Thompson Ranchville	

Wisdom 2.15	Fort McMurray 2.75	Victoria, 1st 15.00	Ft Geo Prince Geo 10.00
Dina Didages 989	Wormowillogg 8 25	Eernie 50.00	Van Anna
Milnerton	Calgary, Grace 9.00	Asherott 12.48	valic r. St David S 40.00
Colgony Poplerion 70.00		Reaconstield SS Z.UUI	Deaconsheid
Dr. I D Drown 0.90	Duitiele Columnia	Ladysmith 40.75	N Vanc'r, St Steph 25.00
Manyberries 4.00	Difficion Columbia	Riverview 10.00	Ruskin
Orion 14.00	Gorge\$10.00	Langley Fort 3.00	Denman Island 4.00
Catchem 1.00	Central Park ss 5.00	Kerrisdaless 5.21	N. C. I.
Oakhurst	Central Park ss 5.00 Fernie	Alberni	Nova Scotia
Redcliff ss 2.00	Rosedale	Powell River ss 10.00	NE NEW TD Donald \$99.50
Aldersyde	Rosedale29.00 Vanc, St And400.00	Strawberry Hill 2.25	Mr, Mrs J P Donaid . \$62.50
Ulds ss	[Glenemma	Vancer, Robertson so.oo	Many Parimerrick
Millz Divorce 2.55	Now Wmstr Knov ms 6 001	Vanc'r 181.88 30.001	
Sarcee Butte 45.00	Langley Prairie 2.10 Lucerne ss 2.00 Qualicum Beach 7.00	Cedar Cottagess 119.50	Mrs.I E Duffv \$2.00
Edmonton, 1st 850,00	Lucerne ss 2.00	Princeton 8.80	Ry L Beaton 41.55
Flat Lake	Qualicum Beach 7.00	Agassiz	20 7 22 23 000 000 000 000 000 000 000 000 0
Grassy Lake 4.00	Fernie 10.00	Burnapy 15.55	Miscellaneous
Purple Springs 5 50	Victoria 1st. 200.00	Vernon ss 10.00	Ry Jas Anderson \$2.00
Cloopyroton ao 17.50	Woldose 4 00	Cranbrook au.bal	RV A G HOWAL
Aliv 4.00	Pender Island 13 00	Athalmerss	The Misses Burgess 20.00
Raymond ss 5.75	Tynehead 10.00	Mt Lehman 18.75	Per Agent, Hx 229.41

Che Church Funds, East.

SUMMARY OF RECEIPTS.

	During July	Jan. 1 to July 31
Foreign Missions	\$1,071.00	\$9,161.60
Home Missions	782.78	3,115.81
Augmentation	212.68	1,915.50
College	188.00	5,950.16
Aged Ministers' Fund	19.00	48.00
Pteaux-Trembles Scls	4.00	164.00
Home Missions West	51.00	56.00
S. Schools, Y. P. Societies	17.00	74.00
Assembly Fund	12.00	31.80
Bursary Fund	67.00	738.00
Library Fund		198.81
Widows' & Orphans' Fund.	2.00	15.00
Social Service, Evangelism.	133.00	198.00

RECEIVED DURING JULY

At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And Divided among the Funds As Directed by the Donors.

Acknowledged \$19.107.22	Sydney Mines ss 30.00
Greenfield 50.00	Refund
Thorburn	Caledonia ce 10.00
Noel	Bridgewater 90.00
Kentville 80.00	Cavendish 59.00
Cabano	
Lawer Stewingles 100 00	Westville, Carmel ss 35.00
Lower Stewlacke 100.00	Interest
St Wartin S 10.00	I Stouling Ving 10.00
Midnurst ss	J Sterling King 10.00
Scotsburn270.00	Gabarus 24.00
Lunenburg	Jessie McKeen5.00
Halifax Grove 305.00	Harvey, Acton 250.00
N S Steel and Coal 150.00	Bridgeport, Chal 123.00
Edmundston 5.00	St Martin's 4.00
Margaree Harbour 31.00	Cape George14.00
Miramichi Pres 61.00	Sunny Brae, St Paul 55.00
Hercules Smart 16.00	Quoddy, Moser Riv 13.00
Caledonia Mines ss 4.00	Loggieville 100.00
Economy, & 5 Islds 65.00	Westville, Carmel 200.00
W.J. Fisher 3.00	Dublin, Conq 22.00
H W Brownell 10.00	Andover
Matapedia 25.00	
Quoddy, Moser Riv 21.00	\$21,666.68
Fredericton, St Pa 100.00	
Treatment, 50 1 a 100.00	

The Presbyterian Record

Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

D 1 1 A 1

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

As the Record is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family
This is the instruction of the Assembly to all.
There is no other way

There is no other way
in which so much Home Mission work
can be done for 30 cents.

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building.

MONTREAL

\$2,559.46 \$21,666.68





TOMMY AND HIS TEACHER.

Tommy, kept in for discipline,
Proved teacher's right-hand man,
He helped her when she cleaned the board,
And order to her desk restored,
And willing errands ran.

So pleasantly the work progressed With Tommy's cheerful aid, The teacher on her tasks intent Forgot it was for punishment The little culprit stayed.

So, with becoming dignity, She said, "I can't begin To tell how strange it seems to me That out of school so nice you'll be, And such a rogue when in.

"This morning you did everything
To hinder and annoy;
But you have been so good to-night,
So quiet, helpful and polite,
You seem another boy."

He listened with a smile undimmed,
To this unvarnished view,
Then tossed a friendly, puzzled head,
And with a guileless candour said,
"That's what I thought of you."

MADE IN CANADA



HAVE YOU USED—WABASSO SHEETINGS
WABASSO SHEETS
WABASSO CIRCULAR PILLOW COTTON
WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

Small talk often brings forth big trouble.

"Christians in deed are Christians indeed."

"It is generally the lazy man who believes in luck."

Bad temper injures most the soul that admits it.

"The best way to get on in the world is to live above it."

Like God's love to man, our love is measured by our sacrifice.

Money hoarded does not grow. It is the same with love.

"Life is a dull grind to those who think only of the grist."

"The wells of joy are often dug with the spade of sorrow."

National life is but the sum of the individual lives of the nation.

"The last day lies hid; therefore watch every day."—Augustine.

"A belief that does not affect the conduct is not the kind that saves."

"The less we parade our misfortunes the more sympathy we command."

The best place to learn patience with other folk is to look within ourselves.

What I am doing to-day is making my tomorrow, making my eternity.

No matter where you are, never do your second best."—Gen. Phil. Sheridan.

To give the Gospel to all the world is not optional—it is our Lord's command.

To live Christ and to give Christ is the one supreme business of every Christian.

Careful looking within will make us more patient with other folks' shortcomings.

Evil and wrong do not lie down. It always requires a fight to put them down.

Happiness lives next door to complete acquiescence in the will of God.—Spurgeon.

We brought nothing into this world, and we can carry nothing out—except what we are.

Thirty years since the first convert was baptized from the fifteen millions of Korea. To-day there are well on to 300,000 adherents to Christianity.

The best selling book in Japan is the Bible.

Protestants in Italy increased from 66,000 to 123,000 in the decade between 1901 and 1911.

Greece is the only State which denies the Scriptures in the vernacular of her people, the prohibition having now been in force fourteen years.

"The island of Culion in the Philippines contains the largest leper community in the world, and the Mission to Lepers is seeking funds to provide a chapel there."

The territory in Brazil untouched by evangelical missionary work is equal to three-quarters of the area of the U. S. A., and has a population of 22,000,000.

"It has long been recognized that the most effective means of evangelising a nation s by work carried on by native Christians themselves among their own people."

The Evangel in recent years has made more progress in Sicily than in any other part of Italy. The last census showed that there were nearly 17,000 Evangelicals in that Island.

People living in India paid four-fifths of the cost of the recently opened new buildings of the hospital at Miraj, in recognition of the long service of Dr. Wanless, the missionary physician.

Eskimo Christians refused any payment for their services in helping to get a foundered vessel off the rocks, on the ground that believers in Christ ought to be ready to help people without pay.

"Brahmins tore up the Christian tracts which the missionaries distributed at a Hindu festival, but this only made the common people more curious to see them, and proved a good advertisement."

"Such is the demand for Bibles in Persia that colporteurs who go out from Tabriz with what they think will be enough books for a trip several weeks long, come back in a few days with their stock sold out."

The freedom from superstition which Christianity brings is shown in the fact that the doors of a mission church in Haiti are made from the wood of a tree which was worshipped for many years as the abode of evil spirits.

"Various agencies in England have been active in distributing New Testaments to the soldiers in the war, but none have equalled the record of the Scripture Gift Mission, which has given 17,000,000 Gospels, Testaments and books of Scripture verses."

THEFT

The Presbyterian Record

采

H

CONTENTS. WELCOME HOME 289 THANKSGIVING DAY, 8 OCTOBER OUR IMMEDIATE TASK -291 YE ANCIENT COLONY . 291 A COLLEGE JUBILEE 291 **BUDGET ESTIMATES FOR 1918** 292 THE WAR AND THE SPIRITUAL LIFE OF 292 THE CHURCH - - -"THE CONOUERING CHRIST" 293 FRENCH MISSION SCHOOL AT HULL THE MINISTER'S PAGE The Minister a Specialist 295 To Ministers, from the Finance Board 296 Our Church Calendar - --297 The Patriarch of Our Church 297 **OUR FOREIGN MISSIONS** Helping Medical Missions 298-300 Robbers in South China 301 Evangelizing India 301 YOUNG PEOPLE'S SOCIETIES. Perseverance - - -304 Seeking Worth While Things 305 How Y. P. Can Help Medical Missions 306 For What Am I Grateful 307 JUNIOR Y. P. SOCIETIES. Self Denial-Keeping at It -308 Changte Hospital, Honan 309 Daniel Delivered 310 LIFE AND WORK. What Missionary Posters Did 311 The Uninvited Guest - -312 How He Kept Order in S.S. -312 How He Used His Money-"I Wish I Had" 313 Outcast Saved-Looking after Himself 314 THE CHILDREN'S RECORD. Do You Want to Enlist? 316 Jack's Good Name -

A Floating Bible

There is plenty of time for action, but none for waste.

The world owes no man a living, but every man owes the world a life.

Threadbare souls may often be found under the richest and finest garments.

Far more important than brilliant abilities is a talent for persistent, diligent work.

Look at each page within and see if there be not something to interest and profit.

Circumstances are beyond the control of man, but his conduct is in his own power.-Disraeli.

He is wise that can avoid evil; patient that can endure it; but valiant that can conquer it.—Quarles.

"Prayer is not conquering God's reluctance, but laying hold upon God's willingness."-Phillips Brooks.

Opportunity for doing greatly seldom occurs. Opportunity for doing rightly is always with us.

Distress is a great schoolmaster. It teaches many things; among them the greatest of all attainments—the power to pray.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

A man who does not know how to learn from his mistakes, turns away the best schoolmaster out of his life.—Henry Ward

317

St. Andrew's College **TORONTO**

A CANADIAN SCHOOL FOR BOYS

REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster

Upper and Lower Schools, Careful oversight, thorough instruction. Large playing fields, excellent situation.

Calendar sent on application:

A REMINDER

In redeeming your Fall obligations—do not forget that there is an urgent obligation no man can afford to ignore—a debt he owes to himself and to his family-the obligation to protect his energies and interests by means of

INSURANCE. LIFE

The Great-West Life Assurance Company in its wide range of Policies, provides for every need and circumstance. The farmer, the merchant, the professional man, and the wage earner, may all find Policies peculiarly adapted to their needs. Premium rates are low, and the profit returns to Policyholders are remarkably high.

Full information of the Company's many attractive Plans will be gladly given on request.

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE-WINNIPEG .

WANTED, A PASTOR

For The Union Church of Birtle, Manitoba, at a salary of \$1,400 per annum, with free Manse. Two outside appointments with service alternate Sundays. For further particulars, write the Secretary,

W. B. CHAPMAN, BIRTLE, MAN.

MENEELY & CO. WATERVLIET (West Troy), N. Y.

CHURCH THE OLD I MENEELY & OTHER FOUNDRY

Ask Your Druggist for McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soapsthus made. It is truly said:

IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.





McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL a Specialty

DUPLEX ENVELOPES for 1918

Now is the time to send your order. PRICES SAME AS LAST YEAR.

1918 Illustrated Catalogue ready October 15th.

Presbuterian Publications The Board of Publication of the Presbyterian Church in Canada.

Church and Gerrard Streets,

TORONTO

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.

NURSES WANTED

Pupil nurses wanted for the Training School

of the Calgary General Hospital.

We give a three years course of instruction to pupil nurses; this includes lectures in medicine, surgery, midwifery, diseases of children, dietetics, etc; also practical and scientific training in the wards and labora-

tories in all branches of nursing.

Full information will be supplied by applying to the Superintendent of Nurses, General

Hospital, Calgary, Alberta.

"Many a young heart has bled because of the lack of some word of kindly encourage-ment. There are some parents who can easily remember the longing which they had as little children for that praise which would have cost very little, but would have gone a great way in helping them bear the burdens of childVOL. XLII.

OCTOBER, 1917

No. 10

"WELCOME HOME."

A few days since a party of returned soldiers reached Montreal. They had given their strength, their health, their best, their all, for home and country, until they could do no more.

Prominent near the Railway Station was a motto—"Welcome Home." Home! It had been for months, for years, the soldiers thought by day and his dream by night.

In the barracks, on the march, on lonely sentry watch, in miry trench, on hospital pallet, or lying wounded in "no man's land," one bright vision, like guardian angel ever near, was "Home Sweet Home."

The welcome in the home, as husband, father, brother, son or lover returns once more, no tongue or pen can tell. Into it the stranger must not intrude.

But there is a "Welcome Home" beyond that. The soldier gave his life for country as well as for family. All owe him welcome, a welcome not merely in words but in deeds, a welcome life long and not a passing cheer.

One feature of that welcome should be providing for the returned soldier the fullest opportunity for honourable self-support—on the land or in factory or office or elsewhere.

Opportunity of employment should be the first care of all governments, corporations, employers of every kind; seeing to it that no returned soldier lacks fullest opportunity for self-support. He has the first claim upon the country and its people. They are his, purchased, sometimes with his blood.

But many of the returned soldiers are unable for their former heavier toil. They gave their strength for their country, and "welcome home" should mean opportunity to train for lighter work. Many have already been thus trained and have made good.

Yet further, some of these returned soldiers are unable to do work of any kind. They suffered for us. They gave their health and strength, for me, and me, and me

and so long as any disabled soldier lives, the health and strength of those for whom the soldier sacrificed should provide for his wants.

There should be a further element in the soldier's "Welcome Home." It should be to a country safe from temptation. He has faced and fought the enemies without. We at home should face and fight the foes within, the Drink Traffic, the Social Evil, and all else that curses so many lands, and that will, if permitted to remain, be a temptation to many of the returned soldiers. Let us be faithful at home as he has been afield, and welcome him to a home land safe from foes as pitiless as the Hun.

One thing more is needed to complete the "welcome home"; provision for his spiritual needs. The Church of Christ, in all her branches, should take order that wherever the returned soldier may make his home, there should be within access of that home, the Christian Church. And the members of that Church should see that so far as possible he may have around him the influences of the Christian life, and the stimulus of the Christian hope.

Some returned soldiers will be disappointed. After sacrificing for their country they will not receive the lifelong "welcome home" which they have fairly earned. For the honour of our country may occasion for such disappointment be rare.

Some returned soldiers will be disappointing. Heroes and victors abroad, they will weakly yield to foes at home. But their defeats should never blot out the memory of their victories, nor lessen our efforts to provide for their wants and to lead them to Him through whom alone they can overcome.

But this "welcome home" while it has joy for some, brings added longing to others, whose hearts are still at the battle front. Yet even these may hear in fancy, in the present welcome, the echo of that day, soon or syne, the day of final triumph, when peace will come, and the soldiers, those that are left of them, will all come back again, and the anxious yearnings of tens of thousands will be satisfied, and a great sob of thankfulness will be heard from ocean to ocean, and echo round the world. What a "welcome home" that will be!

But many, many have not even that glad outlook! Their dear ones will never come again. Yet for multitudes of these the future has joy in store, and only a little longer to wait for it, when, life's last battle fought and victory won, those gone before shall bid them "welcome home."

What a halo this hope sheds around the darkest and dreariest lot in life! It is only going home! The hardship, poverty and disappointment, the sin, suffering and wrong, the sickness and pain, the bereavement and loss, are but passing incidents, to be left behind on the battle field when victory comes and we are safely home.

Blessed they who so live by faith and trust in Christ that what others call death is but the welcome home! And doubly blessed when they do what they can to share with others that faith and trust, and lead others to share with them the "welcome home!"

THANKSGIVING DAY, OCTOBER 8.

Is this a time for thanksgiving; with loss and sacrifice, with wreck and ruin, with slaughter and suffering and sorrow, as was never before.

Is this a time for thanksgiving, when greed and cruelty, treachery and falsehood, and all that is demonish has lifted its head higher than ever before; and when all that this life holds precious is being ruthlessly trampled by insane ambition as never before?

Does not the ill vastly outbulk and outweigh the good? Should it not be a National Call to Prayer for Deliverance, rather than for Thanksgiving?

But hold! Does not the very presence and pressure of the ill tend to forgetfulness of the good? Is there not all the greater need, when the ill is sorest, to pause and survey the good? Is it not the time of times for a Thanksgiving Day, specially to recall the good and its Giver, and to turn for a little from the ills that throng?

But wherein consists the good? Itemize the account. Tell the things that make up the good, that call for thanksgiving or that help thanks living.

Thanks for our world-wide Empire! "I am a Roman citizen" was one of the proudest boasts in the ancient world. "I am a Briton" is prouder far. It means a standard of citizenship of which Rome never dreamed. Through ages of upward struggle our Empire has come, and we today enjoy the fruits of the toil and suffering of those who have gone before.

Thanks for our Canadian Heritage, so rich in treasure of sea and soil, of forest and mine, with climate so free from plague and pestilence, so fitted to rear a virile race!

Thanks for the moral impress given to our country by so much of its earliest settlement, when log church and log cabin companied each other, and the family altar uplifted both family and community, and helped to lay deep the foundations of national life!

Thanks for our fifty years of history as a Dominion, and the growth and development and prosperity they have brought!

Thanks for sane and liberal laws while some countries suffer yet so much of injustice and wrong!

Thanks for our safety thus far enjoyed, while other lands are drenched in blood!

Thanks for homes with their peace and rest, while multitudes are shelterless and their homes destroyed!

Thanks for the fruits of the earth, for a bounteous harvest, while many of the world's fields are barren and waste from war!

Thanks for what our Church has been permitted to do for the extension of Christ's Kingdom at home and abroad, and for the hope and prospect of the yet greater things she may accomplish in the days and years to come!

Thanks for the spirit of liberality given to our people, so that the financial position of our Church is much better than a year ago!

Thanks for the measure of success in the great world struggle with despotism!

Thanks for the harmony and unity of the Allied Nations, and for the entry of other nations into the world's fight for freedom, making sooner and surer its successful outcome, and increasing the confidence with which that conflict and its issues can now be faced!

Thanks, through tears, for our heroic dead: for their life while we had them, and for the

memory of their bravery and duty and unselfish sacrifice!

Thanks for the Best, the Greatest Gift, Eternal Life, purchased at so great a cost, and that "whosoever will" may share in that Life!

Thanks for the infinite patience of the Giver of all good, in bearing with our shortcomings and in continuing His kindness even to those who disobey Him!

Thanks for the Christian hope that silvers the lining of the dark cloud of bereavement with the assurance of meeting again!

And time would fail to tell of all the mercies, as a Nation, as a Church, as families, as individuals, with which an Almighty, All-loving Father has crowned the year that is gone.

But let not Thanksgiving Day be an empty name, or worse, a sham! To proclaim and profess it a Day of Thanksgiving to a Great and Good Benefactor, and then to devote it to selfish indulgence, with scarce a thought of the Giver, or His Goodness, is but mockery; and all the worse that the Goodness is so great, and the Giver so good.

If the day were devoted to a careful, thoughtful study of all the good in our lot, and of Him who has given it, the result would be an uplift in ideal and aim and character, in unity and progress as a nation, in life and work as a Church, in helpfulness and happiness as individuals, such as Canada has never known before.

OUR IMMEDIATE TASK.

During the first nine months of 1916, only thirty per cent of the Budget receipts for that year reached Dr. Somerville, the Treasurer, at Toronto. In that period there was actually expended on the work \$256,219 more than was received. This necessitated heavy borrowing, with consequent interest charges.

Further, the demands on the Treasury in October are exceptionally heavy, as in October, 1916, \$108,950 were spent and \$76,389 received on ordinary account. At present writing similar conditions prevail for 1917. The receipts to date are equal to those of 1916, but we are already heavy borrowers and large payments to our missionaries and other workers must be made immediately. Remit your share to-day!

Other considerations incite to vigorous action during the next quarter. Provision must be made for deficits of \$55,564 on Home Missions and Social Service, Foreign Missions and Augmentation East.

Fully 167 Home Mission Fields have been without missionaries during the summer months and for the autumn and winter this number will be greatly increased.

Our work in the Foreign Field is being carried on by a reduced staff and the Church is unable to go forward at one of the great strategic moments in the history of the Orient.

The Presbyterian Church is not satisfied to leave hundreds of communities in Canada without the preaching of the Gospel or to curtail her activities abroad.

Our people have both the power and the will to do the work well, when once they understand its urgency and incomparable value. A bountiful harvest is crowning the labors of Canada's sons and daughters in this our Jubilee year. With grateful hearts let us make it a Banner year for the sake of our Country and our Lord.

YE ANCIENT COLONY.

It is not linked with Canada, politically, but it is ecclesiastically, and so a deputation from the Halifax Presbytery, Drs. A. B. Dickie, T. Stewart and J. K. Clark, have been visiting our five congregations in Newfoundland.

St. Andrew's Church, St. Johns, Rev. Gordon Dickie, minister, is the mother of the family, seventy-five years young. Harbor Grace, Rev. F. H. Coffin, is the eldest daughter. A Norwegian shipbuilding company is beginning work there and will give our Church a larger field.

Church a larger field.
Grand Falls, Rev. W. C. Morrison, is a centre of the pulp industry. Bay of Islands and Bell Island are both served by catechists. The latter is the youngest of the family. It was founded on the discovery of the valuable iron ore deposits twenty-four years

The deputation was the first official visit of the kind for many years. It was everywhere most cordially received by 'a loyal Presbyterian people, and gave and received encouragement and cheer.

A COLLEGE JUBILEE.

The Presbyterian College, Montreal, celebrates its jubilee, 2-5 October. Combined with this is the Annual Alumni Conference. There will be in all ten sessions, with addresses on various aspects of religious life and thought and work. Besides local speakers there will be several of the graduates of the College, from Toronto and elsewhere, the Moderator of the Assembly, and Professors Callander, of Queens, and Hugh Black, of New York.

May the home stretch of the century be marked in the College by ever-increasing knowledge of the Truth and ever-growing clearness and faithfulness in presenting it; and may its students ever go forth, inspired by its teaching with the one great thought of being co-workers with Christ in the redemption of the world.

God accepts obedience without emotion, but cannot accept emotion without obedience. — Dr. Babcock.

Amount Dorgont-

BUDGET ESTIMATES FOR 1918. Message from the Finance Board.

That \$1,600,000 is the minimum annual amount required to carry on efficiently the work of the Church is the judgment on the General Assembly. But as not more than 65 per cent of this sum has been raised in any year, the Assembly determined on the policy of advancing the Budget by \$100,000 per year till the \$1,600,000 is reached. In accordance with this policy the estimates for 1918 for the whole Church are fixed at \$1,200,000, distributed as follows among the different Funds:—

	Amount	Percent-
Western Section	Required.	age.
Home Missions Social		
Service	\$600,000	
Foreign Missions	285,000	26.7
Montreal College	13,000	1
Queen's College	8,000	
Knox College	18,000	
Manitoba College	10,000	7.4
Saskatoon College	10,000	
Robertson College	10,000	
Westminister Hall	10,000	
Missionary and Deaconess		•
Training Home	6,000	.6
Pte-aux-Trembles School.	26,000	
S. S. and Y. P. Societies.	24,000	
Aged Ministers' Fund.	25,000	
Ministers' Widows' and		
Orphans' Fund	25,000	2.3
Orphans Fund	20,000	
	\$1,070,000	100%
	\$1,010,000	100 /0
Eastern Section		
Home Missions and Aug-		
mentation		25.0
Social Service and Evan-		
gelism		6.2
Foreign Missions	65,000	50.0
Halifax College	4 4 0 0 0	
Pte-aux-Trembles School	" " " "	
S. S. and Y. P. Societies.		
Aged Ministers' Fund		
Ministers' Widows' and		
Orphans' Fund	500	.4
Bursary	0.000	
iranai j		
	\$130,000	100%
F777 0 77 * /	1.	boom

The following apportionments have been made to the Synods and accepted by the Synods' Budget Committees and allocated to their respective Presbyteries:—

to their respective fresby terres.	
Maritime Provinces	\$130,000
Montreal and Ottawa	220,000
Toronto and Kingston	335,000
Hamilton and London	250,000
Manitoba	100,000
Saskatchewan	70,000
Alberta	45,000
British Columbia	50,000
and a contract of the contract	

\$1,200,000

In addition to this amount \$2,500 is asked for Ottawa Ladies College, which was placed on the Budget by the General Assembly

after the Assembly had determined on the above estimates and percentages.

It should be kept clearly in mind throughout the whole Church that \$1,200,000 is the amount that should actually be given in 1918. The work has been hampered seriously because we have not been meeting its just claims. The inspiring response of 1916 has encouraged the Presbyteries and Board to hope that a strong note of advance may soon be sounded. The work still suffers. Let 1918 be marked by the strengthening of our staff at home and abroad and the re-opening of scores of abandoned fields.

THE WAR AND THE SPIRITUAL LIFE OF THE CHURCH.

By REV. DR. McTavish, Toronto.

The last General Assembly did no piece of new work that has in it the promise of more far-reaching results than the appointment of a Commission to deal with problems that will arise especially from the war.

A preliminary gathering was held in July, but the first full meeting of the commission convened in Toronto on the 12th of September.

It had been decided at the July meeting to have deputations visit as many of the Presbyteries in the three central Synods as possible. The reports of the visits made were most encouraging thus far. Without exception, the Presbyteries are taking up this work with unanimity and enthusiasm.

The Commission has in preparation a series of booklets, dealing with various phases of the Church's relation to the war, that will prove a valuable aid in promoting this movement.

Congregations are asked to work in cooperation with the "Next-of-Kin" movement and the "War Veterans" Association, and to secure the literature on Dominion and Provincial schemes for aiding returned soldiers.

It is hoped that a cordial welcome will be extended to returned soldiers both by churches and homes. Everything will depend on the spirit in which these men are met on their return

In regard to the work of the Church, it is hoped that the spirit of repentance and prayer will characterize all the members and that all will seek a true deepening and quickening of the spiritual life.

The issue of it all should be a united movement represented by some form of evangelism or aggressive propaganda to reach out after the lapsed and the unsaved. This, again, if it is really vital, will result in social and moral reform along every line.

The Commission will be pleased to keep the readers of the Record informed from time to time as to what is being done and they be speak the earnest prayers of all for blessing on this movement.

THE CONQUERING CHRIST

The Captain of our Salvation goes forth conquering and, to conquer. "He shall not fail nor be discouraged till he hath set judgment in the earth."

WHAT FORCES DOES HE MARSHAL IN THE PRESBYTERIAN CHURCH?

1,875 MINISTERS AND MISSIONARIES IN CANADA, Imparting That Truth Which Alone Can Make the Nation Free.

264 FOREIGN MISSIONARIES, Inspiring the Church to Keep Faith with Herself and Her Lord.

11,448 ELDERS, Solemnly Set Apart for Spiritual Leadership.

AS MANY MANAGERS, Entrusted With Exacting Financial Duties.

31,207 SABBATH SCHOOL TEACHERS AND OFFICERS, Guiding and Nurturing the Young.

299,220 SABBATH SCHOOL SCHOLARS, Learning the Truth and Training for Service.

336,822 COMMUNICANTS, Pledged at the Holy Table to Love and Sacrifice.

Who can measure the will to serve, the self-forgetful love, the spiritual power, active and latent in this mighty host? Is it a working, fighting force, putting its full strength into the Redemption of our nation and the Remaking of the world? Many thousands have endured hardness as good soldiers of Jesus Christ and have brought noble gifts into the Treasury of God. Much has been done. Lives have been reclaimed, sufferers consoled, characters transformed, communities cleansed.

Nevertheless, in this supreme crisis of history, our Church is barely holding the line. It is bending, and here and there it has given way. Reproach rests upon us for a reduced staff in the foreign field, and 400 preaching stations in Canada without supply.

OUR RESPONSIBILITY

The chief responsibility is with the commissariat, our spiritual resources, our Budget Gifts. Every dollar of the \$1,200,000 Budget for 1918 is urgently needed. Only one half of our families and communicants are contributing to our Missionary Budget, and our congregational givings for 1916 averaged only \$2.75 per communicant. To win in this war the entire force of the Church must rally to the banner of "The Conquering Christ."

"Fill up the gaps in our files, Strengthen the wavering line, Stablish, continue our march, On, to the bound of the waste, On, to the City of God1"

IT IS NOT WE WHO ARE TO CONQUER BUT HE WHO IS TO CONQUER IN US AND THROUGH US.

[&]quot;The Conquering Christ,"—the Budget Booklet for 1918. The Board of Finance, Presbyterian Church in

FRENCH MISSION SCHOOL AT HULL.

BY REV. C. H. VESSOT, OTTAWA. For the RECORD.

A most important part of our French mission work is our Mission Schools.

Chief of these is Pte. aux Trembles. But there are others. Of one of these, which I believe has a great future, I want to tell.

When I took charge of St. Mark French Presbyterian Church, Ottawa, some twelve years ago, I found that the late Louis Bonnenfant had started a little mission school in Hull. It was in a very humble manner. He taught it himself while doing other mission work.

I encouraged him and helped him to secure a better locality, with the aid of the late Rev. M. H. Scott, and Rev. S. J. Taylor, Secretary of the French Board, and of Dr. Ami, and a frame house was bought at a cost of \$5,000.

Soon the place proved too small, and some lots were bought in Wrightville, in the western part of Hull.

Chiefly through the efforts of the Rev. James Taylor, then of Chelsea, the money to pay for these lots was raised in Ottawa and Hull.

For two years the school was held in some rented houses around these lots.

* * *

A year ago at the meeting of the Synod of Montreal and Ottawa, through the energy of Dr. F. W. Kelley, of Montreal, \$600 was subscribed by some members. This brought the total subscribed to \$2,000 towards a building, and thus the two generous gifts of Mr. Hiram Robinson and Dr. H. M. Ami became available, and the Committee was able to start the erection of the new school.

Last winter, after the Christmas vacation, the classes opened in the new school.

It is a building of four rooms, of 30 x 27 feet each, with large halls.

The attendance of pupils has nearly doubled, and Miss Cruchet, our teacher, has now some forty of them, as many as she can look after, having to teach them in English and French. another teacher must be secured.

We must start to take in a number of pupil boarders. From many outside places scattered families, not within the reach of Protestant schools, are asking us "When will you be able to admit our children?"

Pte. aux Trembles Schools are overcrowded, and these children must be admitted into some boarding school or be left to the R. C. schools, or be brought up in ignorance.

Some friends of our work who are planning great things are telling us that we should not take boarders before we have put up another storey and a half on the top of the new building and a new system of furnaces and modern improvements which would cost \$5,000.

If any one is willing to give us that amount,

well and good; but in the meantime we will finish the two lower rooms, put in Quebec heaters, get some beds and tables, and this Fall we will be able to say to a number of children, "Come in. Here is a plate and a pillow for you. Here is a good education and an open Bible. You are in a Christian home and we want to make you feel the presence of our Lord and Saviour Jesus Christ."

The building, up to the present stage, has cost \$5,200. \$2,400 is still due to the contractor, and about \$600 is needed to complete the lower parts to enable us to take boarders.

So that \$3,000 is needed at once if we are to go on without putting a mortgage on the property.

We have land and building which is now worth, I believe, about \$15,000. This work has been done chiefly by the kind and generous friends in Ottawa.

It is time that some outside churches and individuals should take a hand in our work which is evangelistic and national.

Yes, this school with such a good beginning should be able to go on without the burden of a mortgage.

But mortgage or not we shall go on taking boarding pupils.

As our Superintendent, Mr. Tanner, said when visiting the school. "Fill up the basement with children and they will raise the roof."

By that he meant that when the necessity was made plain the means would be provided for the added storey.

Let me give one incident to show the character of the work done in that school.

Some three years ago a girl, about twelve years of age, was brought by her mother to the school. Neither the mother nor the nuns or other school teachers could manage her.

For the first week she behaved well, but soon after she thought she could make it hard for our teacher.

So after school the teacher told her, "You will stay in after the others are gone. I want to speak to you."

And there the teacher told her how she loved her, how bright she was and what a good pupil she could be, if only she was willing to give her heart to Jesus and try for His sake and for her sake to be good.

The girl put her arms around the teacher's neck, kissed her and said, "Yes, I will try for His sake and yours to be a good girl." And ever since she has been one of the best pupils.

The Women's Missionary Society of our Church provide the salary of the teacher and they also support three other mission and boarding schools, one at Namur, one at Tourville, below Quebec, and one at St. Philip de Chester in the Eastern Townships, where a good work is being done.

The Minister's Page.

THE MINISTER A SPECIALIST.

"Once upon a time," when schools were few and books and papers rare, the minister, as the educated man of the community, was a general authority upon all questions.

The times have changed. Whether the community be farming or mining or manufacturing or mercantile or seafaring, the minister will not only find men who know more upon these subjects than he does, but, with the spread of education, he will usually find one or more men with a wider general knowledge of affairs than he can have, if he is faithful to his own special work.

It is an age of specializing. Knowledge as to things yet to be learned has so increased that men must more and more devote their efforts along some special line, each one of them using his special knowledge for the benefit of all.

Speaking with reverence, Jesus Christ was a Specialist. "Wist ye not that I must be about my Father's business." And at length He could say of that specialty,—"I have finished the work which Thou gavest me to do."

His great commission to His disciples was a specialty, "Go ye into all the world and preach the Gospel to every creature."

Paul was a specialist. "I determined not to know anything among you save Jesus Christ and Him crucified."—"This one thing I do."

And every minister who would "follow in their train" no matter how small his one talent may be, should devote that talent specially to his own definite work.

The minister's specialty has been called "the cure of souls." It is the great work of caring for the human soul, warning it and calling it from the power of sin and death, and winning it into living relationship with Jesus Christ; and as a specialist in such tremendous issues, he has more reason than has any other for devoting himself to his specialty, and to any thing by which he can further it.

The minister should be a specialist in the Word of God, "the only rule to direct us

how we may glorify and enjoy Him"—the only Revelation from God of His purpose of Grace and Mercy toward sinful men, telling how that Grace and Mercy may be obtained by men.

The minister does not require to be an authority on Literature or Art, on Music or Architecture, on Engineering or Electricity, on Farming or Manufacturing or Politics or Commerce, but he does require to be an authority on the Word of God, which it is his work to teach. All other knowledge that he can gain may be made tributary to this specialty, to illustrate and enforce its teaching, but other knowledge is only secondary, a means to an end.

As a specialist in the Scriptures he should know those Scriptures, their biographies and stories and histories, their precept and warning and promise, for they all tell of God's dealings with men, and, as He is ever the same, they show the principles upon which He will always deal with men.

It is needless to say that the minister can get nearer the heart of these Scriptures, if he knows the languages in which they were written, for he will often find shades of meaning that cannot be given in ordinary translations.

Not that he should parade his knowledge of the "Original"—the "Greek"—the "Hebrew," but that knowledge will enable him to understand more fully what the Scriptures teach, and to find more of the treasure hidden there.

Further, his specializing in Scripture should make him a master of the great Doctrines or teachings of Scripture. The botanist not only knows each individual plant and flower, he goes far beyond that and knows the system, the family, to which these plants and flowers belong. He sees a beautiful order running through nature's great plan.

So the specialist in Scripture knows and prizes the separate Truths that gem each page, but prizes them all the more as parts of the great System of Revealed Truth, its object—Redemption, its centre—the Cross.

The minister should be a specialist not only in his kn vicege of Divine truth

in the application of that truth to human needs. He should be a specialist in answering the question, "What must I do to be saved"—and in answering it in the best way, in leading men to the Saviour.

The minister should be a specialist in his life, as a sample of what Christianity will do for men. True, the same obligation rests upon all Christians as upon him, but his position as a specialist in teaching, leads men to expect from him a life corresponding to that teaching.

If one commends a remedy for ill, and can shew that this ill has been overcome in His own person, he will be listened to far more readily than if he himself still suffers from that same ill. "Whereas I was blind now I see," carries conviction when the life and walk show the statement true.

Not that the minister should go through life with "holier than thou" writ large. He should be a human of the humans, commending in all things his teaching by his life, winning others to follow.

Few things are more repellent than "put on" piety. The difference between rouge and the bloom of health but feebly illustrates the contrast between plastered goodiness and the wholesome, winsome Christian life, imperfect though it be at the best.

But who is sufficient for these things? Where shall the Christian specialist be found? No one realizes as do those who really try, how far short best efforts come. All specializing but teaches how much more there is to reach after. But the great Exemplar is Himself at once the Pattern, the Goal, and the Helper to that goal. "Not as though I had already attained"—"but I follow after," and the pursuit, with its certainty of ultimate attainment, is glorious.

TO MINISTERS.

From the Finance Board.

Prompt remittance of Budget contributions at the close of the third quarter, September 30th, will save the Church thousands of dollars. At this season of the year our overdrafts are heaviest, chiefly because of delay in forwarding monies to the Church Treasurers.

Of the 1916 receipts, 30% reached the Treasurer of the Western Division in the first nine months, and 70% in the last three months of the Church year; 43% reached him in the first eleven months of the year, and 57% after December first. Interest on

overdrafts for 1916 amounted to the formidable sum of \$15,739.

We earnestly bespeak your co-operation in the determined effort now being made to reduce these overdrafts and interest charges.

Missionary education is a powerful factor in advancing the cause of Christ. Permit us to call your attention to the Sundays selected by the General Assembly for presenting definite phases of the Church's work. It is expected that the Departments of the Church will provide ministers with special Church will provide ministers with special information a few weeks prior to each date.

Activity, wisely directed and strongly sustained for the next three months, is vital to the 1917 Budget. The gratitude of the whole Church went out to you and your people for the ready response of 1916. Further curtailment of the work should not be entertained.

Provision must likewise be made for deficits of \$55,564 on Home Missions and Social Service, Foreign Missions and Augmentation (East). Abandoned fields should be re-opened without delay. Preparation should be made for the heavier responsibilities of 1918. There should be no "slackers" in the army of God.

We would respectfully suggest that your office-bearers call personally upon every individual in the congregation and place before each one the seriousness of the issues at stake. Our watchword for 1917, "Lovest thou me?" searches every heart and challenges us to fulfil the Master's will with steadfast, self-sacrificing love. Let us make Jubilee year our Banner year for the sake of our country and our Lord.

That \$1,600,000 is the minimum annual amount required to carry on adequately the work of the Church, is the judgment of the General Assembly. But as not more than 65% of this sum has been raised in any year, the Assembly decided to modify the form of the appeal, and to fix as our immediate goal \$1,200,000 for 1918. Our policy is to advance the Budget by \$100,000 per year till the \$1,600,000 is reached.

\$1,200,000 is the amount that should actually be given in 1918. Will you not take early steps to have your congregation raise its full allocation? An outline of the work and estimates will be found in the Budget Booklet for 1918, entitled "The Conquering This Booklet will be sent to all ministers for distribution in a few weeks. Leaflets on the Weekly Offering, the Every Person Canvass and Proportionate Giving, and Subscription Cards for use in the canvass may be had on application to the Board of Finance.

A five-year old Korean had learned from his Christian parents to say grace before meals, but omitted it one evening as he began his supper of warmed-over rice. To his father's reproof he replied, "We have asked a blessing on that already."

A PULPIT TIME TABLE.

The General Assembly has set apart certain days on which ministers shall present to their congregations different phases of the work of the Church. Specific subjects have been attached to these days as follows:—

September 30th, 1917

Sabbath Schools and Young People's Societies.

October 28th, 1917

Home Missions and Social Service (including Augmentation).

November 25th, 1917

Systematic and Proportionate Giving and the Every Person Canvass.

January 27th, 1918

Foreign Missions.

March 24th, 1918

Colleges and other Educational Institutions.

May 19th, 1918

Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund.

OUR CHURCH CALENDAR.

Will Presbytery clerks kindly send to the RECORD the date and place of next meeting as soon as decided, also notices of Calls and Inductions and Resignations and Obituaries of ministers.

Meetings of Presbytery.

Montreal, first Tues. Nov. Moose Jaw, Moose Jaw, 4 Dec. Saugeen, Mt. Forest, 4 Dec. 10 a.m., Toronto, first Tues. each month. Winnipeg, first Tues. each month.

Calls From

Grand River, N.S. to Mr. L. Beaton of Blackville, N.B.

Rothsay & Cotswold, Ont., to Mr. J. F. Scott of Streetsville.

Inductions Into

Webb, etc., Sask., Aug. 10, Mr. S. Duyzers. Murray Harbor, South, P.E.I., Aug. 16, Mr. W. H. Sweet.

Wood Island, P.E.I., Aug. 16, Mr. J. C.

Martin.

Newport, N.S., Aug. 21, Mr. W. S. Irving. Lloydminster, Alta. Mr. J. M. Beill.

Brownlee & Avonmore, Sask., Aug. 22, Mr. J. Fairweather.

St. Stephen Ch., Amherst, N.S., Aug. 23, Mr. P. A. Walker. West Nottawasaga, Ont., Aug. 28, Mr. D.

G. Paton.

Auburn etc., Ont., Mr. R. J. Ross. Westminster Ch., Toronto, Sept. 11, Mr. James Little.

Resignations of

St. And. Ch., Sydney Mines, N.S., Mr. H. L. McKinnon.

Port Morien, N.S., Mr. A. J. H. Fraser, Cape North, N.S., Mr. H. Michael,

Brampton, Ont., Mr. N. A. McEachern. Duhamel, etc., Alta., Mr. D. C. Ramsay Nelson, Sixteen, Ont., Dr. D. G. McRobbie. Woodlands, Ont., Mr. W. McLaren. St. Davids, Ont., Mr. G. Munro. Rosemount Ch., Montreal, Mr. Donald

McLeod.

Columbus and Brooklin, Ont., Mr. W. M. Haig.

THE PATRIARCH OF OUR CHURCH.

Our Oldest Minister in Full Service.

Seldom does a minister live to celebrate his diamond jubilee, sixty years from ordination. More seldom are all these sixty years spent in active work. Yet more seldom does a minister serve fifty-eight years as Clerk of Presbytery. And most seldom of all, if ever, have all the above conditions centred in one man. It is doubtful if such was ever before known in any branch of the Presbyterian Church throughout the world, in all

her long history.
But all these conditions have been fulfilled by Rev. James Patterson, D.D., and were celebrated by the Presbytery, in Knox Church, Montreal, on the evening of 14th September.

Mr. Patterson, at the age of twenty-eight, was ordained by the Presbytery of Dunoon, and appointed to Canada by the Colonial Committee of the Church of Scotland. On arrival he was called to Hemmingford, Que, where he laboured for twenty-five years

He was then appointed as Presbyterian city missionary in Montreal, to visit prisons, asylums, hospitals, institutions and homes for the sick, the aged, the friendless, the poor; to hold services where opportunity offered, and all the other wide range of work that the office claimed.

In this he has toiled, early and late, for thirty-five years, and now, in his eighty-eighth year, the burden is to be transferred to a younger man, so soon as a successor is found.

Shortly after his first settlement he was appointed Clerk of the Presbytery of Montreal; and at the Union in 1875, to the same office in the united Presbytery, which he continues to fill with diligence and care.

MOOSE JAW COLLEGE.

It was founded by authority of the Synod of Saskatchewan, and is designed to be a Christian home for boys and young men who have to leave their own homes for education. Over three hundred boys have passed through it in the four years of its operation, over thirty of these are at the front. A number of the students are preaching in the mission felds The day has its time table this Summer. from 6.45 a.m. to 10 p.m. and among the items are morning and evening worship, and the Bible is a Daily text book. It gives instruction in all departments of a liberal education, with special courses for business training.

> For all particulars address, REV. ANGUS GRAHAM, PRINCIPAL,

Our Foreign Missions

HELPING MEDICAL MISSIONS.

The following, from six of our foreign missionaries, and three others on page 302, were written to Rev. A. E. Armstrong, in reply to a request for some brief notes for the Young People in the study of their Topic for November 18.

They were hastily written in moments snatched from busy missionary life. They show the burden resting on our substitutes in the foreign field. May they lead some of our young men and women to train as doctors and nurses for this grand overseas' service: and move some parents to keep that service as an ideal before their children.

FROM DR. MARGARET O'HARA.

Dhar, Central India.

Your request just received re needs of medical work.

We need the financial, moral and spiritual support of every young person in our Church.

As I told you last Autumn, my own special need seemed to be an "endowed motor car," as I have been attending patients at such long distances, over eighty miles south and sixty miles north of Dhar during the past

I have only a moment or two for this reply as the mail is going.

FROM DR. FRANK W. SCHOFIELD.

Medical College, Seoul, Chosen (Korea).

The young people's societies could help in sending medical literature, which the doctors in the field in many cases lack.

Many of these societies in our Church at home have among their members the son or daughter of a physician. Such member might persuade the good Presbyterian father to allow his medical journals, as soon as read, to be sent to the foreign field through the Society.

The Society, after deciding in the matter, should inform you in the Foreign Mission Office what was being sent and to whom. In this way duplication would be avoided.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the temptations we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.—J. R. Miller.

FROM MISS M. MACHARRIE.

Neemuch, India.

The young people of the Church can help medical missionaries:—

- 1. By remembering them in prayer. God only knows the difficulties that confront medical missionaries at times.
- 2. By undertaking the support of a little motherless baby. Young babies cannot be received into our orphanages, as they require too much attention and nursing; hence they have to be received into our hospitals until they are old enough to be sent to our schools or orphanages. \$25.00 per annum is ample to support an Indian baby.
- 3. If impossible to undertake the full support of an infant or child, to undertake, at least, to provide sufficient money for clothing. \$5.00 to \$7.00 will be ample for this purpose.
- 4. By sending a letter at least once a year to a medical missionary, thus keeping up a living link between the young people and the missionary.

Praying for a Teddy Bear.

I always longed for a teddy bear for our motherless children, but never felt justified in buying one, as "teddies" are expensive in India.

The doctor was aware of my desire, and one day she said to me, "Why don't you pray for a teddy bear?"

I must candidly confess that I have prayed for many a strange thing, but I never thought of praying for a "Teddy." However, I acted on the doctor's advice, and within a few days a lady gave me enough money to buy a beautiful large "Teddy."

"Teddy" is a source of great amusement to the children. They love him so much.

Sometimes a little patient with an infectious disease gets hold of him, and before our babies can get him again to play with, poor "Teddy" has to have a hot carbolic bath and be sterilized.

The first time I put Teddy into the fertilizer, it was with fear and trembling that I turned on the steam, and it was a very anxious half-hour for me while he was undergoing this process.

But great was my joy when I opened the sterilizer, and Teddy came out with big shining eyes and soft fluffy fur, looking as if he had taken a new lease of life.

Poor Teddy will not have to go through this process so often now, as three or four beautiful teddies will accompany me to India when I return. These are the gifts of some little Scotch children, who heard the story of our first teddy bear.

FROM REV. ROBERT GRIERSON, M.D.

Sungjin (Joshin), Korea (Chosen).

"How can we help our missionary doctors and nurses?"

I would say from experience that what I need in their order are Faith, Hope, Courage, Patience, Skill, Books, Money.

Of these the greatest is Faith. I wake up every morning at daybreak with a burden on my mind. This burden is not on account of any extra difficulty in my circumstances or surroundings, but just arising from a weak faith in God to bring out everything right.

I have every rational basis for calmness and repose, but reason as I may, that God has ever helped me and done everything for me, still I cannot sleep, and have to get up at five o'clock and go to work.

Perhaps it is senile insomnia that is coming over me. Yet I feel that it is want of Faith.

Perhaps, on the other hand, the Lord wants me to work harder. However that may be, I am sure He does not want me to carry a load of anxious thought, and Faith is what I want, and the friends might help me to get more of that.

So, if there were time, I might go through the whole list of seven stated above.

You will see that help in the first four must come by spiritual participation in our work. Prayer of such a far-reaching power that its influences will reach to us. I have profited so much in times past by miraculous and mysterious help that was undoubtedly in answer to prayer, that I crave the aid of the young Christians in Canada for myself now.

The remaining three are somewhat related. I find that as a doctor I have some skill in some lines—the trouble is that it is necessary here to have all skill in all lines.

In the hospital work, subdivided in the home lands between many persons who can specialize, and by conference advise with and help each other, the missionary doctor is alone responsible for the treatment of all cases, and he is alone.

He should then be helped by colleagues with whom he can subdivide the work, with helpers to take off the routine and administrative work, by all available appliances and instruments.

This will mean that many of the young men and women in the Young People's Societies should plan to come out, after due preparation, to act as doctors, nurses, superintendents, not only to fill up the places to be vacated when we old fellows drop out, but to help us do something better before we drop out.

Medical books are to the doctor what oars are to a boat. Some people may think that they are what the dessert is to a dinner, but that is not so. They are essential.

Now, I don't wish you to urge the young people to rush off to the bookstore and buy

me a medical book or periodical. They would probably purchase something I did not need. No one can tell what any doctor needs in publications except the doctor himself.

It all depends on what books he has already, what are his special lines of deficiency in instincts or in training, what lines he is making his greatest specialty. I would suggest annual gifts to each mission doctor of \$50.00, with which he might purchase books according to his special needs.

FROM REV. J. Y. FERGUSON, M.D., C.M.

Taipeh (Taihoku) Formosa.

In answer to question "How can our Y.P.S. best help medical missions?" some of our needs are as follows:—

1. For Missionar es.

We need a medical missionary who has specialized in medicine, to take over that department in Mackay Memorial Hospital, also a qualified chemist and a nurse for the same institution.

We realize the difficulty in obtaining these at the present time, but could not an organized effort be made, by way of appointing a committee to secure these helpers for us at the earliest possible moment.

We need two or three well-trained native doctors who will remain permanently in the hospital. The salary to start with would be about fifty dollars per month. At present the salaries are not sufficient to secure the best men.

2. For Equipment.

Our greatest need is a steam sterilized system and X-Ray plant, both of which will be obtained very cheaply at the close of the war, and we should have the means ready. The estimated cost is four thousand dollars. We could make up at least a third of that amount here.

The time has come when we should change our hospital beds for more comfortable ones. Our present beds are made of iron with board bottoms instead of springs; a thin Chinese quilt taking the place of a mattress.

We have a large number of typhoid patients, and patients undergoing major operations and others requiring to be kept in bed for several weeks. It is among these patients chiefly that we look for our converts, so that every effort put forth to make them comfortable during their illness increases our opportunities for influencing them in favour of Christianity. We need eighty strong hospital beds with comfortable mattresses.

While we believe more in well-qualified missionaries than in equipment, yet equipment is necessary, and, when short-handed, will help to lessen our burdens and to increase our efficiency.

FROM MISS MARGARET COLTART.

Dhar, Central India.

When I was in Kodai Kanal this summer, I had the privilege of attending the meetings of the Medical Missionary Association of India. The note that was struck throughout these meetings was the call to be ready to meet the spiritual needs of the patients, whom we serve in our hospitals and dispensaries.

The appeal that I would make is for young men and women to realise the spiritual poverty of these great Eastern lands, and with quickened sympathy to offer their lives anew to

It may not be that many of them will be called to a foreign country in Christ's service, but they can expend their spiritual energies on behalf of the messengers they have sent to the field, and for whom they are responsible.

We want the young people to feel the throb of the need out here—to understand that the missionaries are working in lands where Satan holds almost undisputed sway, and where the response to the Gospel of the Grace of God is small as yet.

We want young men and women to apprehend the greatness of the "Power of God" in redeeming their own lives, and then to feel themselves responsible for upholding the hands of their representatives in far-off lands.

We want to know the return throb of power that comes from the living sympathy and interest of the members of the Church at home. We want their prayers, the prayers of consecrated lives that are sending impulses of faith and love towards those who are seeking to feed the multitudes in Christ's name.

What happens when you at home pray? There comes the gentle guidance of the Spirit of God in the heart of the busy worker, prompting to some simple act which may have great consequences.

A couple of weeks ago, I found that a boy, a patient in one of our wards, could read, having been taught in one of the State village schools. We gave him a small hymnbook, and a copy of one of the Gospels in Hindi. He has gone to his village, taking these booklets with him.

Soon after, another patient was leaving for home, and as the missionary was giving a dismissal card with a text in Hindi printed on it, she asked if anyone in the patient's family could read. The woman replied with some show of pride that her son could read the Ramayan and the classical Hindi works.

She was then asked if she would like to have some little Gospel booklets. Her response was eager. She said that when she saw the books given to Bhiliya, she longed to have them too, but she was too diffident to ask for them, but that her son would very much like to read them.

I pointed out to her how wise and good

God is: that He knew the thought of her heart, and had put it into my heart to give her the books without her having so much as asked for them.

Such a direct leading is a great encouragement to one, and the discovery of one who is anxious to get better acquainted with the things of God strengthens one's faith that there are many more seekers who are waiting to be found!

And there comes the comforting thought that some one at home has been praying that opportunities of sowing the seed may not be missed.

CHRISTIAN SCHOOL IN INDIA.

Mr. Clement, the Headmaster of the Christian Collegiate School at Indore, reports:

Scripture teaching is the first lesson with which the school opens daily. In the vernacular classes, the Christian teachers relate Bible stories, both of the Old and New Testaments, and make the boys learn to repeat the Lord's Prayer, the ten commandments, the Beatitudes, and God's work of creation.

The lower classes of the English department read the Gospels in the vernaculars (Hindi, Urdu and Marathi), and the upper classes read the Gospels in English.

The Matriculation students read the Acts and some Epistles.

The Scripture lessons always begin with

a short prayer by the teacher.

In the six-monthly and annual examinations, the boys of all the classes are examined in the Scriptures, just as in the secular subjects.

I have much pleasure in testifying to the fact that the boys manifest an eager desire to read the Bible, and show a love and rever-

ence for the Book.'

WHAT IS NEEDED?

A marshaling of the GREAT FACTS of the mission field, according to some well-chosen principle of selection, and then such an interpretation of these facts as will compel atten-

tion and bring conviction.

There is no one thing more imporant just now than a definite and earnest purpose to "preach up" missions. Let the leaders master the facts, become afire with enthusiasm as they consider their meaning, and then speak with conviction; and we shall see the situation changing with great rapidity. Even in appeals, let facts be the main appeal.

If I could only just put facts before Christians and incite them to more prayer, I should be glad indeed. It would mean much to usmore courage, strength and power to meet conditions—and more seeking after God on the part of those for whom we work.—Sel.

The Christian Church that makes no sacrifice to save the lost should not profess the name of Christ.

ROBBERS IN SOUTH CHINA.

One of our missionaries at Kongmoon, South Rev. I. A. Broadfoot, B.D., China writes:—

On Sunday at Tong Ha we had present a man and his wife, Mr. and Mrs. Fung Chi Wai. They are members of the Tong Ha Church.

The robbers came to their village one night about two weeks ago and carried away everything of value, their clothes, their money, and what little jewellery the mother and daughter possessed.

It is thought that nearly seventy of these armed robbers came to this little farmer's village. Some ten or eleven houses were robbed and a number of water-buffaloes were driven away. Two men from the village were taken away by the marauders, but were allowed to go free when some miles away from their home.

The men who were keeping watch outside the village were all bound, their hands being tied behind their backs with wire.

Eight of these desperadoes broke into Mr. Fung's home. Two men stood over him with guns pointed at his head while the others went through the house taking whatever was of any value.

They ordered Mr. Fung to produce his money. He had been in Canada, in Wolseley and in Winnipeg, for a number of years. Mr. Fung said that the robbers saw some books which he had brought with him from Canada and they supposed that he had money too.

Mr. Fung told them that he was a farmer and had very little money.

"But you have oxen—where are your oxen?"

Mr. Fung said that they were over at another place.

The robbers took what money he had in the house—about \$30.00 Mexican.

They told him to take them to where his oxen were; but his wife ran to him and put her arms around him and held him, pleading with the robbers not to take her husband out of the house. They did not find the oxen

Mr. Fung, in speaking at the service on Sunday, of his experiences, said the men in his village are very angry with him and will not have anything to do with him now, because, when asked by the robbers where his oxen were, her replied, "They are not here but over in another place."

"The villagers say that he should have said—"I have no oxen"—or "I sold all my oxen some time ago"—or "I have killed all my oxen."

Mr. Fung, in giving his testimony, said that as a Christian he had to tell the truth, and quoted from the Scripture "If thy right eye offend thee.... if thy right hand offend thee," etc., Matt. 5: 29, 30.

Mr. Fung Chi Wai is one of our splendid

Christian men. He became a Christian in Canada and is thoroughly honest and upright. He was at our service at Tung Tseng and also in Tong Na. He was barefooted as was his wife on Sunday. All their best clothes were taken.

It is a sad state of affairs in this late day in the history of China when such things as the above may occur and are happening every week in one part or another. The country here through the South is simply overrun by three bands of robbers.

One sometimes feels that if at this late date China is helpless to deal with these pirates, some other country ought to do it for her. The people are simply at the mercy of these armed scoundrels who stop at nothing, while the corrupt officials put the money in their own pockets. The poor people appeal to them in vain.

EVANGELIZING INDIA.

BY MR. I. W. JOHORY, INDORE.

In the history of the Evangelisation of a country we find successive stages, which may be termed "Evangelisation from without" and "Evangelisation from within."

Some great heart led on by a heavenly,

Some great heart led on by a heavenly, vision or by spiritual illumination, a Paul, a Patrick, or a Livingstone, becomes the light bearer of Christianity in a region more or less unknown, and overshadowed with the darkness of ignorance, superstition and heathenism. He founds churches and becomes "The first Apostle" of that country.

He is followed by others who minister unto

He is followed by others who minister unto the handful of believers gathered here and there and requiring spiritual and religious guidance. This stage, as we have said, may be called "Evangelisation from without."

After some time, as the indigenous churches become strong, they take up the work established at great personal cost by self-sacrificing missionaries, and continue it for the Master. This is the stage of "Evangelisation from within."

Up to the present time the Evangelisation of India has been from without, but an idea has arisen, with the awakening of the national spirit, that India should be evangelised by the Indian churches, that they should take up the work and give their whole heart and soul to proclaiming the Gospel in the districts round about. This idea has taken definite shape in the Evangelistic Campaign Movement.

A New Movement.

This Movement differs from all other Movements of Evangelisation, in this, that all the members of the Church take a share in the work. As the Madura Council puts

it:—
"The campaign is an organised effort definitely designed to train and equip the Church for the God-given task of witnessing, and to lead it out into the accomplishment of

the task with the cry, 'Every member saved and all the saved in service.

"The Campaign is a movement of the Church, not merely of the leaders, but of every individual member of the Church undertaking the responsibility according to the light received, abilities developed and blessing showered.

"Up to this time the native churches had not understood their place and function; but now the time seems to be ripe for the Indian church to recognise her responsibilities and put that knowledge into right channels of

How the Movement Arose.

The idea of this movement arose very wonderfully. A brief history of it is given in a pamphlet on the Evangelistic Campaign, in the Presbyterian Church in India.

"In 1907 the pastor of the congregation in Pingyang, Korea, read a tract written by an Indian evangelist in Pasumalai, South India, which led him to feel that and his congregation were not fully obeying Christ's command to preach the Gospel to

"He gave himself for weeks to prayer, asking God that he and his congregation might be revived and that a spirit of love and compassion, a spirit of evangelism, might fill their hearts.

"After some time he felt constrained to the same purpose. Hundreds came, and after a long period of careful spiritual preparation, they went out, two by two, to win the nonchristians of the city for Christ. One thousand were so won that first year.

"Since then this type of work has gone from strength to strength, until Korea bids fair to be the first Christian nation of the East. This result has been largely due to the evangelistic activities of the Korean Church itself.

"This good news spread to Japan and China, and in these places, too, after adequate preparation, there was a revival in the churches and effective evangelistic work undertaken with large results.

"The news of the wonderful evangelistic work in Korea, Japan and China spread to South India; and th re, too, after a year of prayer and preparation, they gave themselves to a definite evangelistic effort, which resulted in 8,000 enquirers and over 6,000 decisions."

Movement Spreads in India.

The Presbyterian Church in India could not lag behind, and in December, 1916, the General Assembly of the Presbyterian Church in India, asked Mr. K. T. Paul of the South India Church to speak on the Campaign question.

After hearing of the wonderfulway in which God had worked through the native churches, the General Assembly decided that it would also undertake such an Evangelistic Campaign throughout India, and appointed Feb. 15, 1917, as the week of special en-

It further asked the churches to spend the intervening time in preparation which, in the Presbyterian Church in Indore, was done by sermons preached on the various phases of the Campaign, urging the members to self examination, consecration and quiet waiting on the Lord in prayer.

The mid-week prayer meetings were set apart as a special Campaign service in which prayers were offered, addresses given and Bible passages read and considered according to the suggestions issued in pamphlet form by the Presbytery.

For the study of the Bible, groups were formed of Christians in the various mohullas where they lived, and meetings were held every week at various places, according to suitability, under leaders appointed for the purpose.

Our Church in Indore, for its spiritual equipment, studied the tract on Evangelism by Rev. A. A. Scott, one of our missionaries here, a very timely and helpful book. Its study stirred up many hearts to devote themselves to the cause of Evangelisation, and the leaders whose class was taken by Mr. Scott himself, found the book a very handy guide to fall back upon when they needed a subject for preaching.

These meetings were a source of great blessing. They deepened the spiritual life of the members, gave a zest to know more of the truths of the Gospel and united all in closer communion with our Saviour and Master, the source of all our spiritual strength and blessings.

Many who had never thought that they could do anything for the Lord, outside their daily walk in life, now realised their place is the Church in the fulfilment of their duties, and one is surprised to find how much of latent ability has been brought out in the service of the Lord which hitherto has been hidden, as it were, under a bushel.

While the benefits of organisation were utilised as much as possible, the secret of success in prayer was not forgotten. Never before had the Church realised the power of prayer as at this time.

To remind the people of the congregation of the hour of prayer for the Campaign, every night at nine o'clock the college bell was rung, and as its sound echoed far and wide all faithful hearts met in secret prayer for strength and blessing.

It played no less as an awakening factor in the minds of the non-Christians, who often asked what the unusual tolling of the bell every night meant, thus preparing them also for the Campaign week.

The Campaign in Indore.

In Indore we divided ourselves into four bands. One band under Rev. Y. Masih went and worked in the little town of Sipra about fourteen miles from Indore.

field was already well prepared by the worker who had been stationed there for some time and so the Campaign week gathered in some harvest.

Another band under our Pastor B. Ellis, helped by student volunteers from the College, worked in Gautampura, an outstation, and round about in the villages. Gautampura is a new field, but gives hopeful signs, and the congregation at Indore is going to establish under its charge at this place a more permanent evangelistic work.

Other bands worked in the mohullas and markets of the city where large numbers of non-Christians gathered to hear the Gospel.

The fair of Devgararia happened to fall

The fair of Devgararia happened to fall on the Campaign week. Devgararia is a small hill near Indore, famous for a spring, bathing in which during this time is supposed to be very efficacious spiritually.

At this fair villagers from miles around come and hold a great festival. We took advantage of this gathering. All bands except that of Sipra, which had not returned, united to spend the day in preaching and the message was given to very large audiences.

Our musical band was a great attraction. The musical instruments were the violin, flute, sitar, tabla and cymbals, forming quite a small orchestra. All were volunteers whose musical talents in many cases were unknown hitherto. Native tunes and native instruments drew people who listened for hours.

We emphasized the music and singing as they were found to be very impressive; but it was not solely music, it was interrupted with preaching as well, and thus the message was given in the best form possible on the occasion.

Our little band from the Christian Endeavour Society did creditable work in the Campaign. It contributed four musical instrument players and twenty singers who were distributed among the different bands.

The junior members helped very much in selling books and tracts, the youngest of the band securing the largest sale of any on the Devgararia day.

The results have been very encouraging and instructive. The Campaign has brought out clearly the fact that the non-Christians take an interest in the Gospel as never before. In Indore, twenty-five years ago, the hostility of the non-Christians often brought the preaching work to a standstill. In one place the preachers were stoned, in another missionaries were beaten and the workers ill-treated, but in those very places we have people hear with attention and interest.

At Mangaliya, a village seven miles from Indore, some years ago the missionary and the preachers had the bitter experience of being mobbed, with the connivance of the State police. A case was instituted and offenders punished. But now a few miles from that very place in the villages round about Sipra the campaign was blessed with ten baptisms.

Opportunities have been offered as never before, and if the Indian Church at this clear vision of her responsibilities fails to take advantage of favourable occasions, and shrinks from doing her duties the opportunities will pass by and work will end in sad failure.

Lessons of the Campaign.

Another fact has been brought out, that where the lives of the members of the church, dwelling amidst the heathen, have not been pure and consistent, there the people have not indicated that attraction for the Word as they should have done. The evil lives of nominal Christians have almost made the work in such places moribund. It is a sad fact, but it has caused the other members to take a lesson and become more watchful and prayerful.

On the other hand the Campaign movement has healed quarrels. In one of our bands a misunderstanding had happened and the person who caused offence remained aloof. He was a good sitar player and might have been very helpful. He was hasty and thought too much of himself. He was not called to join the preaching and he felt himself cut off. But finally he became humbled and took part in all subsequent meetings with great zeal and earnestness.

The Campaign has brought out very prominently the fact that the Church never realized as now how much of work can be done by her members. For long her possibilities lay hid, owing partly to their non-recognition in the people by the missionary bodies, and partly to want of interest and lack of energy in the people themselves.

Strengthened, however, by prayer and Bible study, many personal workers came forward and offered themselves for the earrying on of the movement.

We followed the old method. The new methods are attractive for the time being but the novelty soon wears out and the interest flags.

One has come to learn that, after all, methods and organisations have no value unless consecrated with power from above. We have, however, found that Indian music has a great attraction and is a good method of giving the message, one which they understand and appreciate.

Last week a card from a colporteur came announcing that there were about thirty worshipping in a small village where previously all our efforts had failed to bring any results. "God moves in a mysterious way." We hope and pray that this may develop into a strong church."

The above from our missionary, Rev. E. J. D. Fraser, of Hoi Ryung, shows how the work spreads in Korea, as one Centre after another is established, and largely by native agency.

Young People's Societies

PERSEVERANCE.

The word "Perseverance," as commonly used, includes these three things: effort, continuous effort in one direction.

Continuance without effort can scarcely be called perseverance. If it be continuous following of a course of laziness, idleness, gluttony, drunkenness, or sensual excess, then it is merely drifting. The boy in a boat may sit and drift without will or purpose.

Continuance in evil, by drifting, is usually easy. It is like coasting down hill, but it is always downward, and no matter what kind of a hill it may be, it leaves one at the bottom.

It is easy to drift to the foot in school, to form habits of carelessness, ill temper, idleness, fault-finding, drunkenness and many other bad things. Easy! But what is there at the bottom?

The one thing in the world in which there is the greatest amount of continuance in evil among men is in refusing to surrender heart and life to Jesus Christ.

The greatest example of perseverance in trying to do evil is Satan. He begins with people early, putting bad thoughts into the minds of children to lead them to do wrong, and he never ceases so long as they live. He follows even good people all their lives, tempting them to think, or say, or do, what is not right. He persevered in tempting Christ until he found his efforts in vain.

Satan is also the source of all perseverance in evil among men. All such are led by him, and to his leading there can only be one direction, downwards. He never turns upwards. Hence our Father's tender call to both drifters and pullers downstream, "Turn ye, turn ye, for why will ye die?"

Perseverance in Good.

This is the cheerful side of Perseverance. There is much of it. And all who will may share it. It leads to good. To get uphill in anything always calls for effort, but in things worth while the effort is always worth while, for it is the only road leading to the top, whatever the hill may be.

Keeping at school lessons, resisting ill appetites and bad companions, working up a business, clearing up a new farm and many other things cost effort, but they result in knowledge, health, success, and they make of the forest a fruitful field.

Some good things which should be persevered in, and which lead upwards, are the habit of obedience to parents, truth and honour with companions, keeping the Sab-

bath, attending Church, keeping up your Y. P. Society, daily Bible reading, secret prayer, etc., etc.

Write down for your meeting all the many other things you can think of that should be persevered in, and the hill tops to which such perseverance will lead.

The greatest example of perseverance in doing good is God. He begins when people are young. "My Son, give me thine heart," and he perseveres in following them with good all life long.

The one thing in which there is the greatest total amount of perseverance in good among men is the Christian people, everywhere, in spite of their weakness and failures and shortcomings, persevering in following Christ, and in His strength trying to serve Him to the end.

A very great and precious Truth of Scripture is—"The Perseverance of the Saints." It is one of the features of the religious system called Calvinism, and is one of the foundation Doctrines of The Presbyterian Church.

This Doctrine teaches that if one yields to Christ, trusts in Him and is saved, he is saved forever;—that if my name is "written in the Lamb's Book of Life;" it will never be blotted out of that Book;—that if I have surrendered to Christ and have been forgiven, "There is therefore now no condemnation."

This does not mean that if I profess at some time to be a Christian, I will be saved, even though I may afterwards choose a bad life. If I should do such a thing, it would show, not that I had been once saved and then lost again, but rather that I had never truly surrendered to Christ, had never been saved.

Nor does this Doctrine "The Perseverance of the Saints" mean that, if I become a Christian, I can keep hold of Christ by my own strength. It means that, when I have given myself to Christ, He will keep me.

"The Perseverance of the Saints" is a very precious truth for the encouragement of Christians, when they feel their own weakness, and get discouraged in their efforts to live better. It reminds them that though they are weak, Christ is strong, that "He who hath begun a good work in you will perform it unto the day of Jesus Christ, that "He is able to keep that which I have committed unto Him against that day."

Find all the passages you can, not doubtful, perplexing ones, which you cannot understand, but plain ones, which teach this grand Doctrine, "The Perseverance of the Saints."

(Nov. 4! Eph. 6: 10-20! Ques. 99.)

SEEKING WORTH-WHILE THINGS.

REV. D. WALLACE CHRISTIE, WOODSTOCK, ONT.

Things worth while: What other things should we pursue at any time, but especially in these times! Only men of distorted vision, or void of moral sensibility can to-day devote themselves to the trivial, the trashy or the temporal.

The great war is the foreground of human life. Its call to self-sacrificing service is insistent and unavoidable. The first line trench in France and Flanders has its counterpart in the social, intellectual and spiritual needs and activities of Canadian Christian patriotism. In it the strong, virile, true Christ-type men are following the hard, heroic and eternal realities of conscience and duty.

Our lesson is exceedingly suggestive of worth-while things. Be wise. Put first things first. But "the fear of God is the beginning of wisdom." A sincere reverence for God as He is revealed in His works, His word, and finally, in His Son, is the foundation of wisdom.

That is what is meant by being "wise unto salvation." Salvation covers the whole of life, its physical, intellectual and spiritual activities. Wisdom therefore may be viewed as the "common sense" that applies practical, prudential care to the cultivation of the three-fold life.

And yet it is more than that. It is the highest sense of the soul, the moral insight that differentiates between right and wrong, that reveals the things worth while in moulding the character, in clarifying the intellect, and vitalizing the social life with justice, truth and love.

Remember therefore that the attainment of worth-while things is not easy. For the soldier it means "going over the top," through "no man's land," and into the enemy's trench. It is the great adventure, the toilsome voyage of discovery. It is a labour of love, "I love them that love Me, and those that seek Me diligently shall find Me."

The warning of wisdom is that of Christ, not to put the emphasis on the wrong things.

Our desires pursue wealth; for we imagine that the rich are free from the ills of life. Jesus shews us that it is hard for those who have riches to enter into the Kingdom of God. They are beset by more dangers than the poor in spirit who inherit the Kingdom. Pride, pleasure and passion, selfishness, self-satisfaction and sordidness, according to Jesus, made one rich man a fool.

Wisdom is better than gold or rubies; and where both are (for they may be together) wisdom controls wealth. Where they are not together, wisdom may produce wealth; and then, riches will be conjoined with righteousness.

It is noted in the lesson that wisdom is personalized. Wisdom comes in God's com-

pany. Wisdom is the divine characteristic in creation, revelation and redemption. So may we readily read into these words the claims of Christ, who is the "wisdom of God." "Seek first," He says, "the Kingdom of God and His righteousness and all these things will be added unto you."

On another occasion when the crowd sought external signs of the Kingdom, He told them that the Kingdom was among or within them. That is to say, the Kingdom of God is idealized and visualized in Christ, and those who believe in Him. To possess the blessings of the Kingdom, we must concentrate upon the Kingdom as the supreme thing in life.

It must occupy the mind. Of all life's culture, the knowledge of God and His right-eousness is essential to our true relationship with, and enjoyment of, man and God.

It must occupy the heart. What we know of God inspires us to sincere self-giving in the service of our fellows. For that we need moral force, the divine energy of self-sacrificing love.

It must occupy the will. We must not only will to power but will to love and to serve. If the Kingdom is to be taken by force, let us take it. We must not fail. To fail here is to lose our life, to miss "the mark of the prize of the upward call of God in Christ Jesus."

Seek first the Kingdom by the determined decision of the soul, and you will find it.

Then you shall know that to find the Kingdom is only to lose what is worthless, and to gain what is essential, even "righteousness, peace and joy in the Holy Ghost," a personal experience of Christ in the whole of life, and all the other things that are added thereto.

(Nov. 11. Prov. 8:10-21; Matt. 6:33. Q. 100).

ALIKE IN DEATH.

The ritual used for the burial of the late Emperor Francis Joseph included at least one ceremony significant of the "vain pomp and glory of this present world."

At the entrance to the burial vault the funeral procession was halted by a voice from within sending forth the challenge, "Who is there?"

The reply was made, "His Most Serene Majesty, the Emperor, Francis Joseph."
The challenger replied, "I know him not."

In answer to a second challenge, the reply was made, "The Emperor of Austria and Apostolic King of Hungary is outside."

Again the challenger answered, "I know him not."

When the voice from within asked the third time who was demanding admission, the master of ceremonies replied: "A sinful man, our brother, Francis Joseph."

Then it was that the portals opened and the procession entered.—St. Louis Christian

A dvocate.

HOW OUR YOUNG PEOPLE CAN HELP MEDICAL MISSIONS

STANLEY H. MARTIN, M.D., C.M.

YANG JUNG (KANTO) KOREA.

We need the following here:-

(1) Prayer for the individual doctors and nurses in our hospitals.

(2) We are in great need of a nurse. Just now there are days when I wake early in the morning and shudder as I think of the long list of things that must be left undone. I may have ten operations waiting. They will be done, but I haven't an assistant. The best man I have is the one who gives the anæsthetic. The more serious operations I now do alone, as Koreans haven't as yet what we call an aseptic conscience.

Therefore, we need a nurse who could be just about ten times as useful out here as at just about ten times as useful out home, home, as she could be practically a lady doctor and be also so useful in training the bright Korean women to be nurses. could employ five native nurses right now.

(3) We need some one to support a fine young Christian man (my best assistant) through the Christian medical school at Seoul. It costs \$120 per year—all expenses included. He will work in his vacation in our hospital.

The doctor here, besides his work as a missionary, has charge of the health of eighteen missionaries including children, and since Christmas eight trips were made over the mountain pass thirty-five miles to Hoiryung, where one-half of these people live.

Each time the doctor goes the hospital is closed in this town for three days or more.

(4) We are planning to get a motor cycle to be used for this and for medical itinerating. We haven't funds yet, but we are trusting \$250 will come to us from some one.

We are simply rushed. Our town is full of smallpox and dysentery.

MISS ISABEL ELLIOTT, R.N.

TAIPEH (TAIHOKU) FORMOSA.

Regarding something to interest our young people in our medical missions and win their help in a practical way, my first suggestion would be that they make some study of our yearly reports, which they can get from the F. M. office in Toronto.

Then, in our hospital here, a goodly number of our patients are free patients, and a practical way of helping would be to pay for one of these beds for a year, or part of a year. The up-keep of a bed-bedding exclusive—is twenty cents per day.

Our own W.M.S. in Canada supplies all mattresses and bed linen, including clothing used by the patients. A certain portion of this, would be a practical way of helping.

We use some flannelette kimonas during the winter, but no gowns are worn, men and women alike wearing pajamas, this being the custom of the country.

We have some pet ideas to bring out perhaps after the war, but do not wish to suggest anything now which would mean extra expense.

MISS B. CHONE OLIVER, M.D., C.M.

BANSWARA, INDIA.

I had the privilege in May of attending the India Medical Missionary Conference in Kodai-Kanal, South India. Again and again the evangelistic note was struck, and emphasis laid on the need of keeping as our dominant aim in all our work the bringing of souls to God.

When a doctor is single handed and overburdened with work, as most doctors are, there is a temptation to let the physical needs of the patient take precedence of the

For my own part, I pray that I may reveal Christ to my patients in my way of doing

A young man had an abscess lanced, and as the bandages were applied, a relative standing by said "His own mother could not have treated him more kindly.

We need to keep in touch with Christ each day, for the people soon know whether we are taking a genuine interest in them.

I think a very patent need is the sending out of more doctors and nurses. Young people could surely answer this need by fitting themselves to go or by sending others.

We have five medical centres for Women's Work and only five doctors. One is to go on furlough this year, and we are trying in vain to get someone to take her place.

There are only four trained nurses for

these five centres.

Two of our doctors are seniors, having spent twenty-seven and twenty-five years in India, and we shall need doctors to relieve

We have never, of late years, reached our ideal of two doctors for one station, and therefore, in some cases, the work cannot be so well developed as otherwise it would be.

The expense of a medical training is great. The young people might help there. Our Women's Board are now helping one student in the work, and would be ready to help more who would take a medical training with a view to mission work.

. To sum up, the young people can help by study, to inform themselves and others regarding the work,—Giving to support the work,—Effort to secure more doctors and nurses, and Prayer that workers at home and afield may be more earnest, and their work be more richly blessed.

(Nov. 18. N. 5 : 1-13. Ques. 101.) See also Articles on Page 292-294.

"FOR WHAT AM I GRATEFUL?"

(Ps. 34: 1-22).

REV. J. L. SMALL, HESPELER, ONT.

The Psalter is the song-book for Thanksgiving Day, and every day ought to be a day of thanksgiving to the child of God.

Outline Study of this Psalm.

1. The Occasion of the Psalm:-Its superscription points to that episode when David pretended insanity to save his life from the ruler of Goliath's city of Gath. (1 Sam. XXI.)

If the Psalm be David's, there is an amazing contrast between his conduct at Gath and the lofty sentiments of the Psalm. But we need to keep in mind the then existing standard of morality as to stratagems in warfare, and it may be that to David there was no inconsistency between his feigning madness and his trust in Jehovah.

2. The Key-note of the Psalm:—"Deliverance." Deliverance from fears (V. 4)—from danger (V. 7)—from trouble (V. 17)—from affliction (V. 19).

3. The two-fold outline of the Psalm:-

(a) The Hymn before the sermon (Vs. 1-10) viz.—

Personal and Mutual Praise (Vs. 1-3.)

Recognition of the Lord's generous dealings. He hears us (V. 4).—He delivers us (V. 4).—He enlightens us (V. 5).—He saves us (V. 6).—He guards us (V. 7).—He blesses us (V. 8).—He sustains us (Vs. 9-10).

(b) The sermon.—Vs. 11-22., viz.— Instructions in regard to making the best of both worlds. Vs. 11-14.

Exhortations to trust in Jehovah because of His gracious attitude towards the righteous. —His gracious attitude towards the righteons.
—His eyes (V. 15).—His ears (V. 15).—His
face (V. 16).—His presence (V. 18).—His
deliverance (V. 19).—His keeping (V. 20).—
His redemption (V. 22).

(In the above analysis, I acknowledge help

from various sources.)

Brief Study of the Topic: "For What Am I Grateful?"

1. We should thank God for our creation. The great Creator reached the climax of His creative work when He breathed into man's nostrils the breath of life, and he became a living soul. (Gen. 2:7.) Literally:

—"The breath of lives,"—not only the animal, but also the spiritual, with a reasoning faculty with which to think and plan and choose, and with a soul immortal.

2. We should thank God for our nation and home and surroundings. A student preaching to a western congregation on a certain Thanksgiving Day told his audience that they ought to be thankful to God that they were not in the penitentiary.

The statement was somewhat startling; and yet, we can acknowledge God's good hand in surrounding us with so much that is wholesome and helpful, with Christian parents and teachers and friends, with moral and intellectual advantages, with Sabbath and Sanctuary and open Bible,-truly "The lines have fallen unto us in pleasant places, and we have a goodly heritage." (Ps. 16:6).

An old English woman, when asked to count her blessings, said, "I have enough to eat, not too much rheumatism, and no husband to work for."

3. We should thank God most of all for His "unspeakable gift" in the person of His Son Jesus Christ and the great redemption purchased for us by Him.

What great truths come to mind and heart from verses such as John 3: 16; Romans 8:32, and others.

The Psalmist says "I will bless the Lord at all times." The Apostle Paul exhorts 'In everything give thanks' (1 Thess. 5: 18).

This would teach us that in adversity as well as in prosperity we are to be thankful. This is possible only by a clear recognition of God as a loving Father, and a childlike trust in Him.

As Christian Endeavorers, in loving gratitude for all our mercies, let us present ourselves, body, soul and spirit, to God as a living sacrifice, holy and acceptable unto Him, which is our reasonable service. (Romans 12: 1-2).

(Nov. 25. Ps. 34: 1-22. Ques. 102).

YOUNGER THAN EVER.

"They say that I am growing old because my hair is silvered and there are crows' feet on my forehead and my step is not so firm and elastic as before.

"But they are mistaken. That is not true. The knees are weak but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am younger, younger than I ever was before.'

So said Dr. Guthrie, who was then in the decline of physical life, but whose mind and heart were pervaded by the cheer and charm of a happy, youthful spirit. The Christian's last years are his best. His richest experiences are in the autumn of life, and his palmy days are always yet to come.

This is not only the teaching of Christian philosophy, but also the experience of old age when found in the way of righteousness.

Good people go from strength to strength and also from joy to joy, each pleasure being deeper and sweeter than the preceding one. "At evening time it shall be light."—Religious Telescope.

"If I were that boy again," said a drunkard, pointing sadly at his own photograph as a lad of thirteen, "I would know enough to follow my father's advice rather than that of a strange boy on a street corner. But I was such a simpleton I thought the street corner boy was wiser than the old folks, and I followed him to the saloon and to ruin.

Junior Y. P. Societies

SELF-DENIAL.

REV. ALEX. MACGILLIVRAY, D.D., TORONTO.

Self-denial means "giving up, and doing without." Some times it will be for one's own sake, and very often it will be for the sake of others. A Junior cannot learn too soon that no one is to live for himself alone.

It is a fine thing for boy or girl to remember that there are "others," and that they have rights; that they have also temptations, and that if we can help them to enjoy the rights, and to overcome their temptations, we are living for a high and noble purpose.

Very often, as every boy and girl well knows, we want things that we do not need. Sometimes we want things that would do us harm. Some times we may do things right in themselves, and not likely to hurt us, but they might hurt others if they followed our example.

In all that we do we are to keep before us the will and conduct of Jesus. We are told that he came to this world, not to do his own will as much as to do the will of the Father in Heaven. We are told in another place that "He pleased not Himself." He found His pleasure and His happiness in doing God's will and in helping others.

We are to take Him as our model, and in following Him we cannot go astray. Our

Bible lesson reminds us that if we are doing anything that is a stumbling block to a companion or friend, we are to give it up.

It will occur to boys and girls at once that there are many ways in which we can exercise self-denial. We must deny ourselves play when we ought to study or do work. We must deny ourselves picture shows and such pleasures when our time and money are needed and should be given to other things. We must deny ourselves rest when there is work undone that we should do.

Many years ago now I was in the study of a young Methodist minister who was my neighbor, and on his first circuit—a very modest one it was—and his home was as modest as the circuit that he was serving with all the enthusiasm and earnestness of his splendid young manhood. Over his study table there was a card, which bore, evidently, one of his life mottoes:—

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night."

The young Methodist minister of that day, and with that motto, is to-day the Superintendent of the Methodist Church.

(Nov. 4. Romans 14: 12-21. Ques. 99.)

"KEEPING AT IT."

REV. ALEX. MACGILLIVRAY, D.D., TORONTO.

A good beginning is good. It is of first importance. But it is not everything. When one enters a race he must not only make a good start, but he must run the whole course if he expects to finish and win a place and prize.

Lots of boys and girls make a good beginning, but do not finish well; indeed, some of them do not finish at all, because they drop out or they grow weary and lose interest as they approach the end.

I have seen Junior Societies start out well with a fine enrollment and a lot of interest and enthusiasm, but I have seen some of the same Societies close the season with a much smaller enrollment and a good deal less enthusiasm. That ought not to be, and it will not be if each one of us does his and her part.

The trouble very often with a great many is that one says, "Oh, it does not matter whether I am there or not, or whether I take part or not; it will be done; there will be plenty there to see it through."

Let every Junior make sure of this, and

make sure of it early, that no one else can ever do what is his work, for the Master has given to each one of us his own particular work.

The Great Teacher, and the one perfect example, Jesus, tells us, "I must work the work of Him that sent me while it is day; the night cometh, when no man can work;" and at the end of His earthly work, looking back, He was able to say, "I have finished the work Thou gavest me to do."

Jesus takes no pleasure in a "slacker." He tells us in another part of His Word that "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God."

We now enter upon another season's work; we have made a fine beginning; let us keep going, and keep going strong. You will remember the war motto "Carry on."

Let us fight our little battles, run our course, hold fast to all that is right and good, and hold out even unto the end. God gives a great promise to encourage us: "Be thou faithful unto death, and I will give thee a crown of life."

(Nov. 11. Eph. 6: 10-20. Ques. 100.)

CHANGTE HOSPITAL, HONAN.

By Mamie C. G. Fraser.

China is sometimes called the Flowery Land, the Celestial Empire, or Far Cathay. In size it is larger than all Europe and is so old that its history goes farther back than the time of Abraham.

There are well on to four hundred millions of people in this great land, which means that if all the people in the world marched in a single line, every fourth person would be Chinese.

The chief interest of our own Church centres in North Honan, in the central part of North China, where most of our missionaries work. The entrance to this province was gained only after months of waiting and watching and praying, and bitter opposition, fulfilling the prophetic words of Dr. Hudson Taylor, "The Canadian Church must enter Honan on its knees."

Our first missionaries were Rev. Jonathan Goforth, Rev. J. Fraser Smith, M.D., Dr. McClure and Rev. Donald MacGillivray, with their wives; and our first single lady missionaries were Miss M. I. McIntosh and Miss Jennie Graham, trained nurses.

Dr. Lucinda Graham, our first female medical missionary, went to Honan in 1892. Two years later God took her, and Dr. Jean Dow took up the work she laid down and is still in charge of the Women's Hospital at Changte.

Changte is the capital city of the prefecture of Changte. It has a population of 37,000, and is one of the most thriving cities of the Chinese Empire.

It is surrounded by a wall thirty feet high and about three miles in circumference and has four gates which are closed every night at nine.

In this city we have two hospitals, the "Erskine" for men, of which Dr. Percy Leslie has been in charge, and the Women's hospital, under Dr. Jean Dow's care; also a dispensary, girls' boarding-school, boys' primary school and a brick church.

The Chinese are often sick, because they do not know the simple rules of health. Many sick people are found shut up in close, dark rooms with no windows but paper ones, and where the air is only changed when the door is opened.

The native doctors are very ignorant. They try to look wise by wearing large rimmed spectacles and hand out medicines to their patients, made of pounded spiders, worms, wasps, snakes and tiger bones.

When Christian missionaries came, hospitals followed. At first the people were in great fear of the foreign doctor, and once or twice, mobs carried off his medicine and instruments. Now they look upon the hospital as a blessing, and native Christians act as helpers, matrons and nurses.

Last year there were 11,207 return treat-

ments at the Changte Hospital and 2,080 new cases.

The Chinese bring their bedding, food and friends to wait on them, and the doctors do not object, for it means that more hear the Gospel story.

Chinese beds are not like ours; they are wooden with slats in place of springs, and just thin mattresses in summer and thicker ones for winter.

The Chinese spurn soft pillows, and if, by chance, they are put on a spring bed, in the morning you would find them on the floor—they do not trust springs.

Few of the Chinese ever forget the kind missionary doctor and her message, and before they leave the hospital they are generally able to say a short prayer, a verse of the Bible or hymn.

A touching story is told of the gratitude of one patient, an old woman who wanted to make a contribution to the hospital "to thank the Lord."

She was urged to keep the money to buy food to make her strong for her ten mile walk home, but she would not listen to such a thing, and, laying her little pile of cash on the counter, went out. When the door closed, the pile was counted, twelve cash (three-quarters of a cent). Do you not think our Lord would look very tenderly at this Chinese Christian who had so little money, but so much love.

(Nov. 18. Matt. 9: 20-26. Ques. 101)

THE BEST GUIDE.

A converted Turk was arrested for reading the Bible and Christian books. As sentence was about to be passed upon him, he craved permission to ask a question.

permission to ask a question.

The request being granted, he said, "I am traveling; I came to a place where the road branches off in two ways; I look around for some direction, and discover, two men; one is dead, the other is alive. Which of the two am I to ask for advice, the dead or the living?"

"The living, of course," was the answer.
"Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?" So telling was the point made that he was allowed to go.

"YE ARE MY WITNESSES."

Miss Havergal tells of going away to a boarding school shortly after she joined the church.

When she entered the school she found that she was the only Christian among one hundred girls.

Her first feeling was that she could not confess Christ before gay and worldly companions.

Then the thought came, "I am the only one He has here." The thought strengthened, and she was rewarded for her courage.—
Sunday School Chronicle.

THE PRESBYTERIAN RECORD. Vol. XLII., No. 10.

DANIEL DELIVERED.

Let each junior read carefully from the Bible the whole story of Daniel. Then read again, from Daniel 6: 10-22, the story of Daniel's deliverance, then without the book, tell that story to father or mother, brother or sister, or to oneself.

At the meeting of your Society let the leader divide the story into sections and give two minutes more or less to each section as follows :-

Let one member tell who Daniel was, where he came from,—what city he was now in,—and how he happened to come

Let another member tell what position he had in the city where he now was, and how and why he rose to that position.

Let another member tell of the plot made by some bad men against Daniel, tell what the plot was, who made it and why they made

Let another tell how these bad men got the king to take part in their plot and what he did when he realized Daniel's danger.

Let another tell how Daniel was delivered. Let each member of the Society try how many other points in the story may be given

to other members to tell.

Then, having learned the story, remember that it is not merely something that happened long ago, but a picture of what is going on to-day.

Young people, brought up in good homes, taught to honor God and pray to him as Daniel was, have to leave these homes and go out, perhaps to strange cities as Daniel did, to earn their living.

Young people in those strange cities, just as Daniel was, are often tempted to forget what they have been taught at home, tempted to give up prayer and Bible reading, and attending Sabbath School and Church, tempted to spend the Sabbath in pleasure, and spend their time and money in things that lead them away from God, tempted to drink and bad company.

Just as of old, those men planned to get Daniel to cease praying, so there are those vet who plan and try to lead young folk astrav.

There are many young people who bravely continue what they know to be right, just as Daniel did.

Best of all, God delivers them as He delivered Daniel, and when they stand fast they will always find friends and honor just as Daniel did.

But the story is very unlike most stories to-day, for Daniel was threatened with great danger if he kept on praying, whereas young people to-day are in no such danger, only perhaps a little ridicule.

Young people going from the country to the town have no excuse for going into bad company; every city has lots of good com-

pany, places where a stranger will always be welcome, Church, Sunday School and other similar places where they can have good and helpful company.

What a wonderful thought, the very same God who delivered Daniel is near to me, and me, and me, able and willing to deliver me from all evil.

What instances can you give from Scripture of other young men who have stood fast and honored God as Daniel did.

What instances can you give from the world around you of young people who have been taught to pray and to honor and serve God as Daniel was, and have kept to it as he did?

25 Nov. Daniel 6: 10-22 Ques. 102.

THE MAN WHO DID IT.

One of the St. Lawrence River steamers was entering the Lachine Rapids. The forward deck was crowded with passengers, and all eyes were fixed on the picturesque Indian pilot, who could be seen at the wheel through the open pilot house window. In another window below where the Indian stood there was a plain Hibernian face; but no one had a glance to spare for that.

Immovable at his post in the high pilot tower, the Indian stood, his sinewy brown hands firmly grasping the spokes of the wheel, while his piercing eyes darted glances now here, now there, over the surface of the river, as if seeking the most advantageous point from which to begin the descent point from which to begin the descent.

The steamer plunged into the waves of the rapid. Glistening rocks grinned from the boiling water. Men held their breath as they looked at the rocks and the raging river, but the Indian's mighty arms held the vessel in her course. Nothing could appal him nor shake his iron nerve, and barely grazing a gleaming rock, he shot the steamer into clear water.

A cheer arose from the passengers. The stern child of a primeval race was the only one apparently unmoved.

There was a reason for his stolidity. In the room in the pilot house below where he stood the plain Irishman had been steering the steamer all the time. The iron-nerved savage performed with a dummy wheel on top of the tower, so the tourists could get their full money's worth of thrill.

And while the man who did not steer was receiving their swelling gratitude, the man who did mopped his face and grinned in a cynical sort of way.—Presbyterian Journal.

It is only a picture of life, in the church as elsewhere. A few are heralded, their names and faces and voices prominent; while often the real toilers are seldom heard of. But the Master knows, and that is all that matters.

The enemies of religion should at least learn what it is before they oppose it.

Life and Work

WHAT MISSIONARY POSTERS DID.

Indifference to things missionary I found confronting me when I became the teacher of a young woman's Bible class.

As most of its members are students or young teachers, I finally devised the plan of using posters to present facts as to girls in other lands.

Many curious glances were cast at the first poster, a picture of a Hindu girl, beneath which was the inscription, "In India only three out of every thousand of these your sisters can read and write.

On three successive Sundays posters of Chinese, Japanese, and Mohammedan girls were added, each bearing a pertinent fact as to illiteracy among these girls.

No allusion was made to these posters, until the fourth Sunday, when I gave a five-minute talk on the lack of educational advantages for girls and women in non-Christian lands, leaving these keen, intelligent girls to make their own application.

As a result of our first set of posters our missionary collection was the largest ever given in any one month by this class.

For three months, a poster was added to our collection each Sunday. These posters dealt each month with one of these three subjects: social evils, economic conditions, and evangelistic needs among the four nationalities discussed the first month.

Once a month a five-minute talk gathered up and drove home the facts which the posters proclaimed.

These girls were gradually being educated up to a point where missions were assuming a definite place in their minds. Increased knowledge stimulated interest, which led not only to larger gifts for the cause but also to a thirst for more information.

Thus it was that a part of each evening of our "get-together" meetings was devoted to reading a mission study book, and at last we were alive to the great world need!

After the first six months I had little difficulty in enlisting the girls themselves to present our missionary facts to the class. As we had a new missionary "group" month there sprang up a friendly rivalry, and we had not only some breezy, interesting missionary data, but some wonderful posters as well.

Perhaps my original posters were a device to win their attention, but at any rate they served their purpose, and brought results which I pray may be far-reaching for the advancement of his Kingdom.—In Adult Bible Class.

THE LATIN FOR AGNOSTIC.

A young man who had been reading Herbert Spencer found himself one day in the company of Mr. Spurgeon.

"But I do not belong to your school, Mr. Spurgeon," said he, with a touch of pride; "I should inform you, sir, that I am an agnostic."

"An agnostic," replied the preacher, "that

is Greek, is it not?

"I believe so," said the youth.
"Of which," continued the preacher, "the Latin equivalent is ignoramus, is it not?"

NO OTHER NAME, NOR NEED OF IT.

The Divine forces of redemption are as potent for saving and uplifting humanity as they ever were—they have not weakened or waned to the least extent with the passing centuries. We need but to lay hold upon them and bring them into requisition to witness their regenerating and transforming power among our fellow-men.

If the lost are not being brought into the Kingdom, it is not God's fault. The Gospel, rightly lived and preached, will effect the salvation of the human soul as wonderfully and as completely in this day as it did in the opening years of the Christian era. There were no substitutes for it then, and there are none now.—Christian Advocate.

BIRTH VERSUS TRAINING.

That the environment in which a child is brought up will largely counterbalance any hereditary tendencies toward a degraded or criminal career is the firm conviction of J. J. Kelso, who as head of the Government Department dealing with thousands of neglected and dependent children has had ample opportunity to judge.

This view is held by the great French actress, Sarah Bernhardt, who, when asked recently if infants born in Belgium as a result of war outrages should be destroyed, emphatically declared against such a monstrous

"No," she said, "I have studied long and deeply the human heart. My life's study of the ever new, ever fascinating subject, is that environment is the dominant one of the two forces. Granted that the child of hate be enwrapped by an atmosphere of love and consideration in the growing years, I believe that the stamp upon the heart will be the later one."

The old biblical rule, "Train up the child in the way he should go and when he is old he will not depart from it," still holds good.

THE UNINVITED GUEST.

Across the table, two aged people faced each other, "Never mind, father. When this is gone, maybe—the good Lord will provide something else. Any way, you've done your best.'

The old man shook his head sadly. "They ain't hiring greybeards any more."

"Well, to-night," his wife smiled trustfully, "we won't go to bed hungry anyway 'Tain't much of a supper, but its filling.

Pushing the bread toward him, she motioned for him to take it. "What's that?" he asked, as a loud knock rattled the kitchen

The little old woman did not reply. Only her face went a shade paler. It might be the landlord, and folks who were out of work, with no prospects, got short shrift from him.

The old man lifted the lamp from the table, and holding it far above his head, walked stiffly to the door. The knob turned and the burly figure of a man intruded.

"Can I come in?" a hoarse voice inquired, "and get warm and maybe-a bite of somethin' and a cup of tea?

For an instant the old people faced each other dumbly. It meant making three portions of what had barely sufficed for two

Then, tremblingly, the wife voiced their belated welcome. "Why, certain," and her tone warmed the heart of the stranger. "We ain't never turned anyone out yet, when they was cold and hungry, an' we ain't goin' to begin to-night. Set right down an' eat with us.

All through the meal she kept pushing the most inviting portions to the stranger's plate, restricting herself to the merest morsels

When they had finished the stranger rose and stretched himself. "You had a plate ready for me," he observed, curiously. You didn't go and get one.'

"That was there for twenty years." Tears welled up in the eyes of the old woman. "Its for Jimmy, our boy that ran away an' went to sea when he was nineteen.

'Many's the one that has set in his place, an' we was always hopin'-father and methat sometime he would come an' set there himself. But we're glad to give his place to anyone that needs it as long as he couldn't come himself."

The stranger seemed not to hear nor heed. He went up to the old man and put a heavy hand on his shoulder. "You're down and out, ain't you? I saw that soon as I came in; and yet—yet—you gave me my share of the little you had. I didn't need it, honest I didn't."

Tears streamed down the bronzed cheeks now. "I took it because you was so willing to give. I ain't poor. See here." He dived deeply into a capacious pocket, drawing forth a big wad of bills, and thrust them into the old man's hand. "Here, take it. Its all yours—father."

There was something in the intonation of the last word that caused the old couple to look up into his eyes. He was staring wistfully, smiling hopefully at them. And -all in a minute—they understood.

"Jimmy," both voices broke into thankful sobs. "Jimmy—son—you've come home." Then the light of real happiness sprang into the stranger's eyes as he seized a hand

"Yes, and I've come to stay and take care of you. No more waiting, no more setting an empty place for me, no more work and no more poverty."

The echo of his words died away to the fervent thanksgiving of his mother's "Bless God—The good Lord did provide after all in his own way."

HOW HE KEPT ORDER IN S. S.

The new superintendent of a small Sunday school determined that he must have order for there could be no effective teaching amid noise and confusion.

He divided the school into four grand divisions, the Primary and Junior classes; the girls of the teen-age classes; the boys of the teen-age classes; and the adults. Each division was placed under the charge of a lieutenant chosen from the division itself.

It was the duty of this officer to report to the "General"—who was chosen by vote from the school—on four points at the close of each session. These four points were: Attention; order from a military standpoint; preparation; and attendance.

The departments making the two best records were entitled to the Conquest and Effort banners for the next Sunday. The Conquest banner was gold and white, the Effort banner, red and white.

The superintendent made it a point to avoid all fault-finding or scolding.

Each Sunday he had ready an inspiring story of some great leader who was able to lead others because of the stern self-control to which he had subjected himself. Sometimes these heroes were Bible people and sometimes they were not, but they always held up ideals of reverence and consideration

The superintendent spoke of his school as a regiment of the main army of Sunday-school workers and every Sunday was ready with some encouraging bit of news about the work. This made the school glad to be a part of this army.

Without a word of criticism or discouragement the whole school took on an air of earnest, businesslike order. The desire to make any unnecessary confusion seemed to vanish, while a slight indiscretion was promptly frowned upon by the entire "division."—The Westminster Teacher.

HOW HE USED HIS MONEY.

A Story from the Papuan Islands.

Two years ago the Christian natives of Moa, one of the Papuan Islands in the South Pacific, needed a new church and set to work to build it.

They wanted a corrugated iron roof, but

it would cost four hundred dollars, so they had to be content with straw thatch.

Among the members of the Moa Church is a quiet industrious man who has been working towards owning his own pearl-

fishing boat.

Last fall on one of his trips he was so fortunate as to find a mussel containing a magnificent pearl. Amazed at his good luck, he took the pearl to Mr. Walker, the missionary, and asked him to sell it for him at Thursday Island.

The pearl was one of the finest that had been found in the strait for many a day and the dealers were eager to secure it, so Mr. Walker took back to Charlie fifteen hundred

dollars, a fortune to a Papuan.

Charlie was quite dumbfounded, but after a few moments' thought he asked Mr. Walker to keep the money over night and talk the matter over with him in the morning.

When the next day came it was a very serious-minded man who appeared to discuss with the missionary the disposition of a

"Well, Charlie," said Mr. Walker, "you're a rich man, now! What are you going to do with all your money?"

"Well, there's two hundred and fifty dollars still due on my boat. I'll pay that." 'Good. What else?"

"My debt here at the store."

"Oh, that's only twenty-five or thirty llars. You've got lots of money left dollars.

"Mr. Walker, it's not right for me to keep all the money for myself. I want to do something for the men on my boat. I'll pay their debts.

Investigation soon showed that these all told came to about fifty dollars, so Charlie added a cash bonus for each man. Then Mr. Walker said:

"You've only used a small bit of your fortune yet. You've got over eleven hundred dollars still."

Charlie looked up with a smile and said: "My wife's been a good woman to me. I want to do something for her. I'll buy her a

new hat!"

So out they went into the store and Charlie selected a light straw hat, bedecked with artificial flowers, for which he paid the munificent sum of seventy-five cents.

Returning to the office Charlie became very serious and after a moment said, with

tears in his eyes:
"Mr. Walker, I think much in the night. I didn't earn this money. God gave it to me. I want to show him my thanks. I want to do something for Him."
"That's right, Charlie, you certainly ought

to be grateful to Him. But have you thought of anything you can do?"

"Yes, Mr. Walker. I'm going to pay for an iron roof for our new church on Moa. I

can do that now!"

When that had been arranged, Charlie decided to put five hundred dollars of what was left into the bank at Thursday Island, and then went light-heartedly homeward with the new hat for his "better-half."

Mr. Walker returned to his house, asking himself how many an Anglo-Saxon church member gives seventy-five cents for his wife's hat and four hundred dollars to the church?-

In The Congregationalist.

"I WISH I HAD!"

So said a dying soldier in the civil war in the trenches near Mobile, Alabama, in the year 1865. A night assault had been made by the Union forces, and the Confederate works had been taken. Many had been killed or wounded, and many prisoners had been captured.

We had halted for a few moments' rest,

and to send back the prisoners.

In the ditch at our feet, behind the breastworks which we had entered upon the left, a man was lying face downward, with the ground around him soaked in blood.

His groans and feeble attempts to move attracted my attention. With the aid of a comrade, I turned him upon his back, wiped the sand and dirt from his face, and ministered

to the dying man as best I could.

It was past midnight, and with the light of moon and stars obscured by the clouds of smoke that had gathered over the battlefield, a gloom was cast over the scene, in keeping with the shadow of death which was stealing over the face of the strong man at my feet.

The command came to move forward.

We placed him in as comfortable a position as we could, and, bending over him to say good-by, I asked with my voice close to his

ear:—
"Have you ever known the Lord Jesus

With a hoarse whisper the reply came, "No; but I wish I had!" It was probably his last word. He was just dying as he uttered it. We were hurried away, and I never saw him again. No doubt, among the dead who were gathered and laid away in the long trench the next morning unnamed and unnumbered, was the body of my unknown friend.

Years have passed by since that midnight battle scene, but how often have I seen the pallid face of that dying man, how often I have heard that agonizing whisper, "I

wish I had!"

"Seek the Lord while he may be found; call upon him while he is near." Do not be left to the hopeless lament, "I wish I had!" -D. W. Whittle.

AN OUTCAST SAVED.

One February evening, one of the pastors of Toledo preached at the City Mission on John 3 : 16.

. There was a young man of twenty-six present at this service. He was dirty, unkempt, drunken. Something in the message stirred new longings in his heart. He did not sleep that night.

In the morning, filthy and ragged and cold, he found his way to the minister's house and knocked at the door. When the door opened it was with difficulty that he was persuaded to enter.

But the minister took him in, arranged for the man to have a bath, gave him a suit of warm underwear and a hearty breakfast. Then he learned the man's story.

This young man was the graduate of an eastern college. By his own confession he was a forger. He had committed burglaries in nearly every city from Bangor, Maine, to Kansas City and back to Philadelphia, as well as in Berlin, Paris, London, and seven times in Toledo. Furthermore, he was a deserter from the United States Army.

"Is there any hope for me?" he asked.

"Yes," replied the pastor, "if you confess your sins, and truly repent of them, make such restitution as you can, and live a clean life hereafter." So they knelt in prayer, the young man made his broken, penitent confession, and another wanderer came home.

"What shall I do now?" was his next question.

"I think you had better give yourself up to the police.'

"Will you go with me?"

"I certainly will," answered the minister.

So they went to the police station and the officers heard his story. When they learned that he was a deserter they advised that he be taken to the nearest United States Army post. The preacher was delegated to go with him.

Arrived at the barracks, the young man was committed to the guardhouse, pending investigations, and there he remained six weeks. It was not an easy experience, on prison fare, subjected to scorn and jest, yet he wrote repeatedly of the peace and joy in his heart, saying, "I'm the happiest man around here, for my heart is right with God."

When the court-martial was held he was sentenced to fifteen months at Fort Leavenworth. He shortened his term by good behavior and stopped in Toledo on his way east erect, alert, clean, of sound mind, and a pure heart.

Now, after some months in his old home, he has paid back the money he stole by his forgery. He has renewed his studies in chemistry, in which he hopes to be a specialist, while working at his old trade. His brother has written very appreciatively of the wonderful change in his life and of his manifest sincerity.

It is a great privilege to have these evidences of God's power to redeem men to-day. The miracle of conversion is ever about us. It challenges our faith and gives renewed passion to our preaching, teaching, and work. "How can a man be born again?"

Here is the answer in terms of twentiethcentury life.—Rev. E. B. Allen, D.D., in The Westminster Teacher.

LOOKING AFTER HIMSELF.

Just before Willis Gaylord, a youth of eighteen, went from the village where he knew everybody, to the city where he knew nobody, the old pastor of the church gave him a few words of counsel.

"Don't expect your people to look after you in the city as your parents and friends have done here. You will be thrown upon your own resources. Be a man. If people who are busy with their own affairs do not run after you, invite you to church, and treat you as if you were a king, don't mind it, but do right anyway. If good company doesn't seek you, seek it, my boy, and you will find a warm welcome. Good-bye, and God bless you!"

"Good-bye, Mr. Sterling; I'll try to remember what you have said."

When young Gaylord got to the city, there was so much thronging human life, and everybody seemed so intent on business, that his mind was in a tumult.

"Why, I never felt so lonesome even when I was alone," he said to himself one evening, as he walked out upon the crowded street. "If I had only one person to talk with!"

A week went by, and he was beginning to feel homesick and despondent. "I've been here a week, and not a church member has said a word to me about going to church. And I wonder where all the Y.M.C.A. fellows are that they don't look after strangers. They can't be very anxious about helping people."

The next day a young man who had worked in the bank near Willis, said to him, as they were coming out of the door at noon: "Gaylord, you look glum today. What's

the matter.

"Well, I feel homesick, I suppose. You see, in the village I knew everybody and everybody knew me, but here it seems I can't get acquainted with a soul."

"That's too bad. You mustn't live like a hermit in a city like this. There are plenty of amusements. Suppose you go with me to-night."

"Where to?"

"To the Grand. There's to be a splendid play to-night."

"To the theatre, you mean?"

"Yes, that's what I mean. It's a rollicking, high-class play.

Willis hesitated. "Well, I'll let you know

this afternoon," he said.

Willis now had a problem to solve. He had never been at a theatre in his life. His parents and pastors had always advised against going to such places. What should he do now? This was the question to be answered to his own mind while he ate his dinner at the restaurant.

"What have the Church or Y.M.C.A. people done to make my life endurable in this place? But here's Otis Mann, who's not a church man at all—he saw that I was lonesome and blue, and he offers to be sociable. Well, nobody can blame me for going with a person who has taken some interest in me."

When he met Otis half-hour later, he said: "I have decided to go with you tonight."

"That's sensible," Otis Mann replied,

heartily.

Not without many qualms of conscience did Willis enter the brilliantly-lighted theatre that evening. He was dazzled, he was somewhat carried away with the acting; and yet he could see how worldly the performance was, and that some of the scenes were even coarse and vulgar, and something seemed to say to him:

"This may be very fine and charming, but it is no place for a Christian to be."

Then he thought of the old village church, and of his father and mother, and Mr. Sterling, the saintly old pastor. After the play was over, and he and his companion had gone out on the street, Willis felt that he could breathe more freely.

"Come with me down this street," Otis

They presently turned into a gilded place, whose character Willis did not recognise from the outside. Within, however, he noticed a bar, and caught the fumes of liquor.
"Come, Gaylord, let's have a glass of wine

-just to be a little sociable," suggested Otis. It was a moment of fierce mental struggle for the country boy. How could he say no to the only friend he seemed to have in the city? If he offended Otis, his old lonely life

would begin again—the long dreary evenings in his room or on the street.

Then suddenly the image of his old pastor seemed to rise before him. See the influence of a word of timely advice, which may never be lost; which God may bring back to the mind in the very nick of time. The parting words of old Mr. Sterling flashed into the faltering boy's thought.

"Look after yourself; don't expect other people to do so; be a man; if good company doesn't seek you, seek it, my boy, and you will find a warm welcome."

He hesitated no longer. "No, sir, I will not drink with you," he said, resolutely, looking his companion in

the eye. "I didn't suppose that you would lead me into a saloon, Mr. Mann. Goodnight, sir;" and before Otis could recover from his astonishment, Willis had dashed out of the door.

"How weak and silly I've been," he muttered, in self-contempt. "I've been expecting church people to run after me, a stranger in a city like this, where there are thousands of people. How could they know who I was, or even that I was a stranger and had no friends? If I can't take care of myself, I must be a poor weak fellow, that's all!"

The next day young Mann, his tempter, proved the depth of his friendship by refusing even to notice Willis. Long before evening the latter had made a resolve.

"If Church and Y.M.C.A. people won't hunt me up, I'm going to hunt them up!"

It was not very elegantly put, but the resolve was brave and strong. Before seven o'clock he found the Y.M.C.A. building. He introduced himself to one of the young men, who, in turn, made him acquainted with several others.

All gave him a warm welcome. They shewed him the various departments of the building, and he spent a delightful evening in the reading-room among the best papers and magazines.

Before leaving he made arrangements to take evening lessons in several useful branches of study. He went back to his room with no sting in his conscience.

The next Sunday, instead of waiting for some one to give him a special invitation, he went of his own accord to one of the churches.

In the evening he attended the meeting of the Young People's Society. The meeting over, he did not hurry away or even wait for some one to come and speak to him, but he spoke frankly, though modestly, to the president, saying he was a stranger, and

wanted to find a church home in the city.

"I'm glad of it, sir," said the president, heartily. "I like the spirit you shew; you don't wait to be asked and run after and coaxed. Come and sit with me at the preaching service. I think you will like our

church.

And Willis did find that there were many people who were interested in him. Church people in the city were not cold and in-different, as he had thought them. He soon got his letter from his home church, and united with the city church, and became an earnest worker.

"I don't mean to excuse church people for not going after strangers more than they do; but, after all, there are a great many people who expect the church to look after them as if they were helpless children, when they ought to have pluck enough to look after themselves."

That is what Willis always says to persons who complain of being neglected.—The Phila-

delphia Presbyterian.

The Children's Record

DO YOU WANT TO ENLIST?

Boys—men of to-morrow—some of you have been thrilled by stories of courage at the battle front and deeds of daring there, and have wished you were a few years older, so that you too could enlist. If there is need when you are old enough may you do your part bravely and well.

But it is hoped—it is practically certain—that by the time you are old enough, the war will be ended. It is also hoped—and is practically certain—that when this war ends there will not be another war for many long years.

But there is a war which will not be over so long as you live, and there is a Captain who now wants recruits for that war, recruits that are brave and true.

The best of it is that this Captain does not call for men only. You do not have to wait till you grow up. Boys are specially wanted. No boy that wants to enlist is "turned down."

It is the war of good against evil, of right against wrong, of what is high and noble and true against what is low and mean and false. It is the war of Jesus Christ against Satan, for control of the world.

To enlist with the Captain, Jesus Christ, in this war requires courage. You know that sometimes men who are brave in battle will not brave ridicule. And you know that it takes courage for a boy to face the laugh of his playmates, and stand for what he believes to be right when they want him to do wrong.

It takes courage to dare to stand alone, to stand for what is straight and manly and true, to live clean pure lives. So that if you enlist with Jesus Christ, to follow Him, you will have need for all your courage in always living what you know to be best.

There are two great advantages in this enlistment. The first is that the Captain is always near to help. The second is that victory is always sure. If you keep near your Captain you cannot be defeated.

Enlisting for Special Service.

The Captain wishes just now a number of boys to enlist for the work of the ministry, some to serve here in Canada and some to go overseas as missionaries to foreign lands.

The old ministers and missionaries are passing away. A great many students who were studying for the ministry in our Church, nearly three hundred of them, have gone to the war, and some of them have given their lives there; so that there is now a special need. Boys are wanted. Some of you boys are wanted to fill up these ranks. You cannot go to the front, but you can fill the place of those who have gone.

It is a grand and noble work. There are many other things in life easier, and that will bring greater wordly gain, but there is none nobler and grander, none to which you will look back with greater thankfulness from life's end, and none in which you will take more of the result of your life's work with you to another life.

Ask yourself this one question, "Does my Captain want me as a recruit for the ministry?"—and if you think He does, go forward. He will help you through.

THE USE OF A MASTIC.

The wise driver of an automobile will look heedfully to the first cracks that appear in his tires, and will fill them carefully with mastic, which, when hardened, unites with the sides of the rubber crack. Nine cents' worth of "filler," promptly used, may save nine dollars' worth of tire.

This teaches one of life's most important

This teaches one of life's most important lessons. When cracks appear in the temper, when the rough jostling of business, or of home life, or of society, make rifts in friendship, in trust and confidence and affection, then apply the mastic! Here also a little "filler" may save a whole tire, for these cracks rapidly deepen and widen.

The prescription for this mastic is simple,—humility, patience, forbearance.

I LOVE YOU MORE.

A boy was given a beautiful canary bird which filled the house with its music. Soor after, his mother was taken ill, and the singing of the bird troubled her. So the lad took it to the farthest corner of the house. Even then the faint notes of the bird were heard by the invalid, and the lad gave it to a friend. When his mother knew of it, she said, "But, son, you loved the bird." "Yes, mother, dear, but I love you more." A giving up of that which pains a loved one, "in honour preferring one another," goes a long, long way towards the consecration of the home

JACK'S GOOD NAME.

Jack was office boy in a place which made large demands on his time. His duties were

many, and his master exacting.

Billy was an orphan boy, younger than Jack. He had recently moved into Jack's neighborhood. Going on an errand, he had fallen from a street car and broken his leg and was in the hospital.

Taking a moment on his way home to run in and see how Billy was getting along, Jack found him with a cloud over his usually

cheerful face.

"What's the matter, Billy?"
"They've been tellin' me that I won't get
well till no tellin' when, unless I go away

from here."

"The folks here are tellin' me of a real nice place where I could go for twenty-five dollars, where I'd get good treatment and stay as long as I needed. They think that's awfully cheap, but"—poor Billy sighed woefully—"twenty-five dollars is a lot of money."
"It is that!"

Jack talked about it with his mother. wish the poor boy could go," she said. might be the settling of his health for years to come."
"But how can he?" said Jack in a discour-

aged tone. "If it could be paid a dollar at a time," she said half questioningly. "You might be able to put a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a little closer.

After a little more talk Jack made his plans. He went the next morning to his employer and asked if he could advance the twenty-five dollars, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy as with much hesitation he pressed his request, telling of Billy and his needs. "How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir, and Jack dropped his head for-

lornly.

"You might, you know, leave me before

the twenty-five weeks were up."
"I'd promise not to," said Jack earnestly;
"but I haven't a thing to give you for secur-

Mr. Strong's manner changed as he went on: "Your promise will be enough. I'd take your word, Jack, for more than twenty-five dollars. You have worked for me a good while and I know what you are. Your good name makes your promise all the security I want.

As Jack was turning away, his face crimson with gratification at the kind words, Mr. Strong added: "I'll speak more about it

to-morrow.

"If-if"-Jack strove to stammer out his thanks-"if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir"—

"There isn't," said Mr. Strong kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, on going home that evening, spoke to his daughter:

"Bertha, haven't you something to do with some of these fresh-air businesses?"

"Yes, father; you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha,

smiling.

"Well, I have a boy for you—one for whom I want a top seat.'

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in his footsteps in showing loving kindness to his little ones.

Jack's heart gave a great bound when he learned that Miss Bertha Strong was to see to Billy's outing, for surely it must be something better than could be offered by any one else.

Looking into his pay envelope at the end, at the end of the week, he turned back with it to Mr. Strong. "You have given me a dollar too much, sir. There's the expense for Billy, you remember."

"I remember; but that goes on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back; if he is your kind of boy, he can have the place.—Youth's Companion.

BEAUTIFUL.

One day a little girl in a white frock, and with a great bunch of flowers, passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly a handful of dirt struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would ery. But instead a smile broke over her face, and taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what

she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head, and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers.—Exchange.

A FLOATING BIBLE.

About sixty years ago there lived in one of the old, strong castles of Japan a war chief by the name of "Murata the Lord of Wakasa."

At that time Japan was split up between jealous, rival chiefs who were often at war

among themselves.

Each chief lived in a castle strongly fortified by a deep, broad moat, crossed by a drawbridge. Then came a stone wall. Then often another moat and another stone wall, and next the eastle.

In one of these castles lived "Murata the Lord of Wakasa." He was a brave chief; but, like all the other chiefs, he was compelled to keep a sharp lookout on his territory lest some enemy attack and overcome him.

One day while making a round of his estate in a boat, he saw a little book floating on top of the water. Thinking this was some secret document of an enemy, Murata quickly concealed it and hastened back to his castle.

But on examination, the little book turned out to be written with strange characters and in a language which he did not understand

Anxious to know what it contained, he secretly despatched it to China by the hand of a trusty retainer with instructions to bring a translation.

This envoy, on arriving in China, found the little volume to be no other than the Bible; and so he bought a copy of the Chinese Bible and took it back to his master, who began eagerly to search its contents.

It wasn't long before he encountered places hard to understand. At this time, Dr. Verbeck, one of the earliest missionaries to Japan, was teaching in a city not far from the castle of this warrior chief; and Murata, hearing of him, wrote a letter asking for an explanation of the knotty point, which Dr. Verbeck gave.

But our hero found many hard places in this strange book, concerning the explanation of which a messenger was kept busy for two years carrying letters containing questions and their answers.

After about twelve years of diligent study of the Bible in this way, the chief decided he wanted to become a Christian; and so with several members of his family and a train of soldiers he set out to go to Dr. Verbeck to ask for baptism.

At the time of this history, Christianity was forbidden in Japan; and anyone who became a Christian was put to death. Signboards were posted by the government all along the roads to this effect.

Every year, in order to find out whether the hated religion were spreading among the people and who were the Christians, a crucifix was carried around by soldiers to every house in the land and every person was made to trample on it as a token of his hatred of the Christian faith and of his allegiance to the government.

And so when after a long interview Murata told Dr. Verbeck of the object of his visit and requested baptism, the latter reminded him that he would lose his life if he became a Christian. And Murata replied:

"I cannot stop my faith in Christ no matter what may be the persecution. Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined, such a person. I was filled with admiration, overwhelmed with emotion and taken captive by the record of his nature and life.

"And now, if need be, I am ready to die for Him and lose all I have." Thus Murata

renewed his request for baptism.

But Dr. Verbeck, still thinking that this was probably the idle whim of an enthusiast, proceeded to examine him on his knowledge of the Bible, when to his great amazament, the man showed a wonderful knowledge of and familiarity with every point of salvation and quoted from the Bible freely.

And so, in Dr. Verbeck's parlor in Nagasaki on May 20, 1866, "Murata the Lord of Wakasa" received baptism and was admitted into the Presbyterian Church.

A chief point of interest concerning him lies in the fact that he was the second Protestant Christian in Japan.

When the imperial government heard of Murata's profession he was commanded to be punished, but besides having a few of his books burned nothing was done to him.

His last days were spent in zealous labors for the conversion of his children, servants and friends, and in translating the Bible from Chinese into Japanese, which up to that time had not been done.

On his death bed, praying for the salvation of his countrymen and for the spread of the Gospel, he fell asleep in 1874.—In The Missionary Survey.

A MAN TO BE PITIED.

Mr. Moody once said:—"I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself.

"A man came to me with what he thought was a very difficult passage, and he said, 'Mr. Moody, how do you explain it?' I said, "I don't explain it."

"' 'But how do you interpret it?' 'I don't interpret it.'

"'Well, how do you understand it?' 'I don't understand it.'

"'But what do you do with it?' 'I don't do anything with it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things?'"

Che Church Funds, West

SUMMARY OF RECEIPTS.

	During	Jan. 1 to	0
	August	Aug. 31	
Home Missions	\$5,190.84	\$29,238.68	7
Foreign Missions	2,499,70	27,010.66	
Widow's and Orphans' Fd.		371.50	1
Aged Ministers' Fund	52.00	544.93	i
Assembly Fund	26.49	338.92	
Pointe-aux-Trembles	140.00	1,998.00	ı
Deaconess Training Home	18.00	169.00	ı
S. Schools, Y. P. Societies	19.00	351.15	ı
Montreal College	16.00	132.00	ŀ
Queen's College	41.00	156.00	
Knox College	51.00	280.00	ı
Manitoba College	22.00	91.00	l
Saskatchewan College	84.00	367.00	
Robertson College	11.00	1,118.00	
Westminster Hall	1.00	104.00	١
	** 400 00	#00 070 04	ı

\$8,199.03 \$62,270.84

RECEIVED DURING AUGUST

At the Presbyterian Offices, Toronto, By Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

as directed by the Donors.		Linwood	21.00	Saskatchewan		
	1	Vegov				
Ontario						Mrs Alex Mitchell 8.00 Ry Chas Mackay 16.70
	200 60	Snow Pond	15.85	Rylstone	20.00	Ry Chas Mackay 16.70 Southcote 10.25
Goderich	. \$29.00	Polsovor	53.80	Forest	63.00	Southcote
Carling, &c	24.00	Longdolo	36.00	Tor Riverdale	. 206.56	Mankota
Ashburn	9.00	Dungalo	17.00	Bruce Mines ss	13.40	East Gap. 10.50 Lion's Head. 47.00
Preston	20.95	Manatial	75.00	Est Susan McLaren	74.16	Lion's Head
London, St. And	. 800.00	Manore	52 45	Renfrey St. A. bc	5.00	Pontiac
Niag-on-the-Lake	31.80	Allenford	4.00	Annan	11.50	Netherhill
Powassan	45.00	Allemora	15.00	Nigg Falle St. A	175.00	Keppel
Mosa	. 127.00	3/1008VIII.	60.00	Dalmerston	100.00	Ogema
Desboro	, , 26.00	Dalassanaha	128 00	M M A	10.00	High View 5.00 Success, &c 19.00
S. Nissouri	10.00	Bolsover adc	10.00	Paielev	66.00	Success, &c 19.00
Port Dalhousie	60.00	Mrs. A. L. Murray	44.00	Woresur	13.00	Success, &c 19.00 Meota 10.00 Hilldrop 5.25
Uptergrove	17.00	Langside	7 40 00	A b amount on	52.50	Hilldrop 5.25
Embro	. 224.00	Bowmanvine	140.00	B Del altitol	150.00	Broadacres
Ethel	. 100.00	Cornwall, Kx	1,500.00	Cahraibar	11.00	Jellico 13.75 Mortons 13.70
St. Cath., Knox	. 374.00	Prt. Artnur, KX ss.	1 500 00	Matheson Pioneer H	all 5 00	Mortons
Magnetawan	32.75	Tor., High Park	1,500.00	Dr. C & Hoyd	11.60	Oakwood
Owen Sd., Knox	. 300.00	Sydennam, KX	0.00	The William Death	25.00	Rose Lyne
Coboconk	33.00	Flesherton	35.00	Todrow	25.00	Notions 14.55 Oakwood. 14.55 Rose Lyne. 3.70 Avonhurst. 18.00 Arcola 33.20
Goldsmith	11.29	Crordon Lake		120020001.		A a - a 22 20
Dracon	4.31	Norval	69.55	A maga	120.00	Arcola
Metz	7.19	Egmondville	2.00	Two Would be blore	30.00	land 5.00
Seaforth	80.80	Baldrsn, Drumnd	200.00	Mo would-be-mpis	133 39	Ladstock, &c 16.60
Burnstown	. 100.00	Tor., Parkdale	1,500.00	Combon	60.00	Arcola 5.20 Pr Mrs.W.E. McClelland 5.00 Ladstock, &c. 16.60 Broderick ss 50.00 Mt. Forest. 20.00
Mrs. M. Elliott	. 200.00	Edenvale	21. 50	3 Talla sassano	91.00	Mt. Forest 20.00
Bell's Corners	27.00	Springville	15.50	Mrs Alice Brmnr	10.00	Canora ss
Euphemia	8.50	Lakevale	10.50	Cu A and	400.00	Dielay 22.12
Motherwell	25.00	Mr. wm. McCrae.	10.00	Attina, 50. 1111		Dloto &c 61.55
Dunbarton	50.00	Est. D. S. Kelth	15.00	Dunwich	100.00	Ruthilda 8.30
Kirkton	00.00	A Friend	14.95	Atwood	285.75	Ruthilda 8.30 Stoney Lake 17.40 Battle Creek, &c. 13.95
Thames Road ss	38.00	Strangheid	28 50	Crowland	15.00	Battle Creek, &c. 13.95 Dewar Lake 17.80
Warwick	31.00	A Emiond	10.00	Wilkesport ss	5.00	Dewar Lake 17.80 Aberdeen
Port Elgin	25.00	A Friend	10.00	London First	365.00	Aberdeen
Blyth	140.20	Nonwich	40.00	0		Avebury 7.45
Moore Line	3.00	Dielroping	65.00	Quebec		Hawarden
Moore Line	160.00	Onillia	1,000.00	Mille Isles	\$20.00	Strongfield. 7.50 Austinville. 3.00
Meatord	100.00	Salam	11.60	Kinnear's Mills	53.72	Austinville 3.00 Shellbrook 26.75
Markham, Mel. gid	0.65	W Williams	55.50	Delson	7.60	Shellbrook 26.75 Trewdale 29.75
Mattawa	100.00	Stratford Ky	500.00	Laprairie	1.80	Trewdale
Campbellville	66.00	A Friend	250.00	Mont. Kensingtn	18.00	Glen Ewen 19.00 Kindersley ss 15.60
Arnprior	19 15	Ottowa Glebe	375.00	Dundee	135.00	Kindersley ss 15.60 Tweedyside 7.80
Aberarder	8.00	Scarboro' Zion	36.00	Gore	25.00	Tweedyside 7.80 Battleford 110.00
Hereilton Whoy	500.00	Ottawa Calvin	67.00	Leed's, Reid's	21.15	Battleford 110.00 Floral 100.00
Hammon, Knox	7 50	Elk Lake	10.00	Leeds, Reid's ss	2.11	Floral
Clarmorris	41 10	Tor Cowan	300.00	Russeltown	10.50	Findlater, &c
Purlington	90.00	Smithville	8.55	Chatham	25.00	Dewar Lakess 6.50 Sask . Coll Miss Soc 10.00
Cranbrook	50.00	Durham	239.05	Wmt., Mel	270.00	Sask., Coll Miss Soc. 10.00 Hawkeye. 9.50
Ennightillen	10.00	Bond Head	42.00	Bristol Corners	22.00	Hawkeye9.50 Theodore26.90
Diehmad Fallofld	22.50	Dutton	92.00	Thurso, &c	36.50	Theodore 26.90
Michiga, Failord.		(224002				

	10.00	New Glasgow	55.00
Doon	10.00	Sherbrooke	505.06
Three Friends	3.00	Sherbrooke	31.71
Sunderland	08.00	Ste Anne de Bellvu	40.00
Kemble	14.50	Mont, St. Jean	34 75
Vittoria	22.00	Westmount, Mel	18.00
		Marlow	
Chalk River	50.00	St. George Rockburn Mont., St. Mark's Un	84.00
Martintown,	. 370.00	Mont St Mark's Un	45.00
Beechwood	59.00	Ormstown	320.00
Rv. G S Scott	418.00	Hemmingford	100.00
Lindsay	. 410.00	il Cilimini giora	
Bruce Mines	22,95	Manitoba	
Depot Harbor	20.00	Pettapiece ce	\$5.00
Glenvale		Isabella	50.00
Spring Hillss	1.00	Wallace, Kx	11.25
No. 8 Schoolhouse	14.07	Anonymous	70.00
Beamsville	14.27	Giroux	23.53
Brussels	. 500.81	Meadow Lea	8.00
Sprucedaless	4.50	Daly	11.65
Tor., Old St. And	. 300.00	Arden	50.00
Carholmess, bcl	23.21	Shoal Lake	15.50
Gravenhurst	60.00	Carman ss	26,60
McKillop, Duff's	15.35	Newham	5.50
Dorchester	1.000.00	Clearview	5.00
Mssrs J & A Gordon	1,000.00	Douglas	14.00
S Nissouri	10.00	Little Brittain	8.00
Brucefld, Union	64.95	Kildonan	63.00
Camlachie	12.50	Ethelbert	22.00
Drumbo	95.00	Pipestone, Ind	10.70
Clinton	1 000 00	Lyleton	. 66,60
Woodstock, Kx	1,000.00	Strathclair	. 50.00
Streetsville	20.00	Wpg., Wmstr	1.000.00
Black Creek	240.00	Wpg. St. Giles'	650.00
Ham, Erskine	70.00	Burnbank ss	1.50
Kintore	25.40	Stonewall, Grassmer	
Cromarty	25.40	Brant	. 150.00
Heckston, aabc Plum Creek	19.00	Kenton ss	9.10
Kippen ss	16.00	Pr Mrs E A Marr	18.00
a ippen ss	7.00	Manitou	33.00
Arthur	52.55	Isabella ss	19.00
Linwood	21.00		
Lyn	35.00		
Ham, Knox mb	45.50		8.00
Rylstone	20.00	Rv Chas Mackay	16.70
Eorogt	63.00		10.25
Forest	206.56	Mankota	16.00
Bruce Mines ss	13 40		10.50
Est. SusanMcLaren	74 16	Lion's Head	-47.00
Renfrew, St. A. bc.	5.00	Pontiac	25.00
Annan	11.50	Netherhill	35.10
Nica Folla St A	175.00		15.00

Esterhazy	Vermilion 25.15	$[J A Jaffary \dots 5.00]$	Vanderhoof 3.30
Lapman	Bowell, Breezelawn 8.25	Fraserton 33.05	Lumby
Lashburn			Glen Valley 12.35
Mr T H Lockhart100.00			Grand Forks 51.85
Mervin ss	Camrose	Agricola, St Paul ss 1.75	Britannia 6.00
Fort Pitt 8.50	Stettler	Swalwell 60.00	Albion 3.00
Earlswood. 21.00 Kindersley. 65.00	Edmntn., Knox 100.00	Pritick Columbia	Burns Lake 3.25
:Kindersley 65.00	Rassano ss 12.00	british Columbia	
Neelby	Okotoks	Sooke, Knox ss \$2.55	New Brunswick
Neelby	Okotoks	Sooke, Knox ss \$2.55	New Brunswick
Neelby	Okotoks	Sooke, Knox ss \$2.55	New Brunswick
Neelby. 2.50	Okotoks	Sooke, Knox ss\$2.55 Aldergrove21.50 Fort Langley2.45	New Brunswick Rv J M Fraser \$10.45
Neelby	Okotoks 15.55 Pine Creek 45.00 Sturgeon ss 23.00 Edgerton 11.05	Sooke, Knox ss. \$2.55 Aldergrove. 21.50 Fort Langley. 2.45 Port Moody, ss. 5.00	New Brunswick Rv J M Fraser \$10.45
Neelby	Okotoks. 15.55 Pine Creek 45.00 Sturgeon ss 23.00 Edgerton 11.05 Hanna 7.00 Consort 85.00	Sooke, Knox ss. \$2.55 Aldergrove. 21.50 Fort Langley. 2.45 Port Moody, ss. 5.00 Vaner, Kitsilano. 109.63 J B McGugan 250.00	New Brunswick Rv J M Fraser \$10.45 Miscellaneous
Neelby	Okotoks. 15.55 Pine Creek 45.00 Sturgeon ss 23.00 Edgerton 11.05 Hanna 7.00 Consort 85.00	Sooke, Knox ss. \$2.55 Aldergrove. 21.50 Fort Langley. 2.45 Port Moody, ss. 5.00 Vaner, Kitsilano. 109.63 J B McGugan 250.00	New Brunswick Rv J M Fraser \$10.45 Miscellaneous

Che Church Funds, East

SUMMARY OF RECEIPTS.

	During August	Jan. 1 to Aug. 31
Foreign Missions	\$1,157.36	\$10,318.96
Home Missions	717.36	3,713.17
Augmentation	122.00	2,037.50
College	55.00	6,005.16 A
Aged Ministers' Fund	6.00	54.00 s
Pteaux-Trembles Schools	s 71.00	235.00 T
Home Missions West	275.00	281.00 N
S. Schools, Y. P. Societies		74.00 S
Assembly Fund	4.39	36.19 N
Bursary Fund		738.00 S
Library Fund		198.81 B
Widows' & Orphans' Fund		15.00 E
Social Service, Evangelism		384.00 C
	\$2,424.11	\$24,090.79 B

A LIQUOR ORATOR SILENCED.

It was at a street meeting in an Ohio town. Windle, a notorious liquor "orator," had made a characteristic harangue, and at the close professed himself prepared to answer any questions that might be asked.

Rutherford was standing in the crowd and looked as though there was some point

upon which he was hankering for enlightment.
"Well, sir," said Windle, "have you a
question to ask?"
"No," replied Rutherford, "but I would
like you to do me a favor. I've got a letter here that I wrote to my little Irish wife in Toronto to-day, and I'm just going to post

"There's a little blank space left below my signature and I would be much obliged if you would just write in that space one good, sensible reason why the bar-rooms should be retained. Just jot down one real service that they do for society. It won't take you more than a couple of minutes. Here's the letter, and I'll lend you a lead-pencil."

Windle apparently could not think of anything to write just then, and was wise

enough not to try.

"In San Francisco there seems to be no enmity between the regularly licensed saloon and the 'blind pig.' There are 2,000 of the former, and 2,500 of the latter. They do not quarrel with one another."

RECEIVED DURING AUGUST

At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And Divided among the Funds As Directed by the Donors.

υc		
16	Acknowledged \$21,666.68	Friend of Missions 150.00 W. River, St. Mary's 40.00
10	Charlottn, Zion 43.00	W. River, St. Mary's., 40.00
UU	S. Richmond 15.00	Cavendish
00	Tryon, Hampton,	Waweig. 2.76 Tower Hill. 2.77 Rolling Dam. 1.84
00	Bonshaw 75.00	Tower Hill 2.77
00	Mabou	Rolling Dam 1.84
UU	Springside 116.00	Richmond Bay E 14.00
74	ENew Kichmond 125.00	ILITHE Narrows 97.00
OG.	St. Martin's 3.00	Refund
00	Hercules Smart 16.00	Lunenburg ss 15.00
81	Boiestown wms 4.10	Refund 20.00 Lunenburg ss 15.00 Pictou Island 23.00
00	Elmsdale, Montrose, etc 17.82	St. Martin's 4.00
00	Cavendish 25.00	Beq Alex McKenzie 1,020.72
UU	Cabano	
	Bridgewater 30.00	\$24,090.79
79	Barneys River 65.00	

The Preshuterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.
Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate. May begin at any month, for part of year. Ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

. As the RECORD is furnished at cost there can be no discounts or commissions.

Its distribution is church work in the congregation.

Many congregations place a copy in every family
This is the instruction of the Assembly to all.
There is no other way in which so much Home Mission work can be done for 30 cents

Payments should be made by money order.

Do not mail money unregistered. Make cheques payable at par, Do not send stamps.

Samples sent free to any who will distribute them Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL



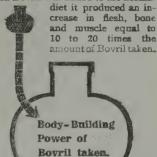
Old Dutch
For
Floors
All Spick
and Span



The government of India has been obliged to send out of the country four hundred missionaries of German origin or sympathies, and to intern many more, to prevent their creating trouble among the natives.

The Body-Building Power of BOVRIL

In feeding experiments on human beings carried out by a well-known independent British Physiologist, when Bovril was added to the normal



No increase in price since the War.

MADE IN CANADA

GOOD WHITE

AS

GOLD SNOW

WABASSO

HAVE YOU USED—WABASSO SHEETINGS
WABASSO SHEETS
WABASSO CIRCULAR PILLOW COTTON
WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

One thing great men are often celebrated for is their ability to be silent.

Prosperity rarely brings out the best there is in a man. Adversity often does.

One sign of a well-rounded character is ability to keep from saying the wrong thing.

More dear in the sight of God than any other conquest is the conquest of self.—Dean Stanley.

The best education in this world is that got by struggling to make a living.—Wendell Phillips.

We are not held accountable for our features, but we are responsible for our expression.

Of all earthly music, that which reaches the farthest into heaven is the beating of a loving heart.

There never is any happiness given that does not leave part of itself remaining in the giver's heart.

While the word is yet unspoken you are master of it; when once it is spoken, it is master of you.

Prayer is a privilege rather than a duty. God does not need our prayers, but we need His help and grace.

The meanest person can say sharp things about other folks. It takes strong character to speak kind words.

Steady brain work in time wears the brain, but fretfulness, worry, envy, jealousy, anger and hatefulness tear the brain.

"Would Jesus say it? Would He say "That's right!" when he hears us make some cutting remark? That's a good test.

"How do you accomplish so much, and in so short a time? When I have anything to do, I go and do it."—Sir Walter Raleigh.

Any boy who says cruel things to his mother is building up memories that he will some day give almost anything to forget.

We may mix with evil doers, and become useless, or we may stand with God and become useful. It's one or other—but not both.

The right use of winter evenings is important for all young people. These leisure hours hold out great possibilities for good or evil. The future of a young man or woman may be determined by the use that is made of the leisure hours.

It is easier to go six miles to hear a sermon, than to spend one-quarter of an hour in meditating on it when I come home.—Philip Henry.

Our sins are debts that no one can pay but Christ. It is not our tears, but His blood; not our sighs, but His sufferings, that can atone for our sins.

The best thing we can do that men may receive the truth—is to be ourselves true. Beyond all doing of good is the being good.
—George Macdonald.

You can keep out impure thoughts by thinking of what is pure. You can keep yourself out of your mind by thinking of other people.—Edward Everett Hale.

Design is manifest in nature; and it seems still more clearly manifest in providence. History tells with noonday clearness that God has to do with the affairs of men.

Deceit may prevail for a day, but in the long run, the schemer is sure to come to grief. The one who is open, honest, and straightforward is certain to attain ultimate success.

Manliness is not a matter of manners. The real man is proved by a pure and brave heart, a gentle spirit and a lofty mind. It is as easy to be a man in homespun as it is in broadeloth.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor, according to what he is, not according to what he has.

A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.

—Rev. C. Hamilton.

No difficult thing can be easily learned. But when it is conquered by honest hard work or study, we have gained two things—the vistory itself and conscious power to meet the next task.

In doing our best we bring unconscious influence to bear on every one around us. No one can meet a man who transparently and constantly tries to do his duty without being either spurred or shamed by the encounter.

I know a rich man in Providence whose only son has been brought home to him intoxicated, and he reproached him, saying. "I have done everything for you." "Yes," said the son, "and you taught me to drink wine." And he struck his father to the earth.—John Henry Barrows.

X

The Presbyterian Record





CONTENTS. CONCERNING PEACE -A LIVING CHURCH 322 SYSTEMATIC & PROPORTIONATE GIVING THE EVERY PERSON CANVASS FOUR SUCCESSFUL CAMPAIGNS THE SOLDIERS AND RELIGION 326 THE PRESBYTERIAN CHURCH 327 WHO ARE THE RUTHENIANS? 327 328 OUR CHURCH CALENDAR -OUR FOREIGN MISSIONS Mass Movements in India -How Doors are Opened in Korea Notes from Formosa - -330 Central India Features 330 331 YOUNG PEOPLE'S SOCIETIES. 333 Self Control Our Indians Christ Our Peace, National Ideals Christmas Giving Planning for the Future 335 336 JUNIOR Y. P. SOCIETIES. Grande Prairie Hospital -THE MINISTER'S PAGE Pastoral Visitation -Sermons that Grip - - The Pastor in the Sick Room 339 339 LIFE AND WORK. 340 340 341 342 Concerning Investments - - The Tithing System, Its Main Purpose 343 THE CHILDREN'S RECORD. Horrors of Chinese MedicineAsk Dad, He Knows - Three Lessons in Courtesy Her Bridal Attire - In a War Hospital - Four Girls of India - -345 345 346 347 WORLD WIDE WORK Some Great Facts - - - Protestantism in France - Germany's Moral Bankruptcy 348

GLEANINGS.

Failure is not defeat if we remain true to what we know is right and noble.

Success is costly if we pay for it in lowered standards of manhood and womanhood.

Any man's fall in mature years can be traced to some fault he has always allowed in himself.

I have generally found that the man who is good at an excuse is good for nothing else.—
Benjamin Franklin.

Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured.—Beecher.

No indulgence of passion destroys the spiritual nature so much as respectable self-ishness.—George MacDonald.

The worst education which teaches selfdenial is better than the best which teaches you everything else, and not that.

If you have not lately made any mistakes, it may be well to inquire whether you have made anything else worth mentioning.

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life.—John 5:24.

The secret of happiness is not in the size of one's purse, or the style of one's house; the fountain of peace and joy is in the heart.—Cuyler.

Three things make home the dearest spot on earth—piety, love and obedience. One thing is enough to rob it of all its charm—selfishness.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that lose a day are prodigal; those that misspend it are desperate.—Bishop Hall.

I like to study a book of the Bible at a time. If my wife should send me a letter of eight pages, and I should read one page at a time, I would forget what she was saying.—
D.L. Moody.

St. Andrew's College TORONTO

A CANADIAN SCHOOL FOR BOYS

REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster

Upper and Lower Schools, Careful oversight, thorough instruction. Large playing fields, excellent situation.

Winter Term commences Nov. 19, 1917.

Calendar sent on application.

DO YOU

ever think of the plight of your family if ever you were killed or carried off by disease? Now your wages provide them with the comforts they deserve. Your wife is free from worry. Your children are obtaining a good education.

Deprived of your support and protection, your wife would be compelled to take up the burden as a breadwinner; or your children might be forced to leave school to enter the ranks of the workers.

Make adequate provision for your family by means of Life Insurance, the only sure way to provide for the future.

The Great-West Life issues Policies to suit every need and circumstance. Delay no longer, but write now for full information.

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE-WINNIPEG

WANTED, A PASTOR

For The Union Church of Birtle, Manitoba, at a salary of \$1,400 per annum, with free Manse. Two outside appointments with service alternate Sundays. For further particulars, write the Secretary,

> W. B. CHAPMAN, BIRTLE, MAN.

WATERVLIET MENEELY & CO. (West Troy), N. Y. THE OLD CHURCH

MENEELY FOUNDRY !

CHIME & OTHER

Ask Your or McClinton's Soaps

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said:— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal.





McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PLAN a Specialty

DUPLEX ENVELOPES

Now is the time to send your order. PRICES SAME AS LAST YEAR. 1918 Illustrated Catalogue ready October 15th.

Presbuterian Publications The Board of Publication of the Presbyterian Church in Canada.

TORONTO Church and Gerrard Streets,

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS : Kingston, Ont.

MY FOUR YEARS in GERMANY

By James W. Gerard

"The Most Important Contribution to the Literature of Great Present Day Events,"
With facsimile reproductions of documents that
never were intended to see the light of day,

450 Pages, \$2.00 Net

McClelland, Goodchild & Stewart, Limited TORONTO

PUBLISHERS

Ten things never to be regretted:—Living a pure life, hearing before judging, thinking before speaking, harbouring clean thoughts, standing by your principles, being generous to an enemy, stopping your ears to gossip, bridling a slanderous tongue, being square in business dealings, putting the best construction on the acts of others.

The Presbyterian Record

VOL. XLII.

NOVEMBER, 1917

No. 11

CONCERNING PEACE.

Peace is good. It is necessary to happiness, in the heart, the home, the world.

But Peace is not the greatest thing in the world. Truth and Right are greater. Without them there can be no true Peace. They have priority. They are always imperative. Never can there be time or place where Truth and Right should not be.

Not so Peace. It is limited. It is conditioned. There are times that have no place for it and places that have not a time for it.

Peace is not a primary duty. It cannot claim precedence or right of way. There are times when Peace is wrong, places where it should be spurned with "Get thee behind me, Satan."

Right can never be at peace with wrong. In such a case it would cease to be right and become wrong. Where Peace would in any way condone wrong, or encourage wrong, or lead to wrong, or further wrong, then Peace itself is wrong.

The world today longs for Peace as never before. That longing naturally leads to plans and proposals for securing Peace. The Pope, Ex-President Elliott of Harvard, and many another more or less widely known, have issued their recipes for Peace.

It is ever thus. For all physical ills there are "sure cures." And the present world ill has its curists, who usually make up in self confidence what they lack in knowledge and experience.

But most people still prefer the trained physician in their physical ills. And most Allied peoples will trust their statesmen and leaders and the stern verdict of facts as to the best way of securing a lasting Peace.

Germany wants Peace. She finds herself unable at present to carry out her plan of bringing the world in bondage to her feet, and she wants Peace to recruit for another drive towards her goal.

Many of the German people want Peace, because of their privation and suffering, with no prospect of its lessening by war.

Austria and Turkey want Peace, for they are beginning to see themselves losers, and likely to continue so, no matter what the issue.

The neutrals want Peace, for they too are suffering.

The Allied nations want Peace because they love it and hate war, and because of the sacrifice and suffering and death.

But as they did not seek war, and clung to Peace, as long as it was possible, and until driven to war to preserve their rights and liberties, and to secure freedom and safety for their children; so now they can only accept Peace under right conditions, when those rights and liberties and that freedom and safety are secured.

The Allied Nations believe that Peace now, without that end attained, or the world's freedom and safety secured, would defeat the object for which they went to war.

They believe that Peace now, without their end attained, or the world's freedom and safety secured, would mean encouragement and help to German military power, whose declared aim is, sooner or later, to sit masterful astride the world, dictating its destiny.

They believe that Peace now, without their end attained, or the world's freedom and safety secured, and with that military power unbroken, would give that power opportunity to prepare anew for its fell purpose and lead to more awful strife, and that their end can be better attained now than at any other time in the future.

They believe that Peace now, without their end attained, and the freedom and safety of the world secured, would be to entail on coming generations a crushing burden of preparation to meet and prevent such a purpose.

They believe that Peace now, without their end attained, and the freedom and safety of the world secured, would be to condone the cruelty and treachery and wrong which has marked the course of that military power in its fight for world dominion.

They believe that Peace now, without their end attained, and the freedom and safety of the world secured, would be to give the lie to their own past action in undertaking to fight for that end.

They believe that the same reasons as at first existed for entering upon that fight, exist now for continuing the fight for world freedom and safety, until that fight is won and that safety is secured.

They believe that Peace now, without their end attained, and the freedom and safety of the world secured, would be to cast aside what has already been gained by the years of struggle and suffering and sacrifice.

They believe that Peace now, without their end attained, and the freedom and safety of the world secured, would be to dishonour the noble dead who have already given their lives for that end.

They believe that Peace now, without their end attained, and the freedom and safety of the world secured, would be insane in policy, immoral in principle, fatal in its results, and an age-long reverse to the reign of Truth and Right, the Kingdom of God in the world.

Believing all these things, these Allied peoples, with one accord, decline to make Peace until the end is gained for which they were driven to war, and until the world's freedom is made safe and the world's safety is made sure.

They know that the end they struggle for is Right. They know that end must come and will come because it is Right. And with unshaken faith in that Right and unshaken purpose to maintain that Right they can hold no truce with its foe.

A LIVING CHURCH.

By REV. JOHN NEIL, D.D., MODERATOR.

History shows that a vital Church is essential to a country's welfare. If this be true, then there has been no time in Canada's life when she needed such a Church as much as she does to-day.

There are interests which must be guarded. A few days ago I asked a returned chaplain what, in his judgment, was most important in our national life. He said—"The home."

There is nothing which has done so much to make our men strong to resist temptation as the memory of father, mother, sister, wife and sweetheart. Let love, reverence and obedience rule in our homes, and we need not fear for the future of our country.

We must seek to enlist in the service of Christ and the Church, as never before, the young, who will fill up the gaps which have been made through so many of our best young men giving themselves to our country in her hour of need.

There is pressing need for recruits for the ministry. Our Colleges have been emptied through the war. For reasons which there is not space here to state, many of our young men are turning away from this sacred calling.

It will be necessary, if our Church is to be adequately manned, that we from the pulpit, in personal appeal, and in the home, call upon those who have the gifts and graces to dedicate themselves to the ministry. The home in the past has been the great recruiting agency for the ministry. It can be the same again.

The Sabbath must be preserved. Its very existence is in peril, being attacked on every side by pleasure and avarice. If the Sabbath is lost, all is lost. The law can do much to preserve that day of sacred rest. The Church and the home can do more.

Purity of life must be guarded. There are moral and social evils which are poisoning the very sources of our Canadian manhood, and will entail untold suffering on future generations. No false modesty, no fear of offending the ears of the super-sensitive, must prevent a stern rebuke of the vices which destroyed so many of the nations of antiquity, and will destroy ours, if not checked.

We have got partially rid of the liquor traffic. We must not sheath the sword until it is completely removed, and we must also destroy the other evils which are even more to be dreaded.

The Church has a splendid opportunity, and it is only if she is vital that she can embrace that opportunity. We must receive a fresh baptism of God's spirit; we must humble ourselves in the presence of our living Lord, and if we do, we shall hear Him say—"Arise, let thy light shine."

Then we shall have a message which will glorify our crucified and risen Redeemer. We shall be able to follow Him, who came not to be ministered unto, but to minister.

Our influence is eternal—it can never be gathered or buried with us.

SYSTEMATIC AND PROPORTIONATE GIVING.

By John A. Patterson, K.C., Toronto. (Chairman of The Board of Finance, Presbyterian Church in Canada).

"Honor The Lord With Thy Substance."

Periodically—"Upon the First Day of the Week."

Personally-"Let Every One of You."

Providentially—"Lay by Him in Store."

Proportionately—"As God hath Prospered him." 1st Cor. 16:2.

This is the New Testament financial four-square programme. Let me deal specifically with the first and the fourth of these propositions as stated by Paul, this great financial philosopher and missionary leader.

Our heading is "Systematic and Proportionate Giving." That is the way it is usually put, but "Systematic and Proportionate Accounting" rings more truly, for we are to the Almighty, debtors, or, rather, we are trustees.

When we deposit money in a bank the banker places it to our credit and charges himself; in his hands that deposit is not an asset—it is a liability.

God Almighty deposits with everyone of us resources of some kind—money, or talents, or opportunities for service—and puts life at least into our keeping. Life itself is a sacred asset loaned to us, and a liability against us. We are the bankers and all these are liabilities.

When the great Depositor draws upon us a cheque, or, in other words, makes a demand—and He only draws when there are sufficient funds—and if we answer, "Not sufficient funds" or "No account," then, indeed, the truth is not in us.

On the first day of the week we are especially called upon, although, like a banker, we are bound to be ready at any time. Order is Heaven's first law, and system runs through all the world of commerce, or of mind, or of morals, or of religion.

Congregations which have adopted the weekly system and put it into action by the weekly duplex envelope, and who have fairly tried it out, have never given it up. Experience teaches.

A minister once said to the writer, "Well, we get the money anyway," and the answer was, "No, you do not get the money; you only get money."

Furthermore, every congregation that has adopted the system and works it, invariably increases its offerings.

But beyond all human reasoning and all energizing appeal, and all educating experience, it is SCRIPTURAL, and when that is said, all has been said.

This first day of the week is indeed "A day for God to stoop, and for man to soar."

The fourth division of the Apostolic programme and the second in this discussion is, "As God hath prospered him."

Tithing was a useful rule and is good as far as it goes, but it is rigidly proportional; mathematically calculated; it is going the "one mile." Stiff-backed, square-jawed, frowning Duty, crowned with red tape sits "over against the treasury."

It does not call out to the full the principle of sacrifice in a man's heart; it leaves nothing to his own initiation; it appeals not to the principle of Love; it simply says, "Step up to this line and hold there."

Duty grows tired, but Love goes the whole way. Duty gives with a crippled hand, and Love with an open hand.

The Christian rule is to give as the Lord has prospered us. There is a trust reposed in us—a responsibility laid upon us, and, therefore, a strengthening of our moral and spiritual fibre if we deal with the call conscientiously.

Every man must answer for himself, and he is, therefore, lifted to a nobler plane than if he were asked for a definite fraction of the assets that God has put into his hands. Let him be a man in power, although he ought to be a child in heart.

Right giving is a part of right living, and wrong living brings wrong giving.

Augustine says: "We give earth and receive heaven. We give the temporal and receive the eternal. We give things corruptible and receive the immortal. Lastly, we give what God has bestowed, and receive God Himself."

But the question may be asked, "What is the right proportion?" And when we struggle with that problem verily our hearts and minds become a gymnasium for soul-athletics —let us see to it that we reach the right result.

We will not do it *per saltum*, nor easily; it will take some discipline and some struggling. It is so easy to deceive ourselves, but we cannot deceive Him Who stands before us with the "unmarked" cheque.

The mistake that missionary leaders so often make is that they do not strike high enough. To the multitude a missionary meeting is regarded as an ingenious scheme to drag small coin from unwilling people. Many men who are called upon for \$1, or even \$5, should be building hospitals or supporting a missionary themselves.

"Getting makes the money. "Giving makes the man.

"Giving without getting dissipates the

money. "Getting without giving dissipates the man."

THE EVERY-PERSON CANVASS

In Every Congregation, Every Year Is The Plan That Wins.

FROM THE FINANCE BOARD.

The object of the canvass is to give every person in the congregation a definite, personal opportunity to contribute systematically and generously to the work of the Church.

It is more than a quest for money. It is a personal challenge to each man to put himself as well as his substance into God's cause.

Plan Your Work.

The every-person canvass should be initiated by the Session, Board of Managers, Missionary Committee and other office-bearers, all working in harmony.

A programme of education of several weeks' duration is essential. The facts and needs of the Missionary, Educational and Benevolent work of the Church should be set before the congregation by public addresses and by distribution of literature.

A personal letter should go to every home prior to the visit of the Canvassers, outlining the Local and Missionary obligations of the Church, and inviting hearty co-operation.

A card catalogue of all members and adherents should be prepared and their names carefully divided among the canvassers, who should also be supplied with the required number of subscription cards.

The right men should be selected as canvassers. They should be thoroughly informed as to method of approach, local needs, Budget allocation and the Missionary policy of the Church.

Full announcement should be made for two or three weeks before the canvass, that all may understand the work in hand and help to make it an occasion of intercession and spiritual quickening.

Work Your Plan.

Begin promptly on the day and hour fixed and complete the canvass within a specified time (two to five days).

Make the canvass for the support of your own congregation and for the Missionary Budget, and aim at a definite amount for each object.

Let the leaders lead! No canvasser should call upon others until he has first filled in his own subscription card.

Stewardship should be kept in the forefront, and a higher scale of giving established. "As much for others as for ourselves," is a noble goal.

Let the canvassers meet at intervals during the canvass, daily where practicable, to report progress and for mutual stimulus. Their final report should be made promptly.

Thoroughness is essential to success. Visit every home. Do not miss any person. Include the children where they are not using the Duplex Envelope in the Sabbath School.

Have the cards filled in and signed by all, that the Managers and Missionary Committee may know what revenue to expect.

Urge upon contributors the advantages of giving at each Sabbath's worship through the Weekly Offering by Duplex Envelope, and be sure that a set of Envelopes reaches each person.

Keep alive the Canvassing Committee for "follow up" work, to prevent shrinkage, to visit newcomers, and to supplement the efforts of the Mission Treasurer.

The best results are obtained by an annual canvass. Changing circumstances and new developments in the Church's work make it important that each person should have an opportunity every year to revise and enlarge his gifts. Such an annual visit constrains to a fresh consideration of duty and promotes Christian fellowship.

Suggestions.

A suitable and favorite time for making the canvass is the latter part of November or the first week of December. Contributors will then be ready to begin the New Year on the revised basis of giving and with new sets of envelopes.

A meeting or supper immediately preceding the canvass helps to awaken interest and unite the forces of the congregation.

Christian courtesy and kindliness should be a feature of every visit made by the canvassers so that all in the home will welcome their return.

The young people should be encouraged to share in the canvass and undertake a definite part of the Budget. This will prove good training for larger activities.

RELIGIOUS FREEDOM IN RUSSIA.

A remarkable feature of the Russian revolution is the proclamation of religious freedom. The provisional government has repealed all laws limiting the rights of Russian citizens as to creeds and religions.

This puts an end to religious persecution, which has been common in Russia, and will mean much not only to the Jews, but to Protestantism as well.

When the war ends, Russia's 175,000,000 of population, largely benighted, but deeply religious at heart and lacking only instruction, will offer one of the greatest and most inviting mission fields in the world.

mission fields in the world.

It is not too early for the great missionary agencies of America and Great Britain to begin planning for the evangelization of Russia as soon as the way shall be open.—

The Missionary Voice.

At an evangelistic meeting in Kobe, Japan, Christians were asked to stay away to make room for the more than 2,000 non-Christians who crowded the building to the doors.

THE EVERY PERSON CANVASS.

Four Successful Campaigns.

Oakville, Ontario.

A keener sense of obligation for the Missionary undertakings of the Church was one definite result of the Canvass in Oakville, in February, 1916.

The work preliminary to the Canvass was done with vigour and sympathy. Information and inspiration came from pulpit addresses by the minister, aided on two Sunday mornings by Rev. J. H. Edmison and John A. Paterson, K.C.

Sixteen men undertook the work, and completed it in three evenings. The response of the people was felt immediately. Contributions to missions more than doubled in number, and at the close of the Church year the ordinary givings to the Missionary Budget shewed an advance of 120% over those of 1915.

In addition to this the congregation gave \$201 for the special thanksgiving offering for the deficit, bringing the total Budget contributions for the year up to \$1,328, or eleven dollars per family.

St. Andrews, Chatham, N.B.

The first Every Person Canvass of this congregation was made in January, 1917.

The Board of Trustees entered upon it with enthusiasm. The Minister and the Secretary of the Board were appointed a Publicity Committee.

Cards, eighteen by twenty-six inches, were displayed in the vestibule of the church, setting forth the aim and date of the Canvass, and calling for the co-operation of all. These cards were changed each week and keener interest aroused.

A letter was sent to every member and adherent, emphasizing the fine historical record of St. Andrew's Church, explaining fully the Canvass and asking all to remain at home on the evening of the 25th, to receive the canvassers.

The congregation was divided into eighteen groups and two men were assigned to each group.

On the evening of the 23rd the Men's Union held a banquet, at which the purpose of the Canvass was clearly presented by the Chairman of the Board.

On the date chosen, the Canvassers all set out at the same time and completed their work in about two hours.

They then met at the Manse to tabulate results and talk things over. It was found that those using envelopes increased from 115 to 250; and that a twenty-five per cent. advance was made, both for Current Revenue and for Missions.

Equally gratifying was it that all the men enjoyed the work very much, and that many families became newly interested in the Church.

Barrie Presbyterian Church.

Our 1917 Canvass was a success socially, spiritually, financially. The men are anxious to repeat it, and some have asked to be members of a Committee to make a semi-annual visit for the social and spiritual value it would have.

The preparatory work consisted of the presentation of missionary facts and ideals at the services for the three Sabbaths preceding the visitation.

On the last Sabbath Mr. John A. Paterson, K.C., was with us and spoke both to the congregation and to the Canvassing Committee.

The ground was well covered by twentysix men, who made the Canvass in three evenings, as most of them were otherwise engaged during the day.

Our Anniversary services followed the Canvass, and at the Annual Congregational Social on Monday evening, several members of the Committee gave short talks on their work, to the delight and encouragement of those present.

For Current Revenue 221 persons subscribed \$3,200, an increase over 1916 of sixteen subscribers and \$400.

For Missions, 204 persons subscribed \$1,889, an increase over 1916 of 76 subscribers and \$700.

Our objective for Missions was \$2,000 and that will doubtless be reached as the Duplex Envelopes are in use in the Sunday School with good effect.

A particularly gratifying feature of the Canvass was that among the Young People the number of subscribers was doubled, and subscriptions made amounting to \$500 for Current Revenue, and \$328 for Missions.

What finer training for the Church of the future than to have the young men and women share in such an effort!

Chalmer's Church, Toronto.

There are two secrets of success in an Annual Every Person Canvass, namely, Inspiration and Organization.

The Minister ought to be the chief source of Inspiration.

An aggressive Layman, with a winning personality, can very well attend to the Organization. Fortunately in Chalmer's we had such a man at the head of our Missionary Committee in 1915.

The Session and Board of Managers enthusiastically adopted the idea.

The Missionary Committee, with the Layman referred to above at its head, constituted the responsible Executive.

The time chosen was the last week in November, thus putting it far enough away from the Christmas rush, and not too far off from the New Year, when the new packages of envelopes delivered during the Canvass should come into use.

Accurate lists of members and adherents were prepared according to the Elders' Districts.

Packages of envelopes with the names and numbers of former subscribers, as far as possible, were also prepared.

An "information" rather than a "pledge" card was used, on which each subscriber was asked to write the amount of his subscription for both ordinary revenue and missions.

Fifteen captains or "key men" were chosen, and instructed carefully in all details of organization, also as to the best methods to use in the actual convassing.

These captains then chose their teams of from three to six men. The teams were all gathered for detailed instruction also, while the Congregation was thoroughly prepared from the pulpit by the Minister for three or four Sundays preceding the Canvass.

In addition the Committee had printed and distributed in all homes a small pamphlet setting forth a complete Church Budget.

At six o'clock on the opening night all canvassers met in the Church for supper. Final instructions were given, envelopes, etc., were placed in their hands, and a short ten minutes inspirational address by a leading Layman of the city was listened to.

The Canvassers reported back to the church by ten o'clock each evening, when all reports were tabulated on a black board.

On the third evening the Canvass closed with a supper at ten o'clock.

All information on pledge cards was tabulated according to an index system. As the amount suggested became overdue the subscriber was reminded by a personal call or a kindly note.

The results both material and spiritual were entirely satisfactory. We increased the number of envelop packages distributed from 509 to 805. The increase both to ordinary revenue and missions, respectively, amounted to over twenty per cent. The whole congregation received a distinct quickening and uplift. It is now a regular event in our Church year during the last week in November.

THE SOLDIERS AND RELIGION.

1 · Rev. J. G. Shearer. D.D.

(Secretary Military Service Board, Pres. Ch.)

The following brief extracts from many letters received through friends of boys at the Front, will comfort and cheer the Christian parents and relatives of the brave soldier lads, whose lives have been laid upon the altar of loyalty to the British ideals of liberty and truth and righteousness, and to the welfare of the world.

A young lad whose father says he is a Christian boy, but not one that wears his religion on his sleeve, writes as follows:

"The after meeting was opened by sing-

ing-'He lifted me,' and 'The King's Business.' Then in a few words the Chaplain made a direct appeal to those present to take their stand. At the close he passed around decision cards, and nearly every one in the Hut signed them. There were chaps signed the cards whom I would have said were the toughest I knew, and would not have expected to find near a religious service.

"I came to the conclusion that underneath all the apparent roughness and evil that seems inseparable in army life, there is a great deal of good in the heart of every man, and there is nothing that can bring it out like the old Gospel of Christ. It has an appeal that no man can resist."

"Do not worry for me. Even in the moments of greatest danger I feel safe and secure, and am not afraid, for I know who it is that cares for me. 'Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me. What a wonderful comfort there is in these words! I read the psalms over and over, they are so wonderful and full of comfort."

Another soldier, writing to his minister, says :-

"We lost our own Chaplain, Major Gordon, who has gone home for a few months' rest. He showed himself to be a real man over here, facing dangers with the men, and he always had a kind, helpful word for us all. His sermons were always very helpful, and we specially enjoyed the little communion services.'

Another writes :--

"In my platoon we had six killed and ten wounded. I had a few very narrow escapes, but through the Grace of God have come this far without a scratch. I certainly wish the war was over and I was back in Canada, but I guess there's 'A good time coming.

"This war will certainly make a great change in the men as regards religion. When a man gets up in the front line with the shells bursting around him, he begins to realize what an awful thing war is."

Still another writes:

"After the close of a communion service, Captain George Pringle asked for the name and address of all who attended the communion, and of their next of kin, that he might write to their relatives, sending the welcome information that the Church had not forgotten the boys nor the boys the Church. I heard several speak of this act, and all appreciated it as a very thoughtful one, and I am sure those at home will as deeply appreciate it.

"I have seen the tears start to the eyes of stretcher bearers who had seen much of the war and the world, when they pleaded with a badly wounded man to get on their stretcher, though he insisted on walking the long distance across the shell torn ground to the dressing station, that they might be free to bring out a more dangerously wounded comrade. Nothing can be too good for such as these.

The following is a letter from a young man in a Maritime Province congregation, acknowledging receipt of Christmas rememberances.

It is addressed to the Session:

"Dear Sirs :- Received your card conveying the greetings of the season, for which I thank you most sincerely. I am very pleased to know that the people of St. Andrew's Presbyterian Church have not forgotten us lads out here, for we need all the prayers that are offered for our good.

"It also makes us feel more at peace with our Maker to know others are praying for us. I am putting my absolute trust in Him, who doeth all things well, and trust He will bring me through it all."

THE PRESBYTERIAN CHURCH.

BY JUDGE HENRY G. BARKER.

"The history of the Presbyterian Church is the history of a very large part of what we know and enjoy of civil and religious liberty. The teachings of her faith are such as have always attracted to her the most lofty minds and the noblest spirits.

In following her path through the pages of history, whether her votaries be called Lutherans (Reformed), as in Germany, Huguenots, as in France, Covenanters, as in Scotland, or Puritans, as in England,—they will always be found to be among the bravest and the best.

"As a religious organization, it had no compromise along the lines of conscience to make with power; and it could be deflected from the path of rectitude neither by the frown of authority nor the blandishments of corruption.

"With the same indomitable courage, it confronted the haughty princes of the House of Tudor and the crowned weaklings of the House of Stuart; with the same words of scornful condemnation it rebuked the sins of Messalina on the throne and the wanton in the street.

"Her path has led her oftener into exile than into favor with the great; oftener to the dungeon and the stake than to the pleasure of kings' houses or the friendship of courtiers.

"But under her searching gaze the shackles have fallen from the human mind, and the divine right of kings has shrunk to the mean thing it now appears.

"Wherever a battle was to be fought for human liberty, whenever a forlorn hope was to be led, or a mind braved for conscience' sake, whenever the blood of a martyr was needed as a testimony to truth,—her answer was always that of the prophet of old: 'Here am I; send me.'

WHO ARE THE RUTHENIANS?

One of the chief divisions of the Slavic race is the Ruthenian. These people came from the Austrian provinces of Galicia and Buckowina and from Southern Russia.

To be accurate we must distinguish between the names Ruthenian and Galician. The former is a national and the latter a provincial designation. A large proportion of the Ruthenians come from Galicia, but not all, for they are a nation of thirty-five millions distributed over three provinces. There is no Galician language, no Galician history, no Galician nation.

In Canada their number is greater than that of any other non-English nationality and may be roughly estimated at 175,000. Many have settled in the cities of Ontario and Quebec, where they are employed in mills and factories.

A still larger number are found in New Ontario, where they engage in farming or railway construction—New Ontario has over half of the Ruthenians in the two provinces.

Next in order of size are the Ruthenian colonies of Welland, Brantford, Hamilton, Montreal and Toronto.

The great majority of the Ruthenians are found in the prairie provinces, where they chiefly engage in farming.

The national religion of the Ruthenian was Greek Catholic, but their Roman Catholic rulers attempted to force on the people the Roman Church.

The struggle ended in a compromise. The Pope's authority was acknowledged, the Greek rites were maintained and the priests were permitted to marry. This cross between the Greek and Roman Churches is known as the United Greek Church or Uniat.

Owing to dissatisfaction there was established in America the Greek Independent Church.

Some of their priests approached our own Home Mission Board, and the result was, an Independent Greek Church was formed in Canada to which almost half the Ruthenians in our country are allied.—Ex.

ONE OF GOD'S BEST GIFTS.

The law of the Sabbath is one of God's

best gifts to men.

If God had not provided it, man would have had to arrange some equivalent for it. For man and machinery alike need occasional quiet, to let the oscillation of activity die down and the excited atoms cool and be

The law of the Sabbath, like all of God's laws, turns out to be not an arbitrary rule imposed on life, but a necessary principle grounded in life's deepest character.—Dr. Speer.

The truly "big" man is the man with a big heart, a big mind, and a big will.

OUR CHURCH CALENDAR.

Will Presbytery Clerks kindly send to the RECORD the date and place of next meeting as soon as decided, also notices of Calls and Inductions and Resignations and Obituaries of ministers. If not in the RECORD it is because they were not received.

Meetings of Presbytery.

Abernethy, Govan, 27 Feb., 8 p.m. Brockville, Prescott, 11 Dec., 7.30. Chatham, Chatham, 11 Dec., 9.30. Inverness, Hawkesbury, 13 Nov. Kootenay, Nelson. Lacombe, Wetaskiwin, Feb. Minnedosa, Newdale, 13 Feb., 2.30. Montreal, 13 Nov., 10 a.m. Peterboro, Peterboro, 11 Dec., 9 a.m. Qu'Appelle, Qu'Appelle, 13 Feb. Quebec, Sherbrooke, 4 Dec., 2 p.m.

Calls from

Alameda, Sask., to Mr. W. E. Bannerman, of Sovereign, Sask.

Oakburn, Man., to Mr. E. W. Johnson, of

Gilbert Plains, Man.

Tara, Ont., to Mr. J. W. Currie, of Blenheim, Ont.

Nokomis, Sask., to Mr. A. Russell.

Inductions into

Provost, Alta., Sept. 12, Mr. R. G. Watt. Alberni, B.C., Sept. 12, Mr. H. A. Bain. Luseland, Sask., Sept. 18, Mr. C. A. Sales. Drinkwater, Sask., Sept. 26, Mr. A. Hall. Treherne, Man., Sept. 27, Mr. J. C. Stewart. Knox Ch., St. John, N.B., Sept. 28, Mr. H. C. Fraser.

Burgoyne, Ont., Mr. C. C. Strachan. St. Andrews, Regina, Oct. 3, Mr. Archibald

Young.

Estevan, Sask., Oct. 4, Mr. W. J. McIvor. Chesterville & Dunbar, Ont., Mr. Chas. A.

Grand River, N.B., Oct. 10, Mr. L. Beaton. Kilsyth & N. Derby, Ont., Oct. 16, Mr. E. F. Chandler.

Resignations of

Highland Park, Edmonton, Mr. A. M. Dallas.

Kaslo, B.C., Mr. Geo. S. Wood.

Horning's Mills & Primrose, Ont., Mr. W. M. Bell Smith.

Gore Bay, Ont., Mr. J. A. Macdonald.

Vacancy.

Stone's Corners, North Augusta and Fairfield, near Brockville. Interim Moderator, Rev. R. M. Hamilton, Brockville, Ont.

Of the sad and sudden death of Rev. Dr. H. W. Fraser, of Knox Church, Calgary, on the eighth of June, so soon after his coming

from Vancouver, a member writes:—
"Surely, God speaks to Knox Church
through Dr. Fraser's gracious ministry of a
few brief weeks, and through his last public message on prayer at the prayer meeting the evening before his death.

HILLHURST, CALGARY.

The past five years have been hard years for many a church in the West. Both the business depression and the war have, for various reasons, told more heavily upon the West than upon the East. Some in the West have been harder hit than others,

Hillhurst Church harder than most.
It is in a suburb of Calgary which has about four hundred Presbyterian families, chiefly of small wage-earners, and it is the only Presbyterian Church in the district.

In the height of the "boom," 1912, the place had so grown that they were crowded out of their little old church and had to build.

Suddenly came the depression, followed by the war. The former cut the wage, the latter took many of the men, for they were of a type that rallied bravely to their country's call.

The result is that the Company holding the mortgage has begun foreclosure proceedings and to save their church they must

raise \$35,000.

In the exceptional circumstance, the Presbytery of Calgary has also undertaken circumstance, the to assist, appointing as its treasurer Rev. A. W. R. Whiteman, care of Knox Church, Calgary, and has sent out an appeal, signed by its Moderator and Clerk, welcoming even the smallest aid.

The Presbytery also feels that to hold this place of worship for so large and needful a community is of concern to the whole Church and it sends out its S.O.S. to "Whosoever

will."

THE EMPTY HOTEL.

A traveler drew up at a country inn. But when he asked for oats for his horse he was told by the landlord that he "didn't keep oats." When he asked for hay the reply was that he "didn't keep hay." It was the same when he asked for ham and eggs for himself. The landlord didn't keep ham and

"But, landlord," cried the exasperated tourist, "what do you keep?" "Well, sir, I want you to know I keep this Hotel!"

A writer in the Philadelphia Presbyterian uses this story to illustrate his own experience when he listened to the "constitutional questions" put to a young candidate for Presbyterian ordination.

The young man didn't hold to the inspira-tion of the Scriptures, the Fall of Man, the Virgin Birth of Jesus, or His bodily Resurrection; but still he insisted he "kept the fundamental doctrines of Presbyterianism." He kept "this Hotel" all right but the trouble was that he kept nothing in its cellar, its pantry or its barn.

It is a sad experience when hungry life travellers come on Sunday to the church inn, one of the resting places on life's way, and

are sent away hungry.

Our Foreign Missions

MASS MOVEMENTS IN INDIA.

At times during the past few years word has come from India of "mass movements" in different missions, thousands thronging into the Christian Church, and of baptismal scenes rivalling in numbers that of Pentecost.

Friends of missions in our own Church have hoped and prayed that these "showers of blessing" might reach our field in Central India, but as yet the chief features of the work there have been faithful, patient teaching and preaching, and the gathering of "one by one,"

Is there fault anywhere, lack of prayer at home or of faithfulness afield? Whatever may be wanting at home, our missionaries afield have been second to none in faithful work.

In this connection some facts of India should be borne in mind.

- 1. The Missions where these mass movements have been enjoyed were founded decades before our Mission, and only in recent years, after so long a time, has massed heathenism shown signs of disintegration, and mass movements of Christianity taken place.
- 2. These other Missions that have thus been blessed are in British India, where the Government and officials have always been friendly and missionaries could open work and get land for their buildings, when and where they might choose. This friendliness of the rulers affected favorably all ranks of the people and made them more open to Christian teaching.

Our own Mission, on the other hand, is in Independent Native States, ruled by native princes, who in many cases, in earlier years, were not favorable to Christianity, and often the missionaries were unable to win an entrance or obtain land for buildings or places to live and work.

Happily, as the beneficent work of the missionaries has become better known, this prejudice is passing, and the native princes growing more friendly and helpful; and this in turn tells favorably upon the people and the work.

3. The people differ in different parts of

India. Our missionary, Rev. D. G. Cock, writes:—

"The class chiefly affected by these mass movements is found in North India and in South India, in large numbers; sometimes whole clusters of villages have more of these submerged outcastes than of any other race. And these people did most of the work of evangelization themselves. The missionaries and their helpers prepared for the movement by years of preaching and teaching, but when the fire was once kindled, it spread largely without the close attention of the missionary.

"In Central India, the country is almost entirely ruled by independent chiefs and it has been so for many generations. These chiefs never looked with favor upon the massing together in their States of large groups of any one class, and consequently have vastly different conditions in these our fields."

4. There is yet another point to be noted, the great care of our missionaries not to admit converts to baptism without lengthened and careful examination of each individual case, and not to receive them faster than they can provide for their subsequent instruction and care.

There are few classes harder to reach and impress than those who have been swept by a mass movement into the Church and have then fallen away because they were not ready to be received and because there were not sufficient workers to follow them up with instruction and care.

But our missionaries in India have reason to "thank God and take courage." Mr. Cook writes of their recent annual mela or conference at Rutlam:—

"As one after another of our mission stations responded telling of the results of the special evangelistic campaign, it seemed as though the day of awakening in Central India had surely come, and that our mission also was to be visited with an ingathering as great as that in other fields."

It is a sweet thought to me that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, or else He would not have come so far or endured so much to save me.—T. L. Cuyler.

HOW DOORS ARE OPENED IN KOREA.

How hospitals "prepare the way of the Lord" in Korea, as elsewhere, is seen in a note from Nurse Mackinnon, one of our missionaries.

Of the hospital at Wonsan she writes that it;—"has indeed become a leading factor in the life of the city and of the surrounding districts; a veritable refuge for the disease-worn body, and a place where the hungry-hearted, searching blindly for satisfaction and rest may hear the beautiful Gospel story, and be in an atmosphere which reveals to them a peace and joy only to be found through Christ.

"A few days ago in speaking personally of Christ to one of our patients, I asked him if he had a desire to believe in Jesus

Christ.

"He replied—'I have made no decision and I do not know whether I have a mind to believe or not, but I have a desire in my heart to attend the church and listen every

day to the Jesus Doctrine.'

"Although no definite decision had been reached we believe that in this instance, as well as in many like cases, the desire to know more of the Doctrine has been awakened, and we earnestly pray that the Name which has become a familiar one to them during their stay in our hospitals, may come at last, through the power of the Spirit, to be to them the Name above all Names.

"Our beautiful new Hospital at Songchin will be opened to the public immediately after the close of mission council. God grant that during the coming years many may there find the Saviour and through Him find spiritual peace and joy and satisfaction, as well as the cure for their physical ills."

NOTES FROM FORMOSA.

We have had a very successful series of meetings in our Tamsui church, the oldest centre of our work in Formosa, where Dr. Mackay lived and from which he wrought. They continued for three weeks. Elder Lau proved to be a great help.

Twenty-six people signed cards, saying they were coming to learn more of the Gospel, and accept as far as they now under-

stand.

We also held women's meetings in the afternoons. They also were quite successful and since then there has been much visiting and teaching in the homes.

Gilan on the East coast has had an awakening and Dr. Gray, arriving at the same time, has helped to give it a good start.

In the church they had special meetings for twenty-eight days, and ninety new hearers have been enrolled.

Everywhere are open doors, and as Dr. and Mrs. Gray are the only missionaries

stationed on the East coast, they cannot begin to overtake all the visiting.

Four of our Middle School boys from non-Christian homes have been baptized during the year, all fine fellows too. They are just beginning their third year.

Our Chinese teachers from the Girls' School have volunteered to spend a few weeks of their vacation in some of the churches, so that they may help. Several churches asked for help to be sent them and will pay their keep.

HOW OUR INDIA MISSION Differs from other India Missions.

BY REV. D. G. COCK, BANSWARA.

An aged missionary of the Methodist Episcopal Church, U.S.A., a Church which began work in India years before the dark days of the Mutiny, whose mission is about twice the age of ours, said to me one day, when I was spending a few days with him,—

"We never had such difficulties to overcome as your missionaries in Central India. All of our work has been carried on in British India, and for years the Government has paid a very large percentage of all the expense of our educational work, and they have always been ready to assist our cause, and we have rarely met British officials who were not most sympathétic, and that fact made its influence felt in a marked degree on the races among whom we worked.

"But when I think of the way in which your Canadian missionaries have been opposed by the Independent princes of Central India, and how they had to abandon their desires to enter upon what looked like promising fields, because they were unable to obtain places to live in or to build in, and how they had to do much of their work with headquarters in military camps,—when I think of all this and the fact that the States of independent chiefs are so much more conservative than anything we have in British India, then I praise God, that we are working in British India.

"But you are going to see grand times in days to come, for I do not know of any mission in India where the seed sowing has been such a time of labour and suffering."

I could quote similar sentiments from not a few older missionaries of other Churches.

We who entered upon the work in Central India at a time when the work of older men had begun to bear fruit in opening doors, and in a marked change in the attitude of Indian chiefs and their people, cannot fully appreciate the difficulties of those long years of waiting for harder-than-Jericho walls, to fall down. But we do know this, that we have still much need of teaching of the first principles of the doctrine of Christ before the masses will be prepared to choose intelligently for Christ.

THE NEXT CAMPAIGN IN CHINA.

BY REV. R. P. MACKAY, D.D.

During the past four years Christian forces in China have been pushing a forward movement in evangelism, which is growing in extent and fruitfulness.

A special campaign is on foot to reach the gentry and educated classes. This campaign will follow along the lines of previous campaigns, in which large numbers of men have promised to study the Gospel and yield to the Truth.

In every city there are groups of men who understand the Gospel, but have not, so far, made decision for Christ, nor allied them-selves with the Christian Church.

The next campaign, which is to be in February, March and April of 1918, will be an intensive one. Its objective will not be in the first place to enlist new enquirers, but to bring enquirers already enlisted, up to the point of making profession of faith in Christ, and of leading them into church membership and Christian service.

Christian forces of all denominations are uniting in this special effort, centering on fifteen or more of the larger cities. From these cities the movement will extend out into the towns and districts.

Some of the speakers to take part in these meetings include Dr. Sherwood Eddy, Dr. C. Y. Cheng, D.D., Dr. Wong and Ding Li These names are outstanding in China.

The public meetings which will be held will not aim at great crowds, but will be strictly limited to those who have had pre-vious instruction in Christian truth, and admission will be by tickets, which will be carefully distributed to the men whom they seek to reach. It will be an effort to gather the fruit of faithful work done in Bible Class organizations during the past few years. Since the beginning of 1917 there has been

much earnest preparation for this special campaign. In all the cities in which it will centre special efforts will be made along certain lines, namely, the promotion of vital intercession; the organization of Bible classes with larger enrolment and improved teaching; the enlistment and training of permanent workers, inducing every church member to engage in some form of Christian service.

The Home Churches are naturally and rightly looked to for support, and the Committees in charge are appealing for the prayerful support of every one who loves the Kingdom.

We should surely be thankful that the time has come when it is possible to reach effectively with the Gospel message men of the educated and influential classes. For a century they have resisted Christian effort.

Do we not need to pray earnestly that God will guide and bless those who have the responsibility of this campaign, and that He will fill with His Holy Spirit the whole Christian Church in China.

ITINERATING IN KOREA.

By Rev. A. R. Ross, Songchin.

A few weeks ago Mrs. Ross and I left for our first itinerating trip since returning from furlough.

Boarding a small steamer about half past nine at night we began our trip south to the county of Yi Won. To spend a night on a small boat in a small cabin with a seasick experience adds nothing to the attractions of itinerating, but fortunately this time the sea was calm.

Arriving at a port called Chaho in the morning, we were greeted by the Christians, and were made to feel at home in the house of the church leader.

This man, Mr. Kang, has been successful in gathering in the harvest of the sea, and the large fishing nets hung up in the front yard reminded one of other followers of Christ long ago in Galilee.

Mr. Kang is a man of an ardent, enthusiastic type, combined with firmness—a good leader for the local church.

The Chaho harbour is a long one with

long lines of fishing nets and frameworks of poles with thousands of pollock hung out to dry in the front of the village along the shore. These fish are later shipped in large quantities to various places in Korea and to Japan.

At one end of the village situated on a high bluff is the Christian Church, nicely arranged inside—a witness to the zeal of

the local Christians.

In the leader's house were held, in the men's quarters, examinations for catechumens and for those ready for baptism.

This work is sometimes quite taxing on the foreign pastor and his helper, owing to long sessions, and—at times—the unsatisfactory answers as to their faith and Bible knowledge. But when the answering is

good this work is a happy one.
On this trip through Yi Won, and parts of the county of Tau Chun, thirty-four were received as catechumens, while seven-

teen were baptized.

In the women's quarters of the Chaho leader's house, Mrs. Ross held classes in Bible study, beginning very simply in order that the Korean women—whose education has been sadly neglected—may first of all learn that they are capable of understanding the teaching given. This initial barrier broken down they become truly interested.

Though there is no more important work for a missionary than this, it was not possible to have classes for the men in the different groups, as this was farming season, when the men are so busy planting their barley

or other crops.

On this trip, fourteen groups in all were visited, and a similar work done in each as mentioned above, and a new joy realized in taking up itinerating work again.

The last morning Mrs. Ross and I walked a distance of about fifty-five li-eighteen miles-including a high mountain pass.

GAELIC OR HINDI-IN EDEN.

Mr. McDonald, of our India Mission, writes of his experience in language study thus:-

"A month at Urdu proved that language to have altogether too close a likeness to the Hebrew of Knox days to allow us to feel really at home with it.

So we turned eagerly to Hindi, which at least reads from the front of the book and

the proper side of the page.

But imagine the shock to one brought up to believe that Pictou Gaelic was the language of Eden, when his pandit gravely informed him that Hindi was indeed the greatest of languages, for were not all modern scholars agreed that Sanscrit was the original from which all the languages of the earth had been derived!"

SOME CHINESE FUNERAL CUSTOMS.

Miss Ethel C. Reid, our missionary at Kongmoon, South China, writes:

One of our Christians, a blind woman, was called home a few days ago.

Before her conversion she had made her living by worshipping and consulting idols for other people, for this is often done by

But of course she turned away completely from her old life, and was a great help in the work in her own village. She had a wonderful memory and when neither the Bible woman nor I could be present at the Wednesday meeting she would take charge, often repeating an address she had heard somewhere else.

The other Christians were very good to her, and in her last illness visited her constantly, doing all they could for her.

She had no very near relatives. But the niece whose duty it was to see to her burial was quite willing, though a heathen, to allow us to have a Christian funeral.

The Chinese Christians do enjoy a funeral! They are thoroughly Scotch in that. But in their anxiety to show the heathen that we "do not mourn as do others" they are apt to do things which seem to us a little lacking in decorum. They have an expression "go hing," which means something like our word "festive" or "a good time," and I have heard them use it of a funeral.

They often carry large banners, white and red, or red and gold, with such sentences as "Blessed are they who die in the Lord"-"The body returns to the earth but the soul goes to God" and so on. I think this idea a very good one. They also love to have huge wreaths of gaily coloured flowers, paper ones doing quite as well if not better than fresh ones.

At the funeral of this blind woman, which Mr. McKay and I attended, we were shocked to find that they were contemplating putting off fire-crackers, as is done only on festive

occasions, to show the heathen that to the Christian death is not a sad thing but an entrance to eternal joy. We told them we did not think it quite an appropriate thing to do, so they decided to be content with the singing of hymns.

Another thing happened at the funeral. The coffin-bearers—always a low class of men-demanded fifty cents extra because it was a Christian funeral. They said that certain heathen rites had not been performed and that unless this extra sum was paid on the spot, they would not put the body in the coffin. This is always the last thing before starting for the burial ground.

The blind woman's niece refused to pay it, saying the Christians should give the extra amount. This they firmly refused to do, saying it would be a bad precedent and cause no end of trouble in the future.

The argument waxed louder, all talking at once, until at last the niece, who was well able to give the sum, and whom the Christians had already saved considerable outlay, gave in, and the funeral service proceeded to everyone's satisfaction. The Chinese saw nothing out of place in it all. It was just a matter that had to be argued out to a settlement, that was all.

Another thing that seems strange to us is the way they will prepare a person for burial before he dies. They all seem to like to get into their grave-clothes and lie there in state, waiting for death.

Their friends and relations will sit there discussing how long the sick person is likely to last, and the one chiefly concerned takes quite an interest and often an active part in the discussion.

Sometimes they get ready much too soon and look very uncomfortable in so much extra clothing. I remember once last summer seeing an old heathen woman who had been dressed up rather too soon and had somewhat recovered. There she was sitting up in the bed, with layer upon layer of coats on, looking so hot and uncomfortable, fan-ning herself vigorously and taking quite an interest in the talk that was going on as to how much longer she would live!

She had been bitterly opposed to the Gospel but I am glad to say that day she was willing to listen to us and to have us pray for her.

BABY SELLING IN CHINA.

The women and girls in this section, Swatow, are such neglected bodies! It is not uncommon to see a woman carrying a burden come into the valley, but if you uncover the baskets at the end of her carrying pole you would not find fruit or vegetables—no, you would likely find two or more wee girls in each.

This last week such a peddler came, and one of the village women bought a baby girl for \$1.60, to have for her daughter-inlaw. That was a good price, I'm told. There are people who make this a regular business.—In "The Missionary Voice."

Young People's Societies

SELF-CONTROL. 1 COR. 9: 24-27.

This is your "consecration meeting." To consecrate anything is to set it apart to a

sacred use.

You have heard of consecrated buildings, consecrated burial grounds, etc. But such consecration is only a form. A building may be solemnly set apart to be used for the worship of God, but that does not make any difference in the quality of the building. A building, or book, or garment, or relic, can have no moral quality.

But this "consecration" meeting of yours is of a different kind. It is an intelligent spirit, devoting itself anew to God, to be His, to live for Him, to serve Him; and it should be more than a form. It should be a great living reality. If it be sincere it will mean, more or less, a change for the better in your lives.

A consecration meeting is not an end in itself. It can only declare what you purpose to do in your life. It declares that after you leave your meeting, you will, in your daily life, make new effort to do what you think

Christ would have you do.

These verses of your Scripture lesson, These verses of your Scripture lesson, to-day, with their picture of a race, teach that a "consecrated" life, a life devoted to Jesus Christ, a life that would serve and follow Him day by day, is not an easy, self-indulgent life, but requires constant watching and work, like running a race, or striving for mastery in a game, where every effort has to be put forth to be successful.

This Topic, with its picture of racing and athletics, should have an attraction for young

people, for these are sports of youth.

A young man who is to run a long race or to compete in a game of bodily strength and endurance is very careful of his diet, what and when and how he eats and drinks. He is careful of his sleep, early to rest and a good fair amount of it.

If you should see a man who is looking forward to a five-mile foot race, or boat race, indulging in all kinds of food at all times, going out with all sorts of company till all hours of the night, smoking or drinking, having what he calls "a good time," you would not pick him for a winner! He would not be "fit." He would be sure to fail.

So important are these things that men who are to take part in important races or games have trainers who look after their eating and drinking and sleeping, and they

must do as these trainers tell them.

The Apostle here tells us the plan that he had to take to live a consecrated life. He did not allow his bodily appetites to master him. He kept control of them. He was self-controlled. "I keep my body under."

Indulgence of bodily appetites, in eating or drinking, or any other thing, just for the sake of the indulgence, does not fit one for

winning a bodily race. No more does it help in living a consecrated life.
"Self-control" and control by appetites are opposed to each other, and therefore impossible. No man can serve two masters, especially when each opposes the other and both demand supreme control. To be controlled by bodily appetites is not to be selfcontrolled.

But self-control has a wider reach than the bodily appetites. It means control of our thoughts, our tongues, our words, our tempers, everything about us, controlling them and making them keep their place as servants to help us, and not as masters to drive us into subjection to themselves.

True "self-control" means more than

the control that can be exercised by our own will. The only real, effective self-control, is that in which Jesus-Christ gives us strength

to control.

The only way to attain this self-control is to surrender ourselves to Christ's keeping, to give up heart and life to Him, and he will control that heart and life, and enable us in His own strength to realize true self-control in our lives.

(2 Dec. 1 Cor. 9: 24-27. Ques. 103.)

"OUR INDIANS."

By Mrs. James R. Motion.

The Indian question is still a big one, fraught with anxieties and difficulties too numerous to mention here, but these will be solved in due time.

We are apt to point to the Indian and say, "Look, after all these years of work what

are the results?"

We forget the pit from which we were dug, and how many generations have passed in civilizing our own race, and the results are none too satisfactory.

Think of Robert Morrison's work in China,

how long he laboured with no results, and look today. Truly, God's Word shall not return to Him void, but shall accomplish that whereunto He hath sent it.

Early in the nineteenth century the Roman Catholic Church sent out missionaries to the Indians. Many were the trials and hardships endured by these brave men, and much good was done among the savage tribes by them. The Church of England followed.

But it was not till 1866, that the Presbyterian Church took up the work in the West, and, at the earnest request of a little band of settlers in the Red River district, sent out as their first missionary to the Indians, the Rev. James Nisbet from Kildonan.

He with his wife and little child, accompanied by two or three others, one of whom was a man named John MacKay, who acted as guide, set out by caravan, June 6th, and reached their destination, near Prince Albert, sixty-six days later. The hardships and dangers of that long journey in a Red River cart we will pass over.

A little later, our Women's Foreign Missionary Society sent out the first woman missionary, Miss Baker, who, like a mother for her children, laboured among them for twenty-

She worked, too, near Prince Albert among

a tribe of Dakotas who had settled there.

Today, scattered throughout the North
West and British Columbia, the Church is carrying on work at twenty-one different stations. This work includes work on the Reserves, in Day Schools and Boarding Schools.

The word pagan should be unknown in a land like Canada, but according to Government Reports, there are still twenty-five reserves classed as pagan in religion, and ten with no religion at all. These are to be found in the north, in the Mackenzie, Yukon and British Columbia districts. There are a few bands also near the borders of Manitoba.

Where the Church has entered the old order

is giving place to the new.

Potlatching was also a prolific cause of trouble in many forms. The Government, after many years of consideration, are giving this matter attention, and stopping it to some extent.

Much, oh so much remains to be done, but the results justify the work. And even if they did not, we owe it to the Indian, to ourselves, and to the Lord of all, to work on. He has given the command, "Go ye into all the world," this work is peculiarly our own, in our own land.

The Indian population of Canada is supposed to be about 110,000. Of these 39,000 are Roman Catholics, about 30,000 are among the Anglican, Methodist, Presbyterian and Baptist Churches, and are to be found chiefly in Western Canada.

In our Presbyterian schools there are to be found five hundred children receiving instruction, and nearly all the older boys and

girls are members of the Church.

On more than one Reserve, the Church has been built by themselves, and often the services are conducted by a native Indian.

Many Sunday Schools are conducted by Indians in the absence of the missionary.

One western Indian Church has a weekly prayer meeting, though no minister is in charge. On one reserve the Indians have had a Missionary Society for twenty years, conducted entirely by themselves. One auxiliary raised \$79.40, another \$55.00, another \$58.00.

Many of our Indian lads have enlisted in service for our Empire in its struggle for the right and have proved themselves valiant

Over \$16,500 has been contributed by the Indians of Canada to the Patriotic Fund, over \$1,600 of that amount being sent in by the File Hills Colony.

This is a flourishing colony near Balcarres, Saskatchewan, peopled by the ex-pupils of the different schools. On leaving school, farms of 160 acres each are allotted to those who desire them in this colony. They are assisted in the building of a home and in the purchase of farm implements, etc., by the Government, repaying a part from each crop. Here, away from their old environment, they continue life along right lines.

(Dec. 9. Isaiah 6: 1-8. Ques. 104.)

CHRIST OUR PEACE. NATIONAL IDEALS.

REV. J. D. CUNNINGHAM, B.D., WELLAND.

War can never be a national ideal, in the accepted sense of an ideal. At best war can only be a means. It can never represent the goal of a nation's aspirations.

The Christian idea of peace is, at once, more extensive and more intensive than our

ordinary idea of peace.

It is more extensive because it has regard. not only to international relationships but also to the internal conditions of a nation itself, and also to the inward conditions of the individual life.

It is more intensive because it does not think of peace as being simply the beating of the sword into the ploughshare and fashioning

of the spear into a pruning hook.

It has in mind the possibility that in a land nominally at peace, all the motives and passions and results that constitute the harm and tragedy and loss of war, may abound.

Tennyson, in the opening of his poem, "Maud," speaks of the poor, hovelled and hustled together like swine. He speaks of chalk and alum and plaster being sold to the poor for bread. He speaks of the vitriol madness served over the bar. "Is it peace or war?"
"Better war, loud war, by land and sea

War with a thousand battles and shaking

a hundred thrones."

We may thus say peace where there is no peace. Behind the masquerade of Peace may be found ruthless war. All the high passion and splendid sacrifice that is never wanting in war, may be absent from a land over which Peace is said to spread its brooding wings.

And a nation that obeys the call of Joel and beats its plowshares into swords, and its pruning hooks into spears for the protection of the weak or for the vindication of great and fundamental principles, may be making a vital contribution to Peace and keeping

faith with its essential spirit.

The Christian ideal presents peace as a religious result arriving definitely from a religious cause. There are many factors, not distinctively Christian, which tell or may tell for peace.

There is the economic argument, which shews that all the seeming gain of war is an illusion and delusion, that military force cannot determine the channels, and conserve for itself the gain, of commerce and trade; that not infrequently the conquered may find more gain in his defeat than the conqueror may find in his conquest.

The validity of such an argument is incontestible where war has an economic motive, but avails little where war rises, as it so often does, from a desire for mere

ascendancy and supremacy.

Again, a League of peace-loving nations may be formed to impose peace on nations not wholly cleansed from the lust of war. But it will not escape us that the very thing that makes such a league effective against such nations is the ultimate fact of force.

Again, schemes for the reduction of armaments may be worked out, but here again there must be some force that guarantees faithfulness to compact and punishes evasion

of the same.

All these agencies are to be welcomed. They curb if they cannot cure. They make peace an extensive circumstance till something comes that makes it an inward spirit and ideal.

In the second chapter of Isaiah, we find

that the vision of universal peace is conditioned upon the turning of the nations to God. "Come ye and let us go up to the mountain of the Lord. and He will teach us of His ways." The two passages given for the lesson distinctively make Christ the secret of all peace.

Leagues of peace, schemes of disarmament, logic of economics, have all their day and place and part, but peace becomes a spiritual conviction and a spiritual ideal through the spirit which Christ is, and which Christ brings. That such an ideal is remote and far off is only another proof that it is divine.

When Christ comes to the individual life, He harmonizes it. He marshalls all its forces to one end. He ranges it with all other lives in the attitude of partner and helper.

Selfishness divides a life within itself. It separates one life from another. Love unites. The glory of life becomes sacrifice and service.

When Christ's spirit permeates a nation, the nation receives new ideals. National life can no longer be a struggle for some other nation's place in the sun.

A writer points out that the things which divide one nation from another are material things. The things that unite are the new ideals that come from the Prince of peace.

A new standard of greatness is provided.

The abundance of the things which a nation

possesses cannot be the measure of a nation's life, as it cannot be the measure of the individual life. And where the significance of material things is rightly comprehended, the motives of aggressive war have lost their force.

(16 Dec. Is. 9:6. Eph. 14:17. Ques. 105.)

CHRISTMAS GIVING.

REV. GEORGE YULE, OSHAWA, ONT.

Christmas is the season of gifts, a time when we remember our friends with tokens

of our affection.

But in the story of our Lesson, the chief thing is not our Christmas gifts, but God's Christmas gift, the token of His love to us. "For God so loved the world that He gave His only begotten Son." John 3: 16.
God delights in giving. "If ye... give...

how much more shall your Father... give good things?" Matt. 7:11.

Such passages help us to form some conception of heaven, for the characteristic bliss of

heaven is that it is full of giving.

If ever we are to learn the real source of the joy of the Christian life we must abound in this grace, remembering the words of the Master: "It is more blessed to give than to receive. Acts 20:35.

Thomas Carlyle tells that when he was a

boy of six years he was left one winter day in the house alone, and an old man came and

asked for food.

Little Thomas tried to find some but failed, and so he took his "penny pig" and broke it and gave to the beggar the coppers that he had saved up. "Ah, I never knew before," says Carlyle, "what the joy of heaven was like!"

The Apostle Paul calls Jesus God's "un-

speakable" gift, II Cor. 9: 15.
Unspeakable! that means a gift so precious that nobody can find words to say how precious it is.

Gold is valuable; diamonds are precious; but if we have Christ as our Saviour and Friend, we have what makes us more truly rich than though we possessed all the gold and diamonds in the world.

But we should realize not only what a great gift Jesus is, but also, just because He is "unspeakable," our best thanks must take "Thankssome other form than speech. living is better than thanksgiving.

The Christian Endeavor Society has been described as a "trying-to-do-something-for-Jesus" Society. Should that not be the aim of all Young People's Societies? We should live not to get but to give; not to be helped but to help; not to receive but to bestow.

One day a man drove up to the home of a village doctor, and asked a child playing on the door-step, "Is your father at home?" "No, he's away."

"Where do you think I can find him?"

"Well, you've got to look for some place where people are sick or hurt or something like that. I don't know where he is, but he is helping somewhere."

"Helping somewhere!" Here we have the

Spirit of the Gospel.

The climax of the story before us is the presenting of the gifts which those wise men brought as they knelt at the cradle of the Infant Jesus. They poured out their gifts. gold and frankincense and myrrh.

The treasures of the East, gold and frankincense and myrrh, may not be ours, but there is one gift we can all give to Christ this

Christmas—our love.

But how can we give it to Him? Jesus Himself tells us "Inasmuch as ye have done

it unto one of the least of these ye have done it unto me." Matt. 25:40.

Let all try in how many ways they can bring help and comfort and joy to the sick, the sad, the lonely, this Christmas time.

The wise men not only brought presents but they brought costly ones. We should bring our best—our gold and frankincense and myrrh, our heart's deepest love, our life's best service.

"Give to God thy best-He has given thee all thou hast: All thy present, all thy past: Every breath, thy first, thy last: Give to God thy best-

(23 Dec. Matt. 2: 1-12. Ques. 106.)

PLANNING FOR THE FUTURE.

REV. W. R. McIntosh, B.D., London.

Are New Year resolutions of any account; or are they like pie-crust, made to be broken.

They remind us that there are in the Bible "Acts of the Apostles," but no "Resolu-

tions of the Apostles. But without resolutions there could be no acts, and in any case, better honestly to resolve and fail, than never to resolve at all. The only real failure is in not trying again.

But we must do more than resolve, we must put our resolutions into definite plans. Everything worth while must be carefully

prepared for. There must be a blue print before there can be an edifice. The Woolworth Building, New York, is the highest edifice in the world. It is seventy stories high and has offices for 13,000 people. The architect who built it says that everything to the last and least detail was carefully planned for before the

cellar was dug.

We can't "get" ready, we must "be" ready. Every crisis comes unexpectedly.

God plans for the future. His plan of

redemption, we are told, was made before the foundation of the world (Rev. 13:8). His providential plans anticipate the needs of creation. Coal is stored against the coming of the treeless age. Steam, electricity and radium leap from their hiding place at their appointed hour.

The best plan we can make for the future

is to take God along with us.
Standing on the threshold of "The Land of Beginning Again," let us purify our hearts and consecrate our spirits, as Ezra did on the eve of his departure for the land of Israel. Ezra 8: 21.

Only God is sufficient for the emergencies of the future. The best laid plans will not

avail if we leave Him behind.

The Church is planning for the future.
The last General Assembly appointed a

commission to consider how best the Church can meet war and after-the-war conditions. Big problems lie ahead of the Church, problems which she can only solve with the aid of the young people.

The Church is looking to the young folks

who are left here to take the places of those lost to her by reason of the war. The young folks of today must plan for bigger work and train for earlier service than any previous

generation had to do.

The Country is planning for the future. Canada has just celebrated her first jubilee. She looks anxiously towards the next fifty years. What these years will be will depend on the young people of today. The span of their activity will be contemporary with Canada's next Jubilee. The pioneers did

well their work. Will the young people plan to 'Carry on' in their spirit and faith.

The Assembly's S. S. and Y. P. S. Board have arranged definite plans for the future of the Young People, an army of 500,000. A complete curriculum of religious education has been provided for all the grades of the Sunday School, including the departments of the older boys and girls and of young

The curriculum includes a programme of

instruction, training and worship.
Why should not the leaders of every Young People's group throughout the Church send for samples of this "Outline Curriculum" at the beginning of 1918 and seek to carry. out the plans proposed in it for the complete equipment of our young folks in the Christian life and service?

When planning for the future, consider carefully the plans which your own Church has prepared for the guidance of her young people. Write Rev. J. C. Robertson, General Secretary of Sabbath Schools and Young People's Societies, Confederation Life Build-

ing, Toronto.

(Dec. 30. Matt. 25: 1-13.)

Junior Y. P. Societies

GRANDE PRAIRIE HOSPITAL.

REV. ALEXANDER FORBES.

Grande Prairie is a beautiful stretch of prairie land with rolling hills and sloping valleys.

Much of it is covered with spruce, poplar and willow trees, and in some places it looks like an old country park. There are many beautiful lakes. No wonder the first prospectors called it "Grande Prairie."

It was discovered by the white man about thirty years ago.

In 1909 there was talk of settlers going into this country to take up homesteads. But there were difficulties. There was no railway and no direct road.

It is situated in the northwest part of the province of Alberta, and the only way to get to it was to travel straight north by trail, and work north, west and south by waterway, a distance of over six hundred miles.

The Presbytery of Edmonton, always eager to extend its work and look after the new settlers, suggested that Rev. A. Forbes make a trip into that country in the fall of 1909.

So Mr. and Mrs. Forbes hitched up their team of stout ponies to a democrat, loaded it with tent, bedding, "grub stake" (supply of food) and other necessaries and started out to prepare the way for the Church to carry the Gospel to the new settlers of the West.

There were very few houses on the way, so, wherever night overtook us we pitched our tent, picketed the horses and there made home for the night.

The trip was full of interesting events. It was a great joy to be welcomed by the few settlers, and especially the three white women who were living many miles apart.

On our return the Presbytery, after hearing the report, asked us to take up the work there, so on the 21st of February, 1910, we left Fort Saskatchewan where we had been fifteen years, and started on the winter trail, over the snow and ice, in a caboose—a small wooden house built on a sleigh and drawn by horses—and after seventy-five days, with many exciting incidents, we landed on the Prairie again, and took up our abode in an Indian shack at Flying Shot Lake.

The natives and the incoming settlers soon found us out, and it was not long before Mrs. Forbes' medical training proved of great value, and she was honored by the natives as the "Medicine woman."

Early that summer a survey party was at work on the Prairie. A tree fell on one of the young men and broke his leg. He was at once brought to the Missionary's shack.

The leg was set, and he has for some time been settled happily on his homestead.

He still remembers Flying Shot Lake and the reading of God's Word and the singing of the psalms and hymns, morning and evening, in his tent hospital, which reminded him of his mother and his home in far-away Wales.

By and by other cases came or were brought to be treated, in all over thirty that summer.

When the ladies of the missionary society in Edmonton heard of all this they decided to help, and Miss Baird was sent out in October of that year.

When the ice formed that winter, the caboose was brought up from the Smoky River, where it had been left all summer and was converted into a hospital, and many interesting cases were treated in it by Miss Baird.

As many settlers were coming in we moved nearer the trail on which they were all travelling. There we acquired land of our own and built a small log house.

This was given up entirely to hospital work and many came from near and far. Miss Baird attended to the nursing and Mrs. Forbes to the cooking.

Mrs. Forbes and I lived in the caboose and used a tent for cooking and general reception.

By and by we built a log house adjoining the little hospital so that it could be all under one roof.

Hospital work increased and became very taxing.

At length the W. H. M. S. of the Presbyterian Church decided to build a regular hospital with the five thousand dollars which Mr. Prittie, of Toronto, had donated to hospital work in memory of his daughter.

In due course a commodious cottage hospital was built 90 x 50 feet and called the "Katherine Prittie" Hospital.

It was a great delight on the day of opening to see so many assembled, some from a long distance, to show their appreciation of so valuable a gift to the country and the new settlers.

During the last two or three years the population on the Prairie has largely increased, and since the railway came in, a little over a year ago, small towns have sprung up.

Other hospitals may be built in the near future, but for many years to come, hospital work in its beginnings, and the Katherine Prittie Hospital, will be remembered as the home of the sick, where many a weary mother found rest and where many a wandering prospector found a comfortable place in which to die.

(16 Dec. Matt. 20: 29-34. Ques. 105.)

The Minister's Page

PASTORAL VISITATION. Prayer in the Homes.

Answers to Correspondents.

By Rev. Prof. David Smith, D.D. (In "The British Weekly).

P. P., Canada (a young Methodist minister).—"May I ask you to give your opinion regarding prayer being offered before leaving any house during pastoral visitation? I am deeply troubled about this, feeling that in not offering prayer I am neglecting my duty, and yet fearing that if I were to do so in every case, I might defeat my very purposes."

This is an extremely perplexing problem, and I shall just offer you two rules which

experience taught me.

(1) Recognise that your pastoral visitation is a high and sacred office, and never go to a house save as Christ's messenger. Your visitation should be pastoral visitation and not mere social intercourse. It is a lost opportunity and a lowering of one's whole ministry when one goes to a home and talks, as an ordinary visitor might, of secular affairs.

One cannot indeed be too kindly or too human, but one should have Christ in view throughout. Sit down and talk sympathetically of the concerns of the home—of the children, of the lads who are going out into the world, of the boy at sea or in the army; and then kneel down and commit them all to the Lord, and seek His grace and benediction, and take your departure without further conversation.

A pastoral visit should generally be concluded at the Mercy-seat; and when we have that end in view, there is no danger of

engaging in unfitting talk.

Of course discretion is needful, and there are circumstances which render the introduction of a religious exercise inappropriate. The desideratum is that, however it be effected, our people should always feel, when we leave their homes, as though they had received a visit from the Lord Jesus Christ.

And this is absolutely certain: there is something far amiss if there be a single home in his congregation where the minister has never prayed.

(2) Beware of getting into unministerial relations with your people. This is a serious danger, and it is strikingly illustrated by an incident in Margaret Deland's now forgotten but once popular novel, "John Ward, Preacher"

Two of the characters are the rector, Dr. Archibald Howe, an amiable and honorable but somewhat worldly clergyman, and his

lifelong friend, Mr. William Denner, an old gentleman of a sweet and retiring disposition.

Mr. Denner had sustained a fatal injury through a carriage accident, and the duty of informing him that he was dying was imposed on Dr. Howe by his physician.

It was a difficult task for the worldly minded rector. "'Of course it seems natural to the doctor that I should be the one to tell him. I'm his pastor, and he's a member of my church—stay! is he?' Dr. Howe thrust out his lower lip and wrinkled his forehead as he thought. 'Yes; oh, yes, I remember. We were confirmed at the same time, when we were boys—old Bishop White's last confirmation. But he hasn't been at communion since my day.'

" 'Why do you think that is, Uncle Archie?'

Helen asked.

"''Why, my dear child, how do I know?" cried the rector. 'Had his own reasons, I suppose. I never asked him. And you see, Helen, that's what makes it so hard to go and tell Denner that—that he's got to die. Somehow, we never touched on the serious side of life.

"'I think that's apt to be the case with friends in our position. We have gone fishing together since we were out of pinafores, and we have played whist—at least I've watched him—and talked politics or church business over our pipes; but never anything like this. We were simply the best of friends.'"

Here is a warning which we ministers should earnestly heed. It may not indeed be necessary that a minister should refrain from mingling with his people in pleasant pastimes; but it is necessary, it is absolutely and imperatively necessary, that he should sedulously maintain his sacred character, and never suffer himself to be involved in relationships which would render converse on the things of Eternity unnatural.

He should always bear himself as Christ's representative, so manifestly caring for his people's highest welfare that they will readily turn to him and unburden their hearts to him when occasion arises.

It is not enough that he should be a kindly friend and a pleasant companion; he should be a spiritual counsellor, a man of God, a messenger of Christ. He should assume this attitude at the outset of his ministry, and maintain it to the last.

And it seems to me that a minister has failed in his duty unless, ere very long time has elapsed, he has judiciously contrived an opportunity of talking directly with every one entrusted to his pastoral care on the question of a personal interest in the Lord Jesus Christ.

SERMONS THAT GRIP.

Why is it that when some men preach, the truth grips the people; while with others

the opposite is the case.

It is evident that the people prefer sermons that grip. Glittering generalities have little or no effect. Moreover, they have a right to judge evangelical preaching. They pay the minister to preach to them the Gospel, and when they get anything but that they become restive, and they cannot be blamed. It would be a fine thing for preachers to sit in the pew and hear themselves preach for about six months. It might produce a change in some of the messages.

Sermons that grip must first grip the preacher. The message and the messenger

must become a unit.

Sometimes a minister hardly gives the Holy Spirit an opportunity to inspire the message, it is all made to order and delivered in a monotonous style, and in dry, hackneyed phrases and with little unction. How can a message grip the people that has not thoroughly gripped the preacher?

Ministers should go from their closets of communion to their throne of power—the pulpit—and give the people the message under white-heat earnestness, accompanied

by the power of the Holy Spirit.

A recent author has the following:-

"Where there is no trenchant, rapier-like thrust in the pulpit, there is no bleeding, sin-convicting heart in the pew, and both alike stumble into the abyss of unchristian efficiency."

People go to church hungry for God's Word, and go away hungry simply because they are not fed on the Word of God. That Word is to be the minister's text-book, but many use a Bible passage as a hitching post, from which they start but to which they never return, much less do they get into the heart of the passage.

Some pulpits give the people anything else except the Word of God. Why neglect it? It counts infinitely more than anything the messenger may conjure up in his mind and cull from noted public speakers?

To build up a church in those exements of strength that will make her efficient, she must have the truth that will grip the heart and conscience, the intellect and will, the affections and the emotions.

Peter, on the day of Pentecost, preached a sermon that pricked the people's hearts, hence the marvelous results. Preaching of that sort will always convict and convert.

Paul's preaching was of a gripping nature: he sent the word of truth to the hearts and consciences of his hearers.

The same truths preached with the same unction and earnestness will have the same effect today. If preachers would leave out side issues and preach the unadulterated truth with the power of the Holy Ghost, it would put new life into their messages and produce marvelous results. There would be a revival the year around, and believers would be built up in their most holy faith.

It was the gripping sort of preaching that gave our church fathers such power in the pulpit and over the people. It is the only kind of preaching that will disturb the sinner in his sins and bring him to Christ.—The Evangelical Messenger.

THE PASTOR IN THE SICK ROOM.

A good lady, lying at what was thought to be the point of death, had a call from her pastor. Her ear caught the nurse's politely-framed excuse for not seeing him. "Oh, that is my pastor, nurse. I must see him."

"But the doctor has given me orders that

you must have no visitors.'

"He is not an ordinary visitor; he is my pastor, and as important in my sickroom as my physician. You must let him come."
The pastor came, talked for a few moments,

read a comforting verse or two, knelt in

prayer, and rose to go.

"This has been a welcome experience," he said. "I did not suppose I would be allowed to see you. You know we ministers often find ourselves shut out of sick-rooms."

"You will never be shut out of my room while I retain consciousness," said the patient; and, relating this incident later, she declared that the further calls which this busy pastor found leisure to make upon her during her lengthy illness, never depressed nor injured her "in the slightest," but cheered and comforted her spirit, which in turn reacted upon the body, and she was eventually restored to health.

Where the physician of the body can go, there can also go, except, perhaps, in some very exceptional cases, the physician of the

soul.

But how few doctors have grasped the fact of the wonderfully curative power of these ministrations, and especially of prayer.

There are indications, however, of a change in this respect, as psychology is daily becoming more and more recognized as one of the chief factors in the practice of medicine.—Ex.

A ONE MINUTE SERMON.

God—The Greatest Lover.

So Loved—The Greatest Degree.

The World—The Greatest Company.

That He Gave—The Greatest Act.

His Only Begotten Son-The Greatest Gift. That Whosoever—The Greatest Oppor-

tunity.

Believeth—The Greatest Simplicity.

In Him—The Greatest Attraction.

Should not Perish—The Greatest Promise.

But—The Greatest Difference.

Have—The Greatest Certainty.

Everlasting Life—The Greatest Possession. -From "The First Presbyterian."

Life and Work

WOULD YOU BE A CHRISTIAN?

By the Late Rev. Theodore L. Cuyler, D.D.

"Ought I to become a Christian? And if so how shall I become one?"

Yes, you ought to be a follower of Jesus Christ. It is your duty, for God commands and invites you. It is for your interest, for if you choose Jesus Christ as your Saviour and Guide, you will be better, stronger, and happier and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

You have the power of choice; choose "Life." By that expressive word "Life" in the Bible is meant the favour of God, the pardon of your sins, the sustaining strength to do right. It is the union of your heart with Jesus in this world and an unending heaven beyond the grave.

"Death" is the absence of all these; it means the dominion of sin in this world and the penalty of sin in the world to come.

But you may say—"I am not choosing death."

I admit that people do not usually set success and happiness on the one hand and ruin on the other hand and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that must inevitably lead to their ruin.

Here is a young man setting out in life. Of course, his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

In like manner, when you decide to refuse that Saviour, who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and choose to grieve away the Holy Spirit of love, you are deliberately choosing eternal death, for you choose the paths that lead to death.

You are not, and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ and thus to throw away all the infinite advantages and blessings which He offers you. Instead of

asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

The only effectual hindrance to your becoming a Christian and securing eternal-life is your own sins. Until you break off from them you cannot lay hold on Christ by faith and come into heart union with Him and obedience to His commandments. And the longer you live as you are, the harder will it be to become a strong, happy, and useful follower of Jesus.

Faith is vastly more than an opinion or a right feeling. It is a transaction; it is the contact of a person with a divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this tremendous truth that either Jesus Christ must save me or I am lost!

True faith puts your soul into loving contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit.

Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful, and joyous Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step, but I never heard of a person who repented of loving, obeying, and serving the Lord Jesus Christ.

A WISE MOTHER.

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house.

"The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin.

"The prints of the little fingers upon the window-panes can not shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years.

"And if my John finds home a refuge from care, and his greatest happiness within its four walls, he can put his boots in the rocking-chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it matters to anybody else."—St. Nicholas.

THROUGH DEATH TO LIFE.

BY W. J. HOLLIDAY.

For the Record.

"He whom thou lovest is dead?" Nay, not so! Change of location need not mean death, but rather fuller life. He whose roots are struck deep into the eternal cannot die.

Have you ever seen a gardener transplanting his greenhouse flowers from their shallow trays to the deeper, richer bed out-doors? When you see him on his way from the greenhouse with the little plants in his hand you rightly judge that he has a place prepared for them and that he did not disturb the roots and soil in the greenhouse until the other bed

was made ready.

Even so, Thou Gardener of my Soul! The journey from the shallow tray of the greenhouse to the rich, deep bed in the garden, men call death. But just as the shaking off of the mould in the tray from the roots of the plant does not harm the life of the plant, so neither can the breaking-up of this body of flesh harm the spirit within, but if in Christ will it the rather lead to a richer, fuller life.

FOURTEEN MISTAKES OF LIFE.

1. To set up our own standard of right and wrong, and judge people accordingly.

2. To measure the enjoyment of others by our own.

3. To expect uniformity of opinion in this world.

4. To look for judgment and experience in youth.

5. To endeavor to mold all dispositions alike.

6. To look for perfection in our own actions.

7. To worry ourselves and others with what cannot be remedied.

8. To refuse to yield in immaterial matters.

9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.

10. To refuse to make an allowance for the infirmities of others.

11. To consider everything impossible that we cannot perform.

12. To believe only what our own finite minds can grasp.

13. To expect to be able to understand everything.

14. To live for time alore, when any moment may launch us into eternity.—
Selected.

"The greater your wants, the greater God's goodness in supplying them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end."

"MY FATHER'S BUSINESS."

The Church's business is to spread the gospel. This costs money. What arrangement did God make to get the money?

- 1. Was it haphazard method? Loose change as the members happen to have it.
- 2. Was it gushy method? When feelings are moved by special appeal.
- 3. Was it merchandise method? Oysters, ice cream, fancywork, theatricals.
- 4. Was it corkscrew method? Deacons to waylay members with shotguns.
- 5. Was it systematic method? Weekly, thoughtful, personal, proportionate paying, with the tenth as a minimum.

Which do you think is God's plan? Which is yours?—Ex.

NOT INTERESTED IN MISSIONS.

"I am not interested in missions," was the reply of a bright, gracious lady, a member of the Church, when she was solicited to do some missionary work.

"Not interested in missions,"—and yet the Saviour was so much interested that He came to earth to seek and save a lost

world.

"Not interested in missions!" If that had been the attitude of the early Church, what would now be the condition of the uninterested one?

"Not interested in missions," even though the Lord Jesus' last injunction was "go teach all nations"—a command accompanied by the promise, "Lo I am with you."

"Not interested in missions," and it was a woman the risen Lord honored by being the first messenger sent to proclaim a resurrected Christ.—Ex.

HOW CHRIST SURROUNDS US.

Beneath Us.—The eternal God is thy dwelling place, and underneath are the everlasting arms.—Deut. 33:27.

Behind Us.—For ye shall not go out in haste, neither shall ye go by flight; for Jehovah will go before you, and the God of Israel will be your rearward.—Isa. 52:12.

Before Us.—When he hath put forth his own, He goeth before them, and the sheep follow him for they know His voice.—John 10:4.

Beside Us.—I have set Jehovah always before me; because He is at my right hand, I shall not be moved.—Psa. 16:8.

Around Us.—As the mountains are round about Jerusalem, so Jehovah is round about His people.—Psa. 125:2.

Within Us.—It is no longer I that live, but Christ liveth in me.—Gal. 2:20.

GET SOMEBODY ELSE.

The Lord had a job for me, but I had so much

to do, I said: "You get somebody else—or, wait till I get through.'

I don't know how the Lord came out, but He seemed to get along— But I felt kind o' sneaking like—knowed I'd

done God wrong—
One day I needed the Lord, needed him myself—needed Him right away—

And He never answered me at all, but I could hear Him say-

Down in my accusin' heart—"Nigger, Ise got too much to do;

You get somebody else, or wait until I get through.

Now, when the Lord He have a job for me, I never tries to shirk,

I drops what I have on hand and does the good Lord's work;

And my affairs can run along, or wait till I

get through, Nobody else can do the job that God's marked out for you.

—Paul Laurence Dunbar.

CONSTRUCTIVE RELIGION.

Christianity by its genius and mission is constructive. Christ himself came not to destroy, but to fulfill. And so he gave little time and attention to tearing down old errors and evils, but devoted his energies to building up the Kingdom.

The Old Testament temple and ordinances still cumbered the ground, but he brought in the new dispensation of the Spirit and left

the new to crowd out the old.

He did not openly attack such giant evils as slavery and political despotism, but he let loose humane principles that silently under-

mined and dissolved them.

Paul pursued the same course. Logical thinker and debater and fiery zealot as he was, he did not give himself to refuting error and hurling himself against paganism, but he also concentrated himself on establishing truth and extending the kingdom.

Preaching to the Greeks in Athens, he did not attack their heathen gods, but recognized the truth in their religion and appropriated

this to his own use and purpose.

Presbyterianism has inherited in an unusual degree this constructive spirit. Throughout its history it has been foremost in establishing positive truth and applying it to the world.

Calvin himself was a great builder, constructing a logical system of doctrine, and in Geneva reorganizing the city along practical

educational and civic lines.

This spirit has come down through all Presbyterian generations, and is still the dominant fact and force in our Church.

We need to keep this spirit alive and urgent in our Church, for it is by its positive life rather than by its negative opposition to error and evil that Christianity lives an grows.—Presbyterian Banner.

THE MINISTER'S DREAM.

BY REV. LEWIS H. GAUNT.

The whole thing was so vivid that it is difficult for me, even now, to believe that it was only a dream.

I thought I was giving a missionary address at a large church to a well-dressed congregation. I asked the people to give as though they were putting the money, not into a collection box passed around by deacons, but into the hand of Christ himself.

I remained standing in the pulpit, watching the effect of my appeal upon the faces of the people. One or two faces bore a smile, half amused, half contemptuous. A portly business man in the middle of the center aisle shrugged his shoulders contemptuously.

Some of the children looked up wonderingly into their mothers' faces, as if asking whether Jesus would really take the collection.

At the back of the chapel stood the deacons with their collection boxes. But they made no move toward the pews. Then I saw, moving slowly along the pews at the back of the far aisle, a figure clothed in some soft flowing robe. His face was turned from me, but my soul knew its Lord.

A great hush fell upon the people, and in the stillness I could hear Him saying, as He went from pew to pew: "Other sheep I have which are not of this fold; them also I must bring.'

The voice was low and tender, and as men heard it they bowed their heads and covered their faces. The only faces I could see in all the building were those of the children here and there.

As he passed from pew to pew, some kept their heads bowed and made no sign. Others placed their purses in his hand, turning away their faces.

A little child looked trustfully in his eyes, holding out her penny and saying: "Please take my penny, dear Lord Jesus." The Savious stooped and kissed her on the forehead.

In one of the pews a young fellow put his own hand into the outstretched hand of Jesus, whispering: "I give myself."

So he passed along to the end of the aisle; and then as he turned to go down the other side I saw his face for the first time. I too fell on my knees and covered my face, crying in my heart: "Depart from me, for I am a sinful man, O Lord."

When at length I uncovered my eyes he was standing beside the communion table, on which he had laid the gifts.

A moment later he turned and looked upon the people, with their faces still hidden from

Then with upraised hands he blessed us all: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—The Missionary Voice.

CONCERNING INVESTMENTS.

Life is an investment—it was conceived and taught as such by Christ: "Trade ye herewith till I come."

What is our capital? It is the sum total of our personality. Our thought-power must be invested in right thinking; our emotions in kindness; our æsthetic faculty in the cultivation of beauty of form and beauty of ideals; our moral talent—we call it conscience—must be used when wedded to our wills in the work of moral salvation. Interest is always in proportion to the amount of our investments.

What a man is, contributes much more to his happiness than what he has; therefore it is the one all-important thing to be exceedingly careful of our personal investments. If we could change the world's outlook from the outward to the inner we should do more to transform the world than could ever be accomplished by statesmen.

Nearly all of us become, more or less, victims of the material. We invest our capital for happiness in things external, in property, position, etc., so that when we lose them we are beggared.

We cannot stay here always. That being so, what have we got to go out with? Is there anything in us to persist in that higher spiritual plane? The higher life is not only a gift, but a sequence.—Sel.

THE TITHING SYSTEM, ITS MAIN PURPOSE.

What its Main Purpose is not.

1. Its main purpose is not to get money to pay off Church debts. The whole program should be put on a higher plane.

2. It is not merely a substitute for other worn-out methods of attempting to raise money.

3 It is not a cure-all to remedy the many ills of the Church.

Some one reads a tract or hears a testimony of a Church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full Church treasury. The committee talks money, the preacher talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past.

4. Primarily the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance.

What its Main Purpose is.

1. To teach men to put God and the Church first.

With most professing Christians self, home, business, pleasure come first. After time, attention, energy, and money have been given to other things, if there be any left the Church may get it. The Church takes the last place instead of the first.

The main drive, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first.

This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and his Church where they rightfully belong—first.

2. To teach men to recognize and acknowledge God's ownership.

God owns the property—land, money, and income—which we call our own. It is God's world. The gold and the silver belong to him.

This point many Church members do not and will not recognize, much less acknowledge.

Here the tithing system is vital. The teaching is that at least the tithe in a special sense belongs to God.

We therefore do not ask a man to tithe to pay the preacher or the debt, but we ask him to pay to God what already belongs to God.

If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. He renders unto God the things which belong to God.

3. To teach men that God's minimum ratio of giving is the tenth.

On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent., some five per cent.

But God's ratio through the ages has never been less than one-tenth. The tithe as a minimum, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay.

4. To teach that tithing is an act of worship.

Some one has said that worship is a part of himself, his brain, his brawn, his energy. When he gives money, he gives a part of himself back to God.

His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God.

He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship.

Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure; but a greater result will follow. The whole Church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The main drive, therefore, is to secure not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.—Sel.

The Children's Record

HORRORS OF CHINESE MEDICINE.

BY ONE OF A MISSION HOSPITAL STAFF.

Not long ago a patient came to us with a compound fracture of the ankle. It was of ten days' standing and during that time had been treated only with incense ashes and wrapped with a handkerchief.

The Chinese doctor had told her it was only a little broken, in spite of the broken bone protruding from the flesh. For ten days she had been suffering agony day and

night.

Another patient was given incense ashes for persistent vomiting. They said the nausea was caused by evil spirits.

The remedy didn't help, so they arranged an artificial funeral to fool the spirits away. All the details were carried out, at an expense of four hundred dollars.

Still the patient did not improve; so she fled to the "city of refuge," the Christian hospital, feeling that the evil spirits could not stay there.

In three weeks she was well and sent the hospital a Christmas present of fifty dollars.

Chinese vaccine for smallpox is a bit of the real thing put on the mucous membrane of the nose. The deaths and deformities therefrom you can well imagine.

A child so vaccinated was brought to the clinic, covered with the typical eruption and with a badly infected, gangrenous upper jaw. I gave the parents a cleansing lotion and sent the child home to die.

Later they came back with the child well; but four front teeth and the corresponding bone were gone, also a third of the hard palate and upper lip.

I could tell you many more stories of the horrors of Chinese medicine, some of them too terrible to write about.

Nobody who has not witnessed conditions here can realise how desperately the people need Christian physicians.

The women particularly suffer untold tortures at the hands of midwives and native doctors, and millions perish of neglect and maltreatment.

Women physicians are desperately needed; but so far there are in all China but three medical schools for women, and they are able to accommodate very few students. What shall we do about it.?—Sel.

Will not some of the boys and girls who read the above story answer the question at the end of it by giving themselves to study as Medical Missionaries?

"ASK DAD HE KNOWS."

A Dialogue for Two Young People.

Cigarette bill board signs sometimes try to eatch the boys with the caption, in big glaring letters,—"Ask Dad, he knows."

That caption may help the cigarette seller, but it is not in the interest of Dad's boy.

The following parody upon it has been written by a friend of the boys and in their interest. Will the boys and girls who read this parody commit it to memory for a dialogue at their Christmas entertainments.

What do Connie Mack, Mike Donovan, "Home Run" Baker and other well-known athletes say about cigarettes?

Ask Dad, he knows.

Why does the fire department in many of our cities forbid smoking in factories, offices, etc.?

Ask Dad, he knows.

What poisons are found in the paper and tobacco of some cigarettes?

Ask Dad, he knows.

What effect has nicotine on a cat or frog? Ask Dad, he knows.

How many students who smoke cigarettes graduate at the head of their class in college?

Ask Dad, he knows.

Why do so many business firms refuse to employ cigarette smokers?

Ask Dad, he knows.

What effect does cigarette smoking have on scholarship as shown by school records?

Ask Dad, he knows.

Why do many railroads refuse to engage men who smoke cigarettes?

Ask Dad, he knows.

Does cigarette smoking decrease or increase the heart action?

Ask Dad, he knows.

What do the best medical authorities say about boys smoking eigarettes?

Ask Dad, he knows.

Why do athletic coaches require abstaining absolutely from all forms of tobacco while training?

Ask Dad, he knows.

Why are the majority of boys who are brought before the courts cigarette smokers?

Ask Dad, he knows.

THREE LESSONS IN COURTESY.

In one of the English schools, the inspector asked, as a test in Bible knowledge: "What can you tell me about Moses? What sort of a man was he?"

An eleven-year-old boy answered: "Please, sir, he was a gentleman."

"Gentleman! What do you mean?"

"Please, sir, when the daughters of Jethro went to the well to draw water for their father's flock, the shepherds came and drove them away; but Moses helped the daughters of Jethro, and said to the shepherds, "Ladies first, please!"

A young lady was hastening around a corner in the West end of London and ran into a little "street arab."

"My poor boy, I hope I have not hurt you; I am very sorry. I beg your pardon."

The little fellow was greatly surprised. He took off the piece of a cap which he was wearing. "You can hev my parding, miss, and welcome; and the next time you run agin me you may knock me clean down, and I won't say a word."

Then when she had gone he turned to his chum. "I say, Jim, it's the first time I ever had anybody ask my parding, and it kind o' took me off my feet."

On a minton day a woman w

On a winter day a woman was on her way out of a public building, when the heavy outer door swung back, hindering her exit.

A street urchin came to her assistance and as he held the door open, she said, "Thank you very much!" and passed on.

"D'ye hear that?" said the boy to his chum.

"No; what?"

"Why, that lady said, 'Thank you!' to the likes o' me!"

The lady overheard the conversation, and said to the lad. "It always pays to be polite, my boy; remember that."

Years went on, and one day in December, 1908, when she was doing her Christmas shopping in London, this same lady received special attention from a clerk, who addressed her thus.

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady was surprised as he related the incident—which had passed from her memory—and told her how her simple, "Thank you very much!" had taught him self-respect, and created within him a desire to be somebody in the world. He related to her how he went the vey next day and applied for a situation as office-boy in the store where he was now a trusted salesman. Courtesy pays in every sense of the word. It blesses the one who shows it as well as the one to whom it is shown. Courtesy to all, superiors, inferiors, or equals, is pleasing to God.

What a bright and beautiful world this would be if all observed it!

You can have it in your own little world' and you can make that little world bright with it.

HER BRIDAL ATTIRE.

Nelwang, a young native of the New Hebrides, eloped with Yakin, a young widow with thirty suitors, each of whom was prepared to shoot down the lucky man who won the prize.

The pair were married and remained in hiding three weeks. Then, at Doctor Paton's request, they made their public appearance at church as man and wife. Doctor Paton

tells of this as follows:

"As the bell ceased, Nelwang marched in, dressed in shirt and kilt, and grasping his tomahawk! He sat down as near me as he could get and then turned and looked eagerly at the door through which the women entered the church."

"In a few seconds Yakin appeared. The first visible difference betwixt a heathen and a Christian is that the Christian wears some clothing, the heathen wears none. Yakin was determined to show the extent of her Christianity by the amount of her clothing.

"Being a chief's widow before she became Nelwang's bride, she had also some idea of state occasions, and had donned every article of European apparel mostly male, that she could beg or borrow!

"Her bridal gown was a man's drab colored great-coat, put on above her native grass skirts, and sweeping down to her heels, buttoned tight.

"Over this she had hung on a vest, and above that again, most amazing of all, she had superinduced a pair of men's trousers, drawing the body over her head and leaving the legs dangling gracefully over her shoulders and down her back.

Fastened to one shoulder there was also a red shirt, and to the other a striped shirt waving about her like wings as she sailed along.

"Around her head a red shirt had been twisted like a turban and her ideas of art demanded that a sleeve thereof should hang aloft over each ear! She seemed to be a moving monster, loaded with a mass of rags. The day was excessively hot and the perspiration poured over her face in streams.

"Nelwang looked at me and then at her, smiling quietly as if to say, 'You never saw a bride so grandly dressed!'

"I little thought what I was bringing on myself when I urged them to come to church. The sight of that poor creature sweltering before me constrained me for once to make the service very short—perhaps the shortest I ever conducted in all my life!

"The day ended in peace. The two souls were extremely happy; and I praised God that what might have been a scene of bloodshed had closed thus, even though it were in a kind of wild grotesquerie!"

IN A WAR HOSPITAL IN LONDON.

BY NURSE WALLWIN.

Charlie was leader in the ward, and if any Tommy objected to Charlie's philosophy of life he was apt to be the target for ridicule.

It was Sunday morning. Some of the boys were writing home, others were dreaming of it. Charlie became restless.

"Say, Mac, switch on the music."

Mac was nearest the gramophone. He fumbled among the records. He ventured "The Chimes." At the finish the ward was unusually still.

"No more of that, boy," said Charlie, "some lively little one-step." Mac satisfied

After two or three of them some brave man asked for "Abide With Me." Immediately Charlie singled him out. "Give the little boy his hymn; he wants his mamma.' The man took it back. "Put on anything you like.

The hours wore on, Charlie setting the tone of the day, no one strong enough to oppose, although many of them were sick for something else.

In the afternoon a boy was brought into the ward, apparently in a serious condition. It was doubtful if he would be seventeen. His head was bandaged, and he was very weak. He paid little attention to the chatter of the ward until after they started the music again.

"Say," he said weakly, "put on that hymn about the green pastures and—the valley-of shadows."

Mac fumbled uncertainly; he decided, however, that the boy should have his wish.

"What hymn is that, Pete?" he asked. Pete watched Charlie out of the corner

of his eye. "I don't just remember."

The man who had asked earlier for the hymn ventured to suggest it was the "Shepherd Song."

"Can't you find it?" called the lad, tossing on his bed.

Mac scratched his head and thought he ought to know that; there was something about "still waters," too.

Charlie did not seem to heed them; he was intent upon the ceiling above his head. No one knew that he recognized this "kid" as the one who had crawled into "No man's land" and, risking everything, dragged him back to the stretcher bearers.

Pete became a little braver.

"It isn't a hymn; it is from the Bible."

"Why, yes; it is a psalm," replied Mac. He looked over the records, to see if by any chance it were there. He never remembered seeing it, but all of that kind were at the bottom, seldom disturbed.

The Sister came to the boy; he was becoming delirious, and called for his mother. She tried to quiet him, but he shouted, "I want the hymn; won't anyone say the hymn? Where is mother? She will say it for me."

Mac looked at Pete. "Do you know it? Can't you say it?

Pete started wrong—he could not remember the beginning. The boy was calling louder; the Sister went for a hypo needle.

Charlie raised himself upon one shoulder. "Say, isn't there anyone in this here room

can say the 23rd Psalm?"

There was dead silence; the boys looked uneasy. What was Charlie going to start? It was a shame, and the kid so ill.

A voice broke the silence, rich, full and deep, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake."

And on-"Yea, though I walk through the valley of the shadow of death"-Charlie's voice was breaking.

The boy was quiet now, and his restless arms were folded across his breast. "And I will dwell in the house of the Lord forever."—The Christian Guardian.

HOW MEN START DOWNHILL.

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could induce him to stain his hands with the blood of a fellow-being.

Turning his bloodshot eyes full upon me, he replied, in a voice of despair: "Mr. Webster, in my youth I spent the holy Sabbath in evil amusements, instead of frequenting the house of prayer and praise."

Could we go back to the early days of all hardened criminals, I believe that their first departure from the path of morality was when they abandoned the Sabbath school, and their subsequent crimes might thus be traced back to the neglect of youthful and religious instruction.—Daniel Webster.

HELPING HIS FOE.

On a wharf at an Irish seaport, a Newfoundland dog and a mastiff were one day gripped in a desperate fight, when both fell over into the water.

The Newfoundland at once swam ashore without any difficulty. As soon as he landed, he looked around and saw the mastiff being carried out to sea.

The noble dog, instead of rejoicing over his enemy's misfortune, plunged into the water, took the drowning dog by the neek, and keeping his head above water, towed him safely to shore.

After this the dogs were the best of friends and were never known to fight again.

The Children's Record

FOUR GIRLS OF INDIA.

BY A LADY MISSIONARY IN CALCUTTA.

Kristie is the daughter of a poor village farmer. When about seven years of age she came to the Mission School; and through most of her school days she has stood at the head of her class.

She has several times received a Government scholarship, having obtained the highest marks of any girl in her class in the Pro-She has just graduated vince of Bengal. with honors from high school.

She is preparing to spend her life for the uplifting of Indian girls, and gives promise— because of her bright religious experience and brilliant mental powers-of being a worker of unusual gifts.

Had the doors of a mission school not been open to her she would have spent her life in ignorance and uselessness.

Probha had Christian teaching from childhood, but she also had a temper which was not under control. One happy day she gave her heart to Jesus. He came in and took control, and Probha became a beautiful and lovable girl. Her life is characterized by thoughtfulness, unselfishness and devotion.

Young as she is, Prohba is a Sunday School teacher of ability. Her one desire seems to be to serve her Master. Whatever she attempts is done thoroughly.

Her natural gifts and her perseverance have brought her marked success in school. In a few years many young lives will doubtless be influenced for good as Prohba directs

Shoela first opened her bright, black eyes in a home of idolatry and superstition. Her mother was an illiterate woman, her father a theatrical man-and both idolaters.

When Shoela was but a child the father deserted his family, and the mother, with two little girls, made her way to the Mission in Calcutta. She was later converted and learned to read the Bible, then began to teach Hindu women of Christ.

Shoela was put into school, and has proved to be bright and eager to learn. Quickly the years flew by, and now she is in high school studying both Bengali and English.

Instead of becoming a child wife or widow and daily bowing down to images of wood or stone, she is a Christian girl preparing for a life of usefulness among her own people.

Such is the transforming power of the mission school, not only in Shoela's life, but in the lives of hundreds of girls. Christian schools for girls are lifting Indian womanhood out of darkness and sin into the glorious light of the gospel of Christ.

Kanon was a bright and lovely girl, but an orphan, doomed to illiteracy unless the mission school should give her an opportunity. And this it did, so Kanon is now in high school, eagerly looking forward to the der where the second or the derivative of the derivative of the second or the second the day when she shall be a teacher.

Year after year individuals have sent money that these girls might be educated.

Some day those who gave and prayed. and the missionaries who moulded the young lives shall rejoice together around the throne.

BLOWING BUBBLES.

A small boy went with his grandfather to the harvest field, but soon tired and returned to the house, where his aunt gave him a pan of warm soap-suds and a straw to blow bubbles.

Some were very beautiful, and in them he could see all the colors of the rainbow. The little fellow enjoyed chasing the bubbles when they would leave the straw. He often caught them in his hands, to get them close for examination.

But about the time he thought he had one where he could inspect it, it would burst and all he would have would be a little moisture in his hand and it was of an ugly

The little boy blowing and chasing bubbles represents a great host of folks to-day who spend time blowing and chasing mere bubbles.

Some things are bubbles in the sense that when you have got them you have nothing. Like the boy who trained the dog to jump over a stick, and when he at last accomplished his task, he only had a dog and a stick, but nothing in return for time and energy spent.

I knew a boy that spent his morning in school catching flies and penning them up.
When the time came for him to recite he failed.

I knew a girl that spent her morning making mud pies and when her music teacher came she did not know her lesson.

You can think of many bubbles that boys and girls chase.

Again there are some things that seem pleasures for the moment which not only rob people of their time, but mar their charac-The little boy I told you about spent all the time chasing bubbles and when he caught one in his hand, its beauty disappeared, and when he was through his hands were dirty.

Like the boy that smokes for pleasure; when he is through he has not only wasted his money, but his brain and heart are weakened, his lungs are injured and he is less a boy by having chased the bubble.

I cannot name all the bubbles that boys and girls chase. But it would be well for each one of you, when you enter a game or spend your time doing something or even when you read a book to ask yourself the question. question: bubbles?" 1"Am I blowing and chasing

There are so many wholesome things, so many good books that no boy need to spend his tide blowing and chasing bubbles.— Ex.

World Wide Work

SOME GREAT FACTS.

(1) It is a fact that the great missionary enterprises had their origin in times of the greatest national and international upheavals.

The Missionary Societies of Britain were first organized while Europe was rent asunder by the Napoleonic Wars; and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old Boards experienced signal expansion.

In the history of the Church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

(2) It is a fact that the work of more than 2,000 Teuton missionaries has become dis-rupted and is in danger of dissolution, whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd.

This throws an immediate and enormous responsibility upon the Christians of Britain and America to conserve the Christian communities and institutions. Britain with all else that she has on hand, is heroically assuming a large share of the burden.

(3) It is a fact that the Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions.

They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples, who are now sharing in this conflict, cannot return to former positions of contented

(4) China and Japan now hold the balance of power in Eastern Asia, constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

(5) These conditions demand, while the situation is plastic, the concentration of the forces of Christendom. To-day the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These con-ditions cannot be expected indefinitely to continue.

(6) The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world.

Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve.

Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West.

(7) All who love their country and Empire, who long and pray for an abiding peace among nations, who hope to see the prin-ciples taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, should regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian Church for the redemption of the world.

To this end there should be the most earnest prayer coupled with unstinted sac-

rificial giving.

(Adapted from the Message of the Committee of Reference and Counsel of the Missionary Organizations of North America.)

WONDERFUL HIGHWAY IN INDIA.

Search where you will, you will find no highway in the whole world so romantic as the Grand Trunk Road of India.

A stately avenue of three roads in onethe centre of hard metal, the roads on each side ankle-deep in silvery dust—fringed by double rows of trees; it runs for 1,400 miles through the vast northern plain which skirts the Himalayas, from Calcutta to far Peshawar, which keeps sentinel at the gate of Afghanistan.

From horizon to horizon it stretches like a broad white ribbon, as seemingly straight as if traced by a gigantic ruler. And dotted along the entire length the hundreds of wayside rest-houses, each with its arched and turreted gateway.

For 3,000 years the Himalayas have looked down on this road and have seen it as they see it to-day.

It was the world's greatest highway before Rome was cradled. Alexander the Great led his Greeks along it to the conquest of Northern India; and Buddha himself took his daily walks along it centuries before Christ was cradled.

It has seen a hundred generations of men come and go; yet to-day it is, to the eye, exactly the same as in the long-gone years when Nineveh was a proud city and our own ancestors gnawed bones in their caves.—Ex.

PROTESTANTISM IN FRANCE. To Save Her From Infidelity.

A French abbé, in Avant-Garde, says:—
"France is no more Catholic. There are some thousands who have the religious habit, but the mass of the population is irreligious. No hope remains of a conquest by Rome. It is as impossible as the restoration of a monarchy."

This being true, what is she? Alas, she is turning largely to unfaith, with an assertive infidelity on the increase. Evangelists testify that the free-thinkers are more tyrannical

than the priests.

Seen from the one side, it is a saddening picture; but there is another side—the viewpoint of warm, forward-urging evangelism. While the difficulties thicken, the triumphs make glad.

Pastor Henri Merle d'Aubigne (son of the famous historian), speaking of the present

crisis, says :-

"No one can forecast the future, but we do know that while the attitude of the cities is largely socialistic and infidel, the country people are open to the truth and hungering for the Gospel."

For Protestant activities in France, one naturally turns first to the old Reformed Churches, the spiritual descendants of the Huguenots. For centuries they were indeed a hidden people, a wilderness Church. At the beginning of the nineteenth century there were only sixty-eight feeble congregations in all France.

To-day, however, there are more than one thousand Protestant Churches, including the old Reformed, the Free, Liberal, Lutheran, Methodist, and Baptist denominations.

The Protestants of France number 600,000 in a population of 40,000,000, but of these, not more than 200,000 can be said to belong to the forces of earnest faith and activity. The situation of these Protestant Churches is therefore really like that of missions in pagan countries.

But, although feeble, the Reformed Churches have never lacked the apostolic spirit. As far back as 1818 the French Bible Society was founded, while in 1822 the Paris Foreign Missionary and the Religious Tract Societies came into being—all of which are in active operation to-day.

To these have since been added four other evangelistic bodies, all working upon the soil of France or in her colonies. The "Société Protestante d'Evangelisation" of the Reformed Churches is the largest of these, and it spends yearly about 100,000 dollars. Its efforts are especially directed to reviving the Protestant faith in regions where it once flourished.

The Paris Foreign Missionary Society, besides its work in other colonies of France, has now nearly one hundred pastors and preachers upon the island of Madagascar, with 30,000 young people in its schools.

It stands to the conflict against the Jesuits upon that historically interesting but unhappy island with the utmost courage and generosity and the most cheering success.

The two Bible societies and the venerable Tract Society may be said to form the advance and rear guard of the Gospel ranks. The Tract Society has kept on its steady way for eighty-five years, furnishing the munitions of war to the pastor, the evangelist, the Sunday School worker, and the missionary.

Side by side with the New Testament, these little messages penetrate into the highways and byways of France, into the mountain villages, the remote farmhouses, the city streets. Often the little concise message of the tract is read in a short, idle moment, when a book would be thrust aside. Some of the Catholic priests accept and use these tracts.

It might be well for churches in other lands to know how French Protestants are supporting the Gospel. "L'Eglise du Saint-Esprit," in Paris, the wealthiest Protestant Church in France, contributes 30,000 dollars to missions, besides the maintenance of its own church work; and all this represents but a portion of its gifts.

The few faithful Protestants of France have been regularly contributing 7,000,000 francs a year to sustain the Gospel, and the separation of Church and State a few years ago, throws upon them a further burden for salaries which had hitherto been paid by Government making a total of 9,000,000 francs a year, or 1,800,000 dollars.

Counting the Protestants attending church as 200,000, this gives an average of nine dollars a year for each. How many denominations in other countries can equal that proportion? How many church-members even go hungry, as some do in France, to give their glad mite to their Saviour?

The French Protestant Churches are not dead; they are not indifferent; they are striving to hold up the golden lamp of Gospel truth. Yet they have been so few in numbers, so surrounded by secret distrust and prejudice or open dislike, that they have often laboured in weakness and timidity.

Infidelity is loosening the outward restraints of Catholicism. In many families neither the parent nor the priest exercises control over the conduct and conscience of the children, and the downward tendencies, consequently, are frightful.

This makes it needful to organise, in addition to the regular services, all possible aids to a better life. Temperance leagues, reading rooms, playgrounds where the boys may gather for innocent sports, all teach right conduct and open the heart to the Gospel. The temperance league is marching forward triumphantly.

Many priests are leaving the Catholic Church every year, most of them unfitted for practical life. A society called "Work for Priests" helps them to find employment.

A small number of these ex-priests have developed into godly and successful pastors. The lives and spiritual experiences of most of them are a modern romance.

Finally, let the words of a Catholic magazine sum up the facts with this testimony :-"In France, everything which is expressive of moral strength is the work of Protestants."

Now, therefore, is the fateful crisis, and now the grand opportunity.—Abridged from The American Messenger.

GERMANY'S MORAL BANKRUPTCY.

After more than three years of war, we hear a great deal about German man-power being exhausted; about German finances being at the point of collapse; that Germany's food supply is failing; that many of her industries are ruined; that her shipping and commerce have suffered blows from which it will take a generation to recover.

But Germany has to mourn to-day a greater loss than any of those mentioned. She has lost her reputation. She has squandered her moral assets. Nobody believes her. Nobody trusts her.

A long course of lawlessness heaped upon duplicity, of brutality mingled with deceit, has made every utterance of the German government suspect. Hence the amazing, the painful unanimity with which public men and the press in all belligerent and neutral countries have looked upon the repeated peace offers of the German authorities as merely a snare for the unwary.

Thus is the fated and terrible punishment Germany already beginning. She is of reaping what she has sowed. Her rulers have brought the name of their country into disrepute. Their promises no longer pass anywhere at their face value. Every governmental move by Germany is closely scrutinized to see if some treachery is not wrapped up in it. It is as if the word "German" had now become the international trade-mark for double-dealing.

To-day Germans look around the horizon and see nowhere a friend, nowhere a nation that will accept the bare pledge of the German government. Everywhere they perceive dislike and distrust. This is the moral punishment of Germany for her crimes, and it is not to be wondered at that many of her citizens are crying out that the punishment is greater than they can bear.

In their long-studied plans to win the Great War, the German military rulers depended mainly upon two things—terrorism and trickery. Both have not only failed them, but have recoiled upon them with tremendous and disastrous effect.

Against German brutality, the exhaustless heroisms of the soul of man rose in a mighty

And even more overwhelming for Germany than the reaction against her barbarous methods in war is the inevitable result as

we see it now, of her treaty-breaking, her underground plotting, her treacherous dealing with nations at peace with her.

The time has come when the German government desires to have its acts and words credited, but finds that it has itself cut away the moral props under it.

Its fair language to-day is read in the light of Bethmann-Hollweg's talk of peace in December, 1916, though he afterwards admitted that he was merely seeking to gain time to build submarines and make the war more ferocious than ever.

The intercepted Zimmermann note is not forgotten. The German Foreign Office has made itself the synonym for untrustworthiness. The German government has discredited in advance its own documents. It has turned every man's hand against it.

This, of course, cannot go on forever. The rest of the world has got to live with Germany; and, in the end, an iron-bound agreement will have to be made with her.

But meanwhile, at the present juncture, Germany presents the melancholy spectacle of a great nation that has morally committed suicide.—New York Evening Post.

BRITAIN, RUSSIA AND DRINK.

The "Christian Irishman" gives the following regarding the abolition of the liquor traffic in Russia since the beginning of the

"Last eight months of Vodka, net loss of £11,000,000.

"First four months of Prohibition, saving of £14,000,000.

"First full year of Prohibition, saving of £81,000,000.

"First nine months of 1916, saving of £151,000,000.

"In two years Russia recovered her lost revenue, and enriched her people."

The same paper gives the following about our own dear Mother-land.

"Since the war began the British people have spent on alcohol over £400,000,000."

"This hideous liquor traffic weaves itself into the very fabric of the British Empire."

"We are told Prohibition would not work. It would be as true to say that honesty does not pay."

"We are told there will be strikes if the Drink is stopped. We were told the same about conscription."

"We shall not be such fools as to think we can win the war by picking up the thing which Russia threw down."

"The drink trade in the last fifty years has deprived this country of man-power equivalent to the whole British Army under arms."

the Church Lunus, west.	Grimsby 08-00 Belmore, McIntsh ce 55.00 Otta, Chal 500.001 N Mornington 125.001 Keewatin 40.00 St Vincent 20.401 Galt, Central 450.00 Jarvis 30.45 Proofline 47.00 Lake Shore, Ravnswd 61.32 Tor, Parkdale ss 15.35 Rv M C Tait 2.66 N Kinloss 10.60 V Kinloss 10.60 U Amab, Tur ss 1.35 Mrs K W Brown, 125.00 Tor, St Jno 2.000.00 A Friend 50.00 Shallow Lake, ss 3.50 A Friend 70.00 Streetsvil 25.00 Streetsvil 25.00 Est Miss Waldie 50.00 Hollen, ss 4.16	ruffnell 12.00
Account of the contract of the	Otta, Chal	Sengough
SUMMARY OF RECEIPTS.	Keewatin 40.00	Amazon
During Jan. 1 to	St Vincent 20.40 [Galt. Central 450.00]	Lanigan, ss9.00
Sept. Sept. 30.	Jarvis	Eugen, Scl Dist 5.10
Home Missions \$3,950.18 \$33,188.86	Lake Shore, Raynswd. 61.32	Elbow
Foreign Missions 1,411.50 28,422.16	Tor, Parkdaless 15.35	Pointivy
Widows' and Orphans' Fd. 21.00 392.50 Acad Ministers' Fund 51.00 595.93	N Kinloss 10.60	Glenellen 5.95
Aged Ministers' Fund 51.00 595.93 371.41	Tor, Coll ss 5.00	Kindersley, ss 10.30
Assembly Fund	Mrs K W Brown 125.00	Baragers9.35
Deaconess Home	Tor, St Jno 2,000.00	Clark's Crossing 13.90
S. Schools, Y. P. Societies. 135.00 486.15	Shallow Lake, ss3.50	N J Hammett 50.00
Montreal College 1.00 133.00	A Friend	Penzance, Tenth 31.00
Queen's College 4.00 160.00	Streetsvil	Saskatoon, St Thos 130.00
Knox College	Est Miss Waldie 50.00	Regina, Knox 1,831.67
Manitoba College	Bat Miss Waldie	Prince Albrt, St Pa 100.00
Saskatchewali Conceciiiii	Allenford	Crystal Lake, ss 3.25
Robertson College	Windsor, abc 10.00	Stewart
	W Williams, ss 12.00	Ormside, ss
\$6,642.17 \$68,913.01	St Thos, Knox ss 10.00	Netherhill39.90
THE PUBLIC SEPTEMBER	Chesley 200.00	Kamsack, yps 10.00
RECEIVED DURING SEPTEMBER.	Ashton, ss	Alberta.
At the Presbyterian Offices, Toronto,	Dunedin	Blackfalds\$6.85
By Rev. John Somerville, D.D.,	St Helen's 49.00	Big Hill 20.25
and divided among the Funds	Mt Hamilton 20.00 Tor High Park ss 14.58	Up Tongue Crk 43.50
as directed by the Donors.	Tor, Bioor 2,000.00 Ashton, ss 11.00 Dunedin 31.25 Glenallan 47.00 Mt Hamilton 20.00 Mt Hamilton 20.00 Tor, High Park ss 14.58 Tor, Wmstr 1,000.00 Ospringe, ss 5.00 Vankleek Hill 200.00 Dundas 350.00 Drumbo, ss 2.00 Drumbo, ss 2.00 Drumbo, ss 2.00 Alton, ss 2.30 Vars, Navan 80.00 Quebec	Ewing friend 25.00
Ontario Lt D F Bissonnette 50.00	Ospringe, ss 5.00 Vankleek Hill 200.00	Sentinel Hill 6.00
Calabogie	Dundas 350.00	Delia
McGillivray 30.00 Tor. Evangel Hall 12.86	Drumbo, ss 2.00	Red Deer, friend 25.00
Rv Hugh Munroe 26.15 Tor. Evangel Hall bsci 31.37	Uxbridge	Tees
Unionville 37.00 Foxboro 8.00	Niagara Falis, St A 150.00	Lone Pine
Oxford East 35.00 Cockburn Island, ss 3.00	Vars, Navan 80.00	Didsbury
Finalish Setlmt vps 14.00 Robt Little 12.50	Ouebec	High River, ss 50.00
Shannonville 21.00 Bear Creek 20.00	Leeds, Reid's \$17.45	Edmntn, Kx ss 30.00
Heckston, abc 50.00 Carleton Pl, Zi 191.00	Lost River	Calgary, Bankyw 140.00
Mrs A L Murray 10.00 Watson Corners, yps 20.00	Valleyfield50.00	Pincher Creek 12.35
McMurchy's 8.00 Ottawa, Erskine 700.00	Mrs A Boulter 200.00	Hanna, 1st 10.00
Peterboro, St Pa 500.00 Est Jessie Ritche 442.30	Westmt friend 350.00	Est Dr H S Monkman 400.00
Lond, Ham Rd 50.00 Daywood, Johnson 3.00	4t Damase	Opal
Berriedale	Verdun, ss 100.00	Grand Prairie 25.00
Mar	Montreal West 500.00	Dinton
Adamsville 20.00 Government Rd, ss 1.7.	Inverness 25.00	Aldersyde4.00
Harrington West 107.81 Mildmay	60.00 A J Ewing	British Columbia
Seaforth	Rouge Valley 6.00	North Bend \$10.00
Guelph, St And 100.00 Mrs M Hurdon 250.0	Manitoha	Grand Forks, ce 5.00
North Bay 325.00 W Pushinch 30.0	0 Oak River \$192.10	Victoria, Kx ss 15.00
Pr Dr R P Mackay 4,000.00 Kenyon	Wpg, Home St ss 29.77	Victoria St And 42.55
Tor, Wychwood 250,00 Demorestvi	$0 \text{ Wpg, Augustine} \dots 800.00$	Vancr, 1st ss 17.87
Cobourg 600.00 Collingwood 300.0	Teulon, Ruthenian 19.25	Kamloops
Tor, friend	O Wng. King Mem 125.13	Vancr, Wmstr 71.20
Niag Falls, Dr. Hill 20.00 Rv J A Shaver 9.7	Mrs John Wood 50.00	New Wmstr, St And. 185.00
Woodstock, Chal 250.00 Brockvine, St Jilo 300.0 Kippen 50.00 Ayr, Knox 405.0	0 Burnside	S Vancr, St Col 3.50
Miss M A Snively 50.00 Rv J M Nicol 9.1	5 Edwin 7.25	Name Section
Ashton 50.00 Fenelon Falls 90.0	0 Wpg. St Paul 20.00	Dr. A D Mackinson \$15.50
Athens, Toledo	East Bay8.00	Now Remewick
Weston, Wmstr 45.00 Zephyr 50.0	Rv J F Stewart 20.00	Stonehaven ss \$1.15
350.00 Tor, Runnymd ss 20.0	95.00	5,000,000,000,000,000,000
18 52 Rarria 100 0	0 Whourne Longhen 22.00	Prince Edward Island
E Seneca 18.53 Barrie 100.0 E Seneca, yps 11.09 Ilderton 35.0	Wbourne, Longbrn 22.00	Est. Wm McKay \$2,022.50
E Seneca. 18.53 Barrie. 100.0 E Seneca, yps. 11.09 Ilderton 35.0 E Seneca, ss. 3.65 Mandaumin. 35.0 Oncolor Hybris 23.00 Ninissing 4.0	Wbourne, Longbrn 22.00	Est Wm McKay \$2,022.50
E Seneca. 18.53 Barrie. 100.0 E Seneca, yps. 11.09 Ilderton 35.0 E Seneca, ss. 3.65 Mandaumin. 35.0 Depot Hrbr ss. 23.00 Nipissing. 4.0 Beachburg. 50.00 Dobbinton. 16.2	Wbourne, Longbrn. 23.00 Wbourne, Longbrn. 22.00 Saskatchewan 5 Baileys \$15.00	Est Wm McKay \$2,022.50 Miscellaneous Per Agent, Hx \$708.39
Since 18.53 Barrie 100.0	Victor 23.00 Wbourne, Longbrn 22.00	Prince Edward Island Est Wm McKay \$2,022.50 Miscellaneous Per Agent, Hx\$708.39 W M S
As directed by the Donors.	Variance Variance	Prince Edward Island Est Wm McKay \$2,022.50 Miscellaneous Per Agent, Hx \$708.39 W M S 15,000.00 Rv J W North 30.00

Che Church Funds, East.

SUMMARY OF RECEIPTS.

	Danie a	In 1 to	Acknowledged \$24,090.79 Kentville 63.00
	_		
	Sept.	MCMC. 000	1 arioton Chenog Za.Col School, Illinuau
Foreign Missions	\$2,003.72	\$12,322.68	Cape George 1.81 St Martin's 10.00
Home Missions	300.94	4,014.11	Carpo George 1.84 48.40 48.40 48.40 18.40 18.00
Augmentation	396.00	2,433.50	A L Rennie 5.00 Rv Jacob Layton 10.00
College	395.33		
Aged Ministers' Fund	24.00	78.00	Doaktown 5.00 New Richmond 50.00
Pteaux-Trembles Sch	9.00	244.00	Doaktown 5.00 New Richmond 50.00 N Giasgow, United 1,043.00 Kouchibougnac 7.90 Neils Jarbor 22.00 Lower Stewlacke 15.00 New Richmond 7.90 Neils Jarbor 22.00 Lower Stewlacke 7.500 Neils Jarbor 32.00 Neils
Home Missions West	413.60		
S. Schools & Y. P. Soc	15.00	89.00	Grand Day 75.42 Abercrombie 34.56
Assembly Fund	8.50	44.69	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
Bursary Fund	5.00	743.00	Waweig. 6.58 Rexton. 5.00 Tower Hill. 3.15 Wentworth ss. 1.00
Library Fund		198.81	Polling Dam 455 "Investor" 16.00
Widows' & Orphans' Fd	30.00	45.00	Rolling Dam. 4.55 "Investor" 16.00 Hopewell, St Col. 140.00 Dundas 23.00
Social Service, etc	23.00	407.00	Springhil
	\$3,623.49	\$27,714.28	Grenel, E River. 17.00 \$27,714.28 Refund

HOME MISSIONS, U. S., SOUTH.

The Presbyterian Church, U. S., South, is not quite so large as the Presbyterian Church in Canada. It has 632 missionaries engaged in carrying the gospel throughout the South. The receipts for home missions last year amounted to \$193,363.48, an increase of \$16.982.03.

Missionaries are engaged in work on the frontiers, in the mountains, and among the negroes and foreigners of the South. They mister to eleven nationalities—Mexicans, Cubans, Italians, French, Bohemians, Hungarians, Russians, Poles, Syrians, Chinese, and Indians.

Seventy-one negro Churches, with a membership of 2,800 and a constituency of 5,000

were assisted last year.

The workers in the mountain districts number 138, serving 111 stations, with 3,589 Sabbath school pupils and 2,155 day pupils.

The spiritual results of the year show that 5,624 persons have been added to home mission Churches on profession of faith and a like number by certificate.

Thirty-eight conferences on evangelism have been held, thirty evangelists have been assisted, and a prison evangelist has been maintained. These evangelists have added 1,971 members to the Church.—Sel.

THE WAY OF DUTY.

The most inalienable and completely satisfying joy any man may have comes from his doing what he, in his soul of souls, believes to be the right thing.

The hardness of it, or the unremunerativeness of it, or the sacrifices that it may demand, do not count at all when it comes down to the final analysis; it is the rightness of the thing tha somehow gets down below every other consideration.

And the man who doesn't get joy from being where he ought to be and doing what he ought to do, does not know at all what joy means.—Ex.

A good character is more than reputation, for that may be an error; it is more than a worthy name, for that may be maintained by a skilful concealing of the facts; it is more than the estimate that our friends may have of us, for they cannot read beneath the surface. It is the true self as God knows it.

RECEIVED DURING SEPTEMBER

At the Presbyterian Offices, Halifax, By Rev. Thomas Stewart, D.D., And Divided among the Funds

As Directed by the Donors.

The Presbyterian Record

Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.

Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.
In parcels of six or more, 30 cents each.
Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each RECORD in a parcel.
The RECORDs for a congregation are not sent to
different addresses at the same Post Office.
All the RECORDs for a congregation
should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the Assembly to all.

There is no other way
in which so much Home Mission work
can be done for 30 cents.

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building.

MONTREAL



'The great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, determination—a purpose once fixed, and then death or victory!—Fowell Buxton.



It takes a

Joint of Beef
to make a bottle
of

BOVRIL

Bovril contains the goodness of the beef

There has been no increase in the price of Bouril during the War.

MADE IN CANADA

GOOD WHITE
AS
GOLD SNOW
WABASSO

HAVE YOU USED—WABASSO SHEETINGS

WABASSO SHEETS

WABASSO CIRCULAR PILLOW COTTON

WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

"Shall Your Brethren Go to War & Shall Ye Sit Here?"

Numbers 32, 6.

So spake Moses to the children of Gad and of Reuben, when they pleaded to remain with their cattle, instead of going with the children of Israel, across the Jordan, to make war on the enemies of the Lord.

Moses was too much of a patriot and too astute a general to let their selfish interests interfere with the plans of the Lord in taking the promised land for all the twelve tribes.

Moses knew what we realize to-day, that when the nation is at war all the people are at war; and all must do their share, fighting, or otherwise helping the nation to win.

What the children of Israel did to win the promised land—we in Canada must do to preserve Freedom, for the War has resolved itself into a life or death struggle between autocracy and the Freedom-Loving peoples of the earth.

The duty of every citizen at this moment, therefore, is to buy Canada's Victory Bonds, so that sufficient money to feed, clothe and equip and protect our fighting forces will be available.

By the efforts of each of us in buying Canada's Victory Bonds we steel their arms and nerve their hearts.

And when you buy Canada's Victory Bonds to the full extent of your ability and your self-denial—and not till then—will you have each discharged in this regard your full duty to yourself and to your country.

Be One of the First to Buy Canada's Victory Bonds when Offered in November

Issued by Canada's Victory Loan Committee in co-operation with the Minister of Finance of the Dominion of Canada The Presbyterian Record

X

X

CONTENTS.

THE RECORD, BACKWARD, FORWARD - 38	55
TWO GREAT OUGHTS 3	56
SAVE, GIVE, FIGHT, PRAY 35	57
A CRITICAL MONTH 35	58
THE BIBLE SUCCESS BAND	59
OUR FOREIGN MISSIONS	
Some Foreign Mission Facts 36	60
With the Chinese in France 36	32
Distress in China 36	33
The Trinidad Mission 36	33
A Cry from Central India 36	35
Gwalior Mission 36	35
LIFE AND WORK.	
Christ's Call to Young Women 36	
The Preacher	37
A Night in the Wild West 36	8
THE CHILDREN'S RECORD.	
Questions about Luther and the Reforma-	
tion - 36 - 36 - 36 - 37 - 37 - 38	ш
Some Budget Questions 36 One New Testament 37	
Edith Cavell's Last Letter 37	
A Three Hundred Dollar Pin 37	
Linking on to the Engine 37	1
WORLD WIDE WORK	
Luther and the Reformation 37	
Jews in the U. S. A 37	6
	اللاة

THE RECORD.

"Please send me forty or fifty sample copies of the PRESBYTERIAN RECORD for distribution. I want to introduce them in my churches here. I think this paper in my own home was the chief means of leading me into the ministry."

Thus writes a student missionary, since the inside of this Record went to press. How much good might be done if all congregations would do as many of them have done, place a copy in each family!

Will congregations, at this year's end, not take into serious consideration the pastor's salary. The necessaries of life have, on an average, doubled in price in the past few years. Most ministers had to practise close economy before the increase in the cost of living, and with most of them the salary remains the same.

The every-member canvass will leave the churches richer—not poorer—in all that goes to make up their church and family and community and national life.

God save our Men at arms,
Shield them mid War's Alarms.
God Save our Men.
Strong may they Stand in Thee
Faithful and True to Thee,
Crown them with Victory.
God Save our Men.

St. Andrem's College **TORONTO**

A CANADIAN SCHOOL FOR BOYS

REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster

Upper and Lower Schools, Careful oversight, thorough instruction. Large playing fields, excellent situation.

Calendar sent on application.

Christmas

This is a time when all men rest awhilea time of family re-union—a time to consider matters requiring "setting right."

To the man having the real well-being of his family at heart, what could be more appropriate at this season than the timely consideration of protecting their continued welfare and happiness by LIFE INSURANCE.

In the contracts or The Great-West Life Assurance Company all this is provided and more. A man does not necessarily have to "die to win," but may be reassured of comfort in his old age at the same time. Rates are low and the profit returns being paid to policyholders are the highest.

The Great-West Life Assurance Co.

Department "R"

HEAD OFFICE—WINNIPEG

WANTED, A PASTOR

For The Union Church of Birtle, Manitoba, at a salary of \$1,400 per annum, with free Two outside appointments with service alternate Sundays. For further particulars, write the Secretary,

W. B. CHAPMAN, BIRTLE, MAN.

WATERVLIET MENEELY & CO. (West Troy), N. Y.

CHURCH THE OLD & OTHER

Ask Your McClinton's Soaps Druggist for

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said:— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:

Kenneth H. Munro, 333 Coristine Building, Montreal





McShane Bell Foundry Co. BALTIMORE, MD. CHURCH, CHIME and PEAL Memorials a Specialty

ENVELOPES for 1918

Now is the time to send your order. PRICES SAME AS LAST YEAR.

1918 Illustrated Catalogue ready October 15th.

Preshuterian Publications The Board of Publication of the Presbyterian Church in Canada.

TORONTO Church and Gerrard Streets,

DUPLEX AND WEEKLY OFFERING **ENVELOPES** CHURCH SUPPLIES

Send to-day for Samples of our New Style Duplex envelopes and reduced price list.

THE JACKSON PRESS: Kingston, Ont.

NEW ARCHÆOLOGICAL DISCOVERIES

And Their Bearing Upon the New Testament and Upon The Life & Times of the Primitive Church.

By CAMDEN M. COBERN, D.D., Litt.D.

This illuminating work, while filled with material that will be of intense interest to scholars and Bible students, is written in a style so popular as to make a strong appeal to every book-lover.

Not only does it throw strong light on the text and style of the New Testament, but it also presents an intensely interesting picture drawn from the original sources, of the life, social and religious customs, art, literature, family relations, etc., of the early Christian centuries that will make the people of New Testament times as real to us as our associates and friends of today.

A large book of seven hundred pages, beautifully printed and illustrated; a delight to read, for its appearance as well Price \$3.00 net. as for its contents.

FUNK & WAGNADL'S CO., Publishers NEW YORK and LONDON

The Presbyterian Record

VOL. XLII

DECEMBER, 1917,

No. 12

THE RECORD. LOOKING BACKWARD,

This issue completes forty-two years of The Presbyterian Record, twenty-six years under the present management.

Sincere thanks are hereby given to all fellow-helpers, everywhere, who, by their words and work have aided in its circulation and have thus made possible any good that it may have done for our Church and Country and the Kingdom of God.

Thanks too, for the kind words of approval that have come in such welcome plenty. They have been a constant source of cheer, and an incentive to try and make the Record a little more worthy of such generous appreciation.

LOOKING FORWARD.

The Record belongs to every member of the Church. It is yours and yours and yours. You are a shareholder in it.

It is the Official Monthly Bulletin established by our Church to enable those in charge of her work, at home and abroad, to tell that work to all her membership.

There can be interest in the work of our Church, only as there is knowledge of that work, and the Record, going out in such large numbers, gives that knowledge to a Dominion-wide constituency.

No other where, for so small a price, can so complete a bird's-eye view of all our Church work be found.

As the Record belongs to the Church, and exists only to promote the interest and work of the Church, it is as much the duty and privilege of every member to extend its circulation as it is to give to the Budget for that work. It is equally a duty to Contribute and to Distribute, to Contribute to the Budget for the work of the Church, and to Distribute the Bulletin established to forward that Budget and work.

The Best Way to Distribute the Record.

There are two ways, a Best way and a Second Best.

The Best way, that which the Assembly has repeatedly urged, is for each congregation to take a parcel and distribute them to its families.

This method saves the congregation all the trouble of collecting small subscriptions and addressing the Records each month to individual subscribers.

By this method the RECORD reaches those who would not otherwise receive it, but who most need it, and who may be led by it to a deeper interest in the work of the Church.

The extra cost of this method is less than it seems. Those who would otherwise subscribe for it, can pay their subscription into the General Fund, and the only extra cost is for those who would not otherwise subscribe.

But even this extra cost often proves a good investment, creating interest where it did not previously exist, and bringing to the Church a larger support.

Many congregations thus supply it from their Missionary Funds, using it as an agency for raising these Funds, and finding that it richly repays.

In no other way can so much Home Mission work be done for thirty cents, as by placing the Record for twelve months in a family that does not now receive it.

The Second Best Way.

The second best way of distributing the RECORD is by individual subscription.

Here again there are two ways, a best way and a second best.

The best, most easy, most speedy, most effectual and successful way is to divide the congregation into small sections of a few families each; and to get a boy or girl, or two boys or two girls, to take a section, canvass the families, collect the subscriptions in advance, and bring the results of their work to the one who kindly takes charge of the parcel for the congregation. It is all done in a few hours, and there is no trouble collecting arrears.

This plan, where tried, has proved very successful. Some who might not subscribe

when asked by older folk, will do so for the boys or girls.

This plan does good to the young people themselves. They enter into it heartily. It makes them feel that they are a part of the congregation.

This plan furnishes a training school for the young and leads them to take an interest and a share in the work of the congregation

as they grow older.

This plan helps to foster in the young a definite interest in the RECORD as a whole, in the work of which it tells, and in the Church which it represents.

The children have a claim and a right thus to share in distributing the RECORD, for it is their own. It is in part "The Children's Record."

The second best way of getting subscribers is to have one man or woman do all the work.

This method is second best in two ways; it places an unfair burden upon one person, and it requires much time and work for that one to canvass the congregation as completely as the children can do in a few hours.

The Church does not know how much she owes to the faithful men and women who, quietly, year after year, have sought subscriptions for the Record, with no reward but that of doing good. Let the children lighten that burden and share that work.

Let a special effort be made now for the Record for 1918. Get all the other papers you would like or can get, but get the Record, the monthly periodical of your own Church.

The first, great, awful work of Canada and the Empire and the Allied world is to Win the War.

But one of the requisites to winning the war is to keep our own country up to the highest ideals of duty and privilege and honour. One of the great agencies in this work is the Church. In this work the Record, as the Official Bulletin of our Church, has its part, and that part depends upon the extent of its circulation.

Will yet more congregations fall into line with those that have followed the Assembly's instruction to place a copy in every home. Try it for a year and see how it works. Send in your order now.

Where this is impossible will not every congregation, larger or smaller, give the boys and girls, for this year, an opportunity to

show what they can do in getting subscribers for the Record. Let them try now in this month of December, for next year.

All particulars as to subscription are given in the advertisement which appears in each issue.

Sample parcels will be sent, on request, to any address.

TWO GREAT "OUGHTS."

"This ought ye to have done, and not to leave the other undone." Never was time when these words of Christ were more fitting.

The two biggest "oughts" for our people to-day, both calling for utmost effort, are, through our army to Win the War and save to freedom our Country and Empire and the world; and, through the Church, to win our Country and the world to God.

Both these "oughts" have the same end, the safety of humanity, the freedom of the world from tyranny and wrong, the triumph of truth and right, the coming of the Kingdom of God.

Win the War.

"This ought ye to have done."

To waste what might be saved, to keep what should be given, to shirk when fit to fight, to faint and not to pray, to allow any lesser thing, any selfish or party interest of any kind, political, commercial, financial, or any other, to hinder or delay the victory for which our bravest and best are struggling and dying, is to disregard this first great "Ought."

Forward the Church.

"Not to leave the other undone."

To forward the work of the Church is one way of helping to win the war. The higher the ideals of the country, the more effective will she be, the less self-indulgent and more patriotic will be her citizens, the more ready to serve at home and abroad, the more unselfish will be her statesmen, the braver and better her men, the stronger her arm against the foe, the greater her power with God. To create and foster these ideals is the work of the Church.

But apart from this, if we fight to save our country, we should work at home to make a better country to save. If we fight by our armies to save ourselves and the world from bondage to despotism, we should work through our Church to save our country and the world from bondage to sin. For this Christ died. For this we should live.

SAVE, GIVE, FIGHT, PRAY.

This four-square life is the only life worthy of to-day.

Save.

In the saving school Canada has much to learn. Some live sparely from necessity; some from duty. But there is much waste which at the present time can only be called criminal.

Plenty is greater than ever before. The riches of soil and sea, forest and mine command prices hitherto unknown. Work gives the highest wage in our history. The wealth poured forth for war plant floods every corner of our land.

But amid this plenty the stern demands of our time are by many not realized, and duty and privilege and opportunity call in

Two men, from East and West, met recently in Toronto. Said East, "I never saw before in this city so many jeweller's windows with rows of diamond rings priced all the way up to two thousand five hundred dollars," -Said West-"And Winnipeg shop windows showing ladies' fur sets at a similar figure." Said both-"And judging from the lavish display there must be sale in plenty for such luxuries."

In pleasure autos alone, so fast increasing, there are wasted millions.

But the greater part of the needless waste is in littles. A city doctor was recently called to a working man's home. On a table was a huge pile of bread crusts for the garbage barrel. The doctor ventured a little extra-medical advice. "Oh," said the woman, "the children do not care for crusts, only the soft." It was a type of varied waste in myriad homes.

In cities, towns and villages, from ocean to ocean, the movies are thronged, and yet more wasted millions, largely by those of small means.

Recreation is needful and helpful, but multitudes would recreate themselves physically, mentally and morally far better in their homes.

Give.

But why save? What for? If we have it why not use it and enjoy it?

Save to Give. It is not your own. It is a sacred trust. All you have belongs to your country, which furnishes the means to get it; to God, who gave the ability to get it. Your country needs part of it. God needs part of it.

Your country wants to borrow some of it and pays richly for its use. The Victory Loan is the most secure investment possible, and pays high interest. It involves no sacrifice.

But there is call for sacrifice, the Red Cross, the poor and helpless, the work for God and humanity through your own Church.

A poor woman in Toronto recently had to return to Scotland. She had spoken for a second class passage. She heard a sermon on the need of our Home and Foreign Missions. She changed her passage, took steerage, and gave the balance to church work.

Many members of the Church, professed followers of Christ, waste needlessly during the year many times more than they give to God to help their fellow men. How is it with you? Is God receiving His rental for what He has entrusted for a little to your care? Will you ever have to face yourself with "misused means."

Fight.

Is it right to fight? Yes, it is right to fight wrong. "Resist the devil" is a command of Scripture, and he is in all wrong. Wrong is of varied kinds, and each kind has to be fought after its kind.

The strength of a country is responsible for preserving unimpaired the liberties of that country, for protecting its weak, for defending justice and righteousness, even when these things have to be fought for.

All the strength of a country is equally responsible, according to its ability. At the front is the place of the young and strong who can go there. Those unable to go can help at home.

The first line trenches of Canada's liberty are in France and Flanders. Our liberties are there most easily and surely maintained. If lost there they could not be maintained here.

If youth and strength that shares the safety of our country will not take its share of responsibility for maintaining that safety, then the only thing, as with all other national burdens, as with taxation, etc., is that it should be compelled to take its share.

Others have no right to suffer for the safety of one who is as strong as they are, while he enjoys that safety at home. Compulsory Military Service is as just and right as compulsory taxation of any kind. If men enjoy the benefits of a free, well-ordered country, they have a right to pay their share of what that freedom costs. In this case the cost is "Fight."

Pray.

Man proposes, God disposes. Men may fight, but with God are the issues of human destiny.

Men who fight for the right can claim the help of the God of Right.

But do not the Huns claim "Gott mitt

Yes, but does God claim them? By their fruits ye shall know them. Germany's objective is wrong. It is ever self. Her ideals are wrong. "Might makes Right." Her methods are wrong, they break the world's record for cruelty and falsehood and dishonor.

To be on God's side is to have Him on our side, and He giveth the victory. Russia may fall out; Italy may be driven back; but God reigns, and war's final issues depend upon Him.

God save our men at arms Shield them 'mid war's alarms God save our men. Strong may they stand in Thee Faithful and true to Thee Crown them with Victory God save our men.

A CRITICAL MONTH.

Standing of the Funds.

After December 1st, 1916, fifty-seven per cent. of the Budget receipts for that year for the Western Division reached the Treasurer of the Church. We are face to face with a similar condition for 1917. compressing of so much activity into the last month of the year makes that month a critical period for the maintenance of our work.

At October 31st, the ordinary Budget receipts for the Western Division were \$6,000 in advance of the amount received up to the same date in 1916. This is hopeful.

But, with our annual receipts approximating \$900,000, such an increase is comparatively small and does not show a keen realization on the part of the Church of what delayed gifts and eleventh-hour remittances are costing in interest charges.

Expenditures at October 31st this year were slightly less than for the first ten months of 1916, the corresponding period of the

previous year. This is due to the policy of caution and economy pursued by our Board in the present stress. In view of the vast sums spent on indulgence and non-essentials in Canada, is there any valid reason why the Church's work should be longer curtailed? Vacant fields and over-burdened workers are still calling for help. Let there be from every man and every congregation an adequate and immediate response.

THE WEEKLY OFFERING AND THE CANVASS.

The Summary of the Synod and Presbytery Reports on Systematic Giving, submitted to the General Assembly by the Board of Finance, shews that the Weekly Envelope is steadily gaining ground.

For congregational support it was in use, in 1916, in 1,070 pastoral charges and 185 mission fields.

For the Missionary Budget it was in use, in 1916, in 880 pastoral charges and sixtyfour mission fields, as compared with 456 congregations reporting its use in 1910.

A more general and more regular use of the Weekly offering is much to be desired in many congregations. The Annual Every Person Canvass is the most effective means for attaining this end.

It too is growing in favor, as we find that in 1916, eight hundred canvasses were made for local support, and 589 for the Budget, as compared with 357 in 1911.

November 25th was set apart by the General Assembly as a day for presenting to congregations the value of Systematic and Proportionate Giving, and the Every Person Canvass.

LIST OF VACANT CHARGES.

Rev. R. C. Tibb, Clerk of Toronto Presbytery, has asked the Synod to allow him to secure from the Clerks of Presbyteries within the bounds the names of vacant charges, with the names and addresses of their moderators, and to have these corrected from month to month.

He has had a sufficient number printed to furnish one to every minister who asks for the list and who will send him stamp to

pay postage.

The plan is simple and the Presbytery Clerks are co-operating heartily. He is trying to get the two other central Synods to join in this, and the Clerks of these Synods are anxious to do so.

His only desire is to make it possible for men to know what charges are vacant, and get in touch with them. Mr. Tibbs' address

is 31 Bernard Ave., Toronto.

THE BIBLE SUCCESS BAND.

By REV. F. A. ROBINSON, M.A.

The best part of the Bible is the part you can call to mind when you need it most, without the Book in hand. "Thy word have I hid in mine heart that I might not sin against Thee." So writes Marion Lawrance, the General Secretary, International Sunday School Association.

Very remarkable has been the interest aroused in the memorization of Scripture through the Bible Success Band.

Four years ago the Rev. F. A. Robinson, the Assembly's Secretary of Evangelism, was asked by the officers of the Band in Britain to act as Canadian Secretary.

Since that time membership from the Canadian headquarters alone has extended to every province in the Dominion and to Newfoundland—to ten States across the border—to the Philippine Islands, to several parts of Britain and to far-off India, where the movement has made great progress through the earnest efforts of Dr. Margaret MacKellar, our missionary at Neemuch, who saw the possibilities of much blessing in it.

Officers of the organization in all lands give the time necessary without any remuneration whatever, and the many grateful testimonies of blessing received from members, show how much help many Christians are depriving themselves of through failure to have God's precious promises in the mind as great citadels in which they may take refuge.

In writing of the above Band, Professor David S. Cairns, D.D., of the United Free Church College, Aberdeen, says:—

"Familiarity, through memory, with the noblest passages of Scripture is surely part of a liberal spiritual education. Moreover, the Bible is quite unexhausted. It is the commonest of Christian experiences to find a passage that has been familiar for many years, lightening up with new depths of meaning as our experience deepens. It is as if a new soul had awakened in the old words."

The new 1918 booklet is now ready for mailing. There are messages in it from Bishop Moule, Dr. Francis E. Clark, Dr. Dixon, the late Dr. Andrew Murray and others. Two hymns on Scripture memorization by Robert Harkness are in the booklet, as well as a poem by Fanny J. Crosby.

Even a proportion of the passages for 1918 will mean a rich possession in the heart of those who follow the suggestions the booklet contains. Every booklet for 1917 was mailed long before the demand for them ceased.

As Christmas and New Year's gifts they are inexpensive and helpful. Sent at fifteen cents per copy or \$1.75 per dozen from the Canadian Secretary, Rev. F. A. Robinson, 45 Benlamond Avenue, Toronto.

OUR CHURCH CALENDAR.

Will Presbytery Clerks kindly send to the Record the date and place of next meeting as soon as decided, also notices of Calls and Inductions and Resignations and Obituaries of ministers.

Meetings of Presbytery.

Abernethy, Govan, 27 Feb., 8 p.m. Brockville, Prescott, 11 Dec., 7.30. Chatham, Chatham, 11 Dec., 9.30. Kootenay, Nelson. Lacombe, Wetaskiwin, Feb. Minnedosa, Newdale, 13 Feb., 2.30. Montreal, second Tuesday Jan. Peterboro, Peterboro, 11 Dec., 9 a.m. Qu'Appelle, Qu'Appelle, 13 Feb. Quebec, Sherbrooke, 4 Dec., 2 p.m.

Calls from

Dunwich and McBride, Ont., to Mr. G. Munro of St. David's, Ont.

Pembroke, Ont., to Mr. F. J. Maxwell of Davenport Rd. Church, Toronto.

Sussex, N.B., to Mr. A. V. Morash of Milford and Gay's River, N.S. Accepted.

Kennetcook, Gore, N.S., to Dr. J. F. Polley, of Parrsboro, N.S.

Melville Ch., Stouffville, Ont., to Mr. Robt. Young of Port Colborne.

Sydney Mines, N.S., to Mr. A. D. Wauchope of Hopewell, N.S.

Nelson, B.C., to Rev. D. T. McClintock of Brantford, Ont.

East Oxford and Blenheim, Ont., to Mr. J. McCrea.

Napier and Brooke, Ont., to Mr. Wm. Mc-Intosh of Bond Head, Ont.

Inductions into

Tara, Ont., Oct. 12, Mr. J. W. Currie.Harcourt, etc., N.B., Oct. 18, Dr. T. R. Davidson.

North Brant, Ont., Oct. 23, Mr. Gerard Graham.

Bowmanville, Ont., Nov. 1, Mr. D. W. Best. Bethany, etc., Ont., Nov. 1, Mr. V. Walker.

Resignation of

Glebe Ch., Toronto, Ont., Mr. R. M. Campbell.

Brucefield, Ont., Mr. I. H. Woods. New Carlisle, Que., Mr. James Heron.

An atheist, who spent a few days with the saintly Fenelon, said, "If I stay here much longer, I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

Our Foreign Missions

SOME FOREIGN MISSION FACTS.

The Board of Foreign Missions met in Toronto, 29th October, ult., and the following are a few of the many facts which came before it:—

Trinidad.

The Island of Trinidad lies off the northern coast of South America. It has now about 120,000 East Indians and it was for these immigrants from India and for their children that our Mission there was undertaken.

This Mission was begun fifty years ago and its Jubilee is to be celebrated in Trinidad early in the coming year.

There are four central stations in our Mission there.

In the districts, of which these stations are the centres, there are sixty-eight schools, taught by Indian teachers under missionary supervision, and fourteen thousand children attending these schools, with Scripture teaching as a prominent part of each day's work.

On Sundays these same schools, as well as the central churches, are used for Sunday School instruction and for preaching by the missionaries and catechists.

The Canadian staff consists of five missionaries and their wives, three unmarried women, seven ordained Indian preachers and fortyeight Indian catechists and teachers.

British Guiana.

Our Mission here, as in the neighbouring island of Trinidad, was undertaken for the East Indian immigrants, who have been imported from India to labour on the sugar estates, and for their children. Their numbers are slightly larger than in Trinidad, say 140,000, more or less.

There are three central stations and in the districts wrought from these centres are twenty-seven public schools; and one high school for training the young under Christian influences to be leaders among their own people.

On Sabbath, here as in Trinidad, all these centres and school buildings are devoted to Sunday Schools and to preaching by the missionaries and catechists.

The Canadian staff is three ordained missionaries and two wives, and one male teacher, who are assisted by thirty catechists.

The proprietors of estates are cordial and sympathetic. Five schools have been given by them to the Mission.

Central India.

Our Mission field in Central India has a population of 3,150,000, living in twelve

thousand villages. Although the more than three hundred millions of India are chiefly small farmers, they all live together in villages for safety and mutual protection from robbers.

India is, roughly speaking, shaped like an enormous kite, nearly two thousand miles from farthest North to South and nearly the same from East to West. Our Mission is nearly in the centre where the two main bars of the kite cross each other.

Our field covers about a hundredth part of the area of India and contains about a hundredth part of the entire population.

Our staff from Canada consists of twenty-seven men, twenty-five wives and twenty-six unmarried women, besides native preachers and catechists.

Work is carried on at sixteen central stations, but there are forty-four central stations that should be occupied.

There are five hospitals and fifteen medical dispensaries, and in these there were last year 68,377 in-patients and 200,673 treatments.

North Formosa.

The Island of Formosa, which, when our Mission there was founded forty-five years ago, belonged to China, is now a part of the Empire of Japan.

The population of the whole Island of Formosa is about three millions, of whom over one million are in our field in North Formosa.

The Presbyterian Church of England has a Mission—older than ours—in the Southern part of the Island.

There are six self-supporting congregations and thirty-seven other congregations, all centres of regular work.

There have been recently special evangelistic campaigns conducted at ten different centres with encouraging results.

There is a Theological College with twentytwo native students and seven have graduated for the ministry.

There is a "Middle School," corresponding to what we call High School in Canada. It is called "Middle" because it is between the common school and the University. It is for training young men under Christian influences, to be leaders among their own people. It has sixty-nine pupils and many more are seeking admission but cannot be received, owing to the limited accommodation. One great need is a new building for the "Middle School."

There is the MacKay Memorial Hospital with 30,002 treatments of in-patients, and 23,326 of out-patients during the past year.

Honan.

This field in North China occupies about the same relative position to the whole Empire of China as our Mission in Central India does to the whole of India, the Chinese Empire being roughly a great square, with our field in its north central part.

There are in this our field between seven and eight millions of people, living in more than 20,000 cities, towns and villages, for the people of China as in India do not live apart as in Canada but in villages and towns for mutual protection.

Our Canadian Mission Staff consists of thirty-two men, thirty wives and thirty unmarried women. They are assisted by a considerable body of native pastors and

evangelists.

There are six central stations, with hospitals at four of them, and one women's hospital at Changte—five in all. There are thirty day schools and six boarding schools.

There are 3,184 communicants, and 2,639 catechumens who are under instruction for communicants.

A Province-wide evangelistic campaign began in February. In the first week 979 workers enlisted, working in 140 bands. There were 780 places visited and more than 60,000 hearers, resulting in 666 pledged to Bible study and sixty-three decisions to renounce heathenism and accept Christianity.

Six medical missionaries and nine evangelistic missionaries from this field are in France in charge of the Chinese Labour Battalions. They know the language and can thus do the work that few other English-speaking men could do.

They were expressly invited through the British Embassy at Peking to undertake this work, as interpreters, physicians, leaders, advisers for the men. They have at the same time a grand opportunity for Mission work.

The latest letters from Honan tell of flood and famine in appalling measure. See article by Dr. R. P. MacKay on another page.

Korea.

The population of the part of Korea for which our Mission is responsible is well on to two millions and reaches up into Manchuria and even to Siberia.

Our Canadian staff numbers fifteen men, fifteen wives, and twelve unmarried woman.

There are five central stations, with 269 out-stations, each one of them a preaching centre. The communicants number 3,095, the catechumens 1,713. Of these 558 communicants and 410 catechumens were added during the past year.

There are 199 Sunday Schools with 8,769

pupils.

There are three High or "Middle" Schools, and two Normal Schools with 151 pupils.

There are three hospitals, a fourth being erected, and four medical dispensaries.

The native Church contributed during the year for evangelistic work, \$3,417, for educational work, \$2,083, and for Church building \$2,067.

South China.

In this field we are responsible for more than a million of people. Besides the one central station of Kongmoon, there are thirteen out-stations.

Our Canadian Staff consists of four men, four wives and six unmarried women.

There are seven schools with 171 pupils, and two boarding schools with accommodation for about eighty pupils each.

There is one hospital building, divided into two sections, one each for men and women.

Political unrest is general. Armed bandits attack individuals and villages.

Gwalior.

See article on another page. It is a summary laid before the F. M. Board.

"WHERE'S YOUR LIGHT."

He was wheeling homeward on his bicycle one evening when a policeman stopped him with—"Where's your light? You are violating the ordinance and are liable to arrest and fine."

Sure enough! His light had failed at a rough crossing a block or two back, and he

had not noticed it.

A reprimand, a caution, a promise, a release, and on he went; but with every revolution of the pedal he repeated to himself, "Let your light so shine. Let your light so shine."

The law of the land is, "You must have your light burning." The law of God is, "Let your light so shine." He had .just violated the first; was he obeying the second?

Thus questioning, he thought of the procession of church members—himself among them—going down the avenue of life, who had left the sanctuary on Sabbath morning with lamp neatly trimmed and brightly burning, but many of whom ere the half-way point was reached had allowed their lamps to flicker out.—Northwestern Christian Advocate.

HOW TO BECOME RICH.

We sometimes read how money grows, if it is saved, little by little, and put at interest.

But there is another kind of riches, something real, something that lasts, something that we can carry with us from this world, when money has to be left behind.

What is this riches? It is riches of character; growing, with Christ's help, unto His likeness, a little more patient and kindly

and trustful and loving each day.

Not many of us can become rich in money, and it would not be good for us if we could, but we may all grow rich in the true riches, which we can take with us for ever.

WITH THE CHINESE IN FRANCE.

BY REV. JOSEPH A. MOWATT, B.A.

(Several of our Honan missionaries were specially asked to go to France with the Chinese Labour Corps, as leaders and inter-preters. The following is from a private letter to a friend, but the liberty is taken of passing it on.—Ed.)

I had two congenial spirits in our mess until a few days since. They came to us in a new company that arrived three weeks ago. The two were Major Adams, a Scotch Baptist, and Mr. Stubbs, a missionary from China.

A week ago we had an aeroplane raid in which over twenty German machines took part. The raid lasted from 9 p.m. to 3 a.m. -six hours.

At first we stood outside our Mess quarters until shrapnel from our anti-aircraft guns began to fall about us, then we went up to our Chinese camp and waited a while until bombs began to fall. Our company was then marched away to hide in ditches out in the fields.

I remained behind to get out the stragglers and to help, by talking Chinese, to quiet the coolies of the last company as they passed through the gate.

The Colonel of Labour asked me to go along and settle them in safety and gather in the rest as they arrived. He, with Major Adams and Mr. Stubbs, remained to see all their men out of camp. I went on some distance and lay in a ditch while bombs dropped near by.

Soon a soldier came rushing up and said some Chinese were wounded. I hurried back and after helping fix up two coolies went on and looked for more.

Soon I stumbled on a party of men—only a few coolies among them-who had been either killed or badly wounded. Out in the field a number were crying for help. On the road behind a large tree I found the Colonel, the Major, and Mr. Stubbs, all mortally wounded.

Stubbs was quite conscious and gave me some messages. I have written to his widow. He was well liked by all the officers in our mess, because of his friendly, manly bearing and his sincere Christian character.

It was a sad night for us all. Several times, as bombs came near, I had to jump into muddy ditches, but made sure none of our men were left in the tents and then rejoined the crowd in the fields a mile or two away.

In the official report of the raid, our coolies come in for praise and the officers too for the "excellent way in which they handled their men.'

The Scottish Churches' Hut is a Godsend to us here. I particularly need the prayer meeting. The prayers of the soldiers are always a great help to me, and help to set me on my feet.

The sermons are always good and I greatly appreciate them, but after all I feel it is the prayer meeting that is most satisfying and most indispensable. I never felt it so much anywhere as here in France.

Sunday we had a communion service which was also held there. Dr. Cameron of the Scottish Church gave a few words of address, and I interpreted for him.

We have about forty baptized Christians amongst the men. Every Sunday a service is held for them in the Y.M.C.A. Hut. As many as four hundred often attend.

During the working hours I have sometimes a chance to say a word in a conversational way with a group of coolies on the Great Theme.

To my mind it is a fine thing our missionaries have come. I believe this is Christ's call for us and the fruit will appear in His Own Time.

MORE FROM FRANCE.

Rev. T. A. Arthurs, of our missionaries, with the Chinese Labor Corps, writes to a friend:

"The place, I may not tell you. Suffice it to say that when a big "strafe" is on, we can hear the sound of the guns-similar to the noise of not distant thunder-but unlike thunder, a never ceasing roll for hours, and even days at a time. Our camp is a very extensive one.

I have never before been so much impressed with the little place any individual occupies.

The army is so vast, so colossal, so wonderful an organization. And yet the reverse is equally true, that the individual is all important. In an action, an individual may win-or lose-a section of a position.

My particular work is in superintending Chinese labour. Our men, almost five hundred in number, are engaged in railroad construction and maintenance, and in handling gas shells.

For this work some one is required who can speak their language. The missionary is indispensable in dealing with the coolies. They always consult me, they always bring their problems and difficulties to me.

You see how great is my opportunity. I see it now and have seen it since reaching France, I never made a wiser move. Doubt as to the wisdom of coming, I have none, and have had none, and see no probability of having any.

Viewed from the standpoint of actual results at present, it has been a wise move. Viewed with regard to efficiency in work in the future in China, it has been no mistake. Fruit is being borne. 'Tis they now who come to me, not I who go to them. I am the chief link between them and their homes. A goodly number have expressed their desire to become Christians.'

DISTRESS IN CHINA.

BY REV. R. P. MACKAY, D.D.

The following is from a letter just received from Dr. Murdoch MacKenzie, dated October 2nd:—

"We have had an unusually wet season, have seen nothing like it in all the years we have been in China. Even now Tientsin is largely flooded. To-day the Tientsin Times says that 15,000 square miles of territory, and in all probability more, are flooded in the Tientsin district.

It also says that in all likelihood over \$100,000,000 (silver) worth of property has been destroyed. About 100,000 people are now homeless. There has been no through train from Peking to Hankow for over two months. The situation of North China generally is such as to cause grave anxiety.

"This is a bad time for making appeals, but made they must be or multitudes of human beings will perish of starvation."

These unprecedented floods followed eight months of drought. The first terrible torrents, towards the end of July, were followed by floods that affected more or less our stations at Wu An, Changte and Weihwei.

At the last point they had some sixteen cellars affected, and it took a gang of eighty men two weeks to get them baled out. The second flood did most damage throughout the region about there, and the third flood in the region of Tientsin, is that to which Dr. MacKenzie's letter refers. It did most damage in the neighborhood of the Yellow River.

When similar distress from floods prevailed in China six or seven years ago a Relief Fund was started in Canada, and a considerable sum of money was contributed. After remittances ceased further sums came in, which remained in Dr. Somerville's hands for future use when occasion arose, which it was hoped might never come. Unhappily it has come, and we are authorizing the Treasurer in Honan to draw the whole amount at their discretion, which amounts at the present time to \$1,508.07.

One hundred thousand people homeless with two successive crops destroyed indicates a degree of suffering we can not appreciate. It must be appalling.

The Foreign Mission Board is not at present issuing a special appeal, but if any who are touched by this paragraph from Dr. MacKenzie's letter wish to make an offering, it will be received and used by the missionaries on the ground as they may deem wisest and best.

The Presbytery of Honan, at its meeting on September 25th, appointed a Committee to obtain reliable information regarding the destitution, and to consider the best and most effective means of affording relief and arranging for distribution.

THE TRINIDAD MISSION.

REV. K. J. GRANT, D.D.

The Church has decided to celebrate the Jubilee of the Trinidad Mission early in 1918. Hence, it may be well to review briefly the work in that field.

(1) The situation,—Trinidad is the most southerly island of the West Indies, situated between 10 and 11 degrees north of the Equator, and lying off the northwest coast of South America, from which it is separated by a channel six miles wide, the Dragon's Mouth.

Being tropical, the temperature is high throughout the year, but the perpetual Trade Winds relieve from the oppressive sultriness often experienced in higher latitudes.

The uniformity in length of day and night gives the earth more time to cool down, and this has a modifying effect, whereas in our own Canadian latitudes such uniformity would prevent the maturing of the products of our fields.

And yet again in the months of June, July and August, when the heat is greatest, the rainy season is on, and the overcast sky affords a grateful shade.

(2) Why did our Church undertake work in Trinidad? When Dr. Geddie went to Aneityum there was no missionary there in advance of him. Not so in the case of Trinidad. Spanish missionaries of the Roman Catholic Church had been there from the occupation of the island, or 370 years; Church of England ministers, from the capture of the island in 1797 by Rear Admiral Harvey and General Abercrombie.

Later, as Methodists, Baptists and Moravians from the neighbouring islands went in, their ministers followed, and as Scotch merchants, planters, engineers, artizans, etc., entered, Presbyterian pastors followed.

Why, then, did our Church undertake a Mission to Trinidad? We have never been accused of interfering with the operations of other Churches. We took up a new work amongst strange people that others searcely touched.

True, the Roman Catholic Church and the Church of England had each an orphanage for these strangers, supported chiefly by the Government, but there the children lost the language of their parents; and being nurtured apart from their countrymen, they failed in maturer years to exercise much influence over them. A few adults were baptized, but no section of the Christian Church undertook an independent work among them.

(3) Who were these strangers, and why were they there? When Trinidad was captured in 1797 by the British, the whole population did not exceed 20,000, and of this number 10,000 were slaves, and thousands more of slaves during the next ten years were introduced.

In 1808 traffic in slaves by British subjects or on British ships was forbidden.

In 1834 those in slavery were set free, and £20,000,000 sterling was provided by the British Parliament to indemnify slave-owners against loss sustained.

With changed relations, serious difficulties arose between the sugar planters and their sometime slaves. Everywhere there was a curtailment of the acreage under sugar cane, and in some cases estates were abandoned.

To save from utter ruin, the Government sanctioned a movement to obtain labourers from India, and in 1845 the first immigrants arrived under an agreement to serve for five years on a stipulated wage per task, with free hospital and medical care in case of sickness, and a free return passage if they remained five years in the Colony after fulfilling the terms of the indenture contract.

The original terms were modified as experience dictated, and the 25,000 East Indians on the Island when Dr. Morton landed in 1868 have now increased to about 120,000, or one-third the total population.

Those in British Guiana number say 140,000 and Jamaica 20,000. Grenada and St. Lucia have less than one thousand each.

(4) Why were the missionaries sent? It was not to make these people religious. Religion inheres in humanity. It is implanted in human nature. All men are religious, and it is the presence of this element that encourages the missionary to advance confidently in obedience to the command to offer the Gospel, relying on the divine sanctions which will assuredly attend the faithful presentation.

God's claim is direct. His strategy is to capture the citadel. Hence he says, "My son, give me thy heart."

There are outposts to be captured on the line to the citadel. This is done through schools and innumerable kind offices which the wide-awake, intent missionary will not fail to use. All the missionaries in the Trinidad field were of one mind and one heart as to the object to be gained and the means to be used.

(5) What success has attended the means used? In the seventy-five schools of your mission, about 14,000 are enrolled.

At the outset there was not an East Indian qualified to teach. At an early stage a few were trained to assist. Young women from Canada, being duly certificated teachers, did admirable service, with the result that there are probably now 150 qualified native teachers who are in full charge of the schools connected with the Canadian Mission.

Some, who have done excellent service as teachers, are now ordained ministers and are associated with the missionaries from Canada in supervising and managing the schools.

To the ordinary class work of the schools, instruction is given in Manual Training, in Agriculture and in Needle-work.

To the Primary School is added a Training School for teachers, schools of Secondary Education for both young men and young women; and a Theological School for the preparation of candidates for the Ministry. The plant is fairly complete and the equipment improves from year to year.

Bible instruction is given daily in every grade at a certain prescribed hour, so that anyone having conscientious scruples may absent himself. But memory fails to recall an instance of anyone taking advantage of what is known as the Conscience Clause, with the result that many Hindus and Mohammedans, as well as Christians, have acquired an acquaintance with the Book of Books that would put to shame many from the Christian homes of Canada in the higher grades, and possibly some who have graduated with honors from our Universities.

The Missionary believes in the Book, the whole Book. He finds therein God's purpose of Grace to the human family gradually unfolded until a climax is reached in the personal appearance of His own Son in our nature, and who assumed the penalty due to man for his transgression.

This substitutionary work, which illustrates the fulness of the Divine Compassion, is a theme which is never allowed to be relegated to a secondary place.

(6) This Mission, which had its inception fifty years ago, not only covers Trinidad but is exerting an influence in other Colonies where East Indians are found. The grand work in progress in Demerara owes its beginning to the Trinidad Mission. The same is true of the work under the United Free Church in Jamaica, the Established Church of Scotland in Grenada, and our own in St. Lucia.

The Educational Plant in Trinidad should fairly meet the requirements of the Colonies herein named in the supply of East Indian workers for this Western world, but may we not cherish the hope that its dynamic power may be felt in parts at least of that wide populous Empire from which these people have come.

GIVE GOD HIS OPPORTUNITY.

The great thing we have to do, looking toward the future and its problems, is to let God get into our life to guide and direct and inspire. We do not have to drag Him in or to plead with Him to come in, but only to make a way for Him to enter.

No situation is too serious for Him to handle, no problem too hard for Him to solve.

Man's extremity is God's opportunity. In the midst of perplexity and difficulties the great thing to do is to give God His chance, and once more it will be found that He is able to save men out of the trouble into which their sin and neglect have brought them.

A CRY FROM CENTRAL INDIA.

BY REV. R. P. MACKAY, D.D.

Dear RECORD,-

The enforced retirement of Dr. Wilson from the Central India Mission, and the retirement a little earlier of Dr. McPhedran, as well as the absence of Mr. Davidson and Mr. Graham on military duty, leaves the Mission weakhanded. We are importuned for more men, especially men having the evangelistic note.

The report has in some way been circulated that Dr. J. Frazer Campbell is also retiring, which happily is not correct.

Although Dr. Campbell is past the "three score years and ten," he is well, and apparently as fit as ever. He is not of the kind that will draw out until necessity is laid upon him. A young missionary said to me recently "Dr. Campbell can still do more work than any of us."

It is not his purpose to retire at present, but he eagerly looks for some man of evangelistic spirit who will take up his work before he lays it down. The call is urgent.

"Send men whose eyes have seen the King, Men in whose ears His sweet words ring."

GWALIOR MISSION.

A Summarized Statement.

Jhansi.

Strategic centre in British territory. Our three farm settlements border on native States of Central India.

Property.

About 100 acres in Jhansi municipality, 1,900 acres in three farm settlements and eight outstations.

Converts.

Fifteen hundred baptized, many unbaptized adherents in district about 40 x 40 miles. Steadily reaching out farther.

Object of Farm Settlements.

Nearly all Christians are farmers, all are subjected to persecution and other difficulties, all are poor, unable to attempt experiments, compelled to live in slavish conditions, accustomed to old methods,—poor tools, etc.—facing uncertain rainfall and so famine conditions very often.

Unable to cultivate more than four or five acres. For most part not owners, only renters of land. Five acres at eight bushels per acre means always grinding poverty.

By buying land and charging rent, same as others, we can teach and control them along Christian lines, now so difficult, e. g., regarding Sabbath work, etc.

Whilst allowing them to follow old well-known methods, we have as object lesson our better crops as result of modern system. By dry farming process we can somewhat

counteract uncertain rainfall. By dam and engine have our own irrigation plant.

By co-operation they can buy in time our Western implements. By this can cultivate not four or five but forty or fifty acres. Raise them out of grinding poverty—make manly, self-reliant individuals. Encourage them to own land—looking ahead and so gradually cover the field with Christan families.

Precautions.

- (1) Make all pay rent in full from first or get out.
- (2) See that advance only as they grow. Too great haste would defeat all.
- (3) Keep whole on Indian lines and very carefully exclude from Brotherhood all unworthy.
- (4) Seek above all else to develop all round Christian characters, so that they will be leaders in farm work and in Christian effort.

Needs.

(1) More land. Hope for 5,000 acres. 2,000 acres at 50 acres per family would accommodate 40 families. 5,000 acres will give enough for 100 families, and by the time these are all settled and able to cover 40 or 50 acres, some of them will be able to pay for their land and so give money for further advance.

(2) Tractor engine and ploughs. This we will use, but for it the people will pay rent. It will enable us to get over (a) Short season between rainfall and time for sowing;

(b) Conserve the water.

Now they must travel fifty-two miles to prepare one acre for crop. Time between rainfall and sowing only two or three weeks. Ground so hard from hot season that they cannot plough till ground is softened. With tractor can plough land in February, March, etc.; in hot months mulch on surface will prevent baking and as soon as rain falls we can sow.

(3) Other farm implements, stock, fruit trees, etc. Total not less than \$10,000 of which \$25 now in sight.

Methods of Work.

- (1) Brotherhoods, not churches. Not church buildings after Western plans but huts, etc., when want more shelter they will build after Eastern plans.
- (2) Government Panchayats, but it is Presbyterianism in Eastern garb.
- (3) Forming customs of future Church—care, burial, marriages, etc., western dress, etc.
 - (4) Disciples—Brothers—Gurus.
 - (5) Our School—Make scholars pay way.

Cosmetic: For the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.

Life and Work

CHRIST'S CALL TO YOUNG WOMEN.

BY A MISSIONARY WOMAN.

For the RECORD.

This is an age of miracles. Fifty years ago who could have imagined a suffragette parade on the streets of Peking or Tokyo; or a public school system in Korea where girls—girls who were never supposed to have any brains or souls—are educated.

All these things have come about in the last decade, opening up an unlimited sphere of opportunity and privilege, but also the gravest responsibility ever placed upon the shoulders of the Christian women of the world.

Millions of women of the Orient are coming out of their seclusion into the world with all its dangers and pitfalls. They have not the moral stamina and the training of centuries that we have to help them to recognise and avoid the things that will rob them of all that is best in life, and unless we give them the Gospel of Jesus Christ to purify and strengthen them, millions of our sisters are going to be lost hopelessly within the next generation.

Oh, if I could only make you feel the burden of heathen womanhood! If you could only realize what a terrible thing it is to turn women into the world without Christ.

Do you know that in Japan, where they have taken on to a large extent Western freedom, without adopting our Christianity, one woman in every seven is a public prostitute. Think what that means of misery and shame and despair!

One of the last classes I taught in Korea was one in which I drilled Korean volunteer Bible women for two weeks in a Bible Study course then sent them out two by two to hold classes in about forty small churches of our province.

The first morning of the class as I looked at the women I saw one who showed that she was in terrible pain. I urged her to go home and go to bed, but she begged so hard that I finally let her stay.

Day after day, morning, afternoon, and evening, she came and studied, and I made them work hard, too, and each day I urged her to give up for I was alarmed about her. I could see in spite of her grit that she was very ill, but she stayed until the end and did her work well.

Then I sent her to a hospital where they operated at once and took three quarts of pus out of her side and the doctors said it had been there for a month.

I asked her how she could ever live and stand such agony. She said it was pretty bad, but she knew if she had it done before Oh, Christian women, if we could only realize what God has done for us, surely we too would be willing to do something for thim. Do you know that we have not sent the Gospel to one woman in fifty thousand in China? And oh, they do need it so much!

Even in Korea where the church has spread more rapidly than any place else on earth, I have preached in places where not one woman in a whole county knew anything about Jesus.

Young women want to use their lives where they will count for the most. I believe any consecrated woman can touch a hundred women on the foreign field to where she would reach one at home. There is no limit to the possibilities of your life out there. Nations are being made over. Civilizations are being changed which affect hundreds of millions. Do you not feel the call to have your part in it?

There are many young women to-day who are teaching in places where a dozen or more others are disappointed because they did not get your position. Won't you leave it to them and come out into a larger field where you might be the only teacher for the girls of a whole province, and girls who, though longing for a chance to study, cannot because no one is there to teach them.

As the crowning appeal for consecration, I want to speak to the mothers. God so loved the world that He gave His only Son for you. What will you do for God?

I know many young people who would gladly consecrate their lives to God and His great service, but who are held back because their parents will not give their consent. May God forbid that any of you shall be responsible for the many lives your son or daughter might have been used to save, but who are lost because you refused to give back to God what He has given you.

Think of the millions of mothers who have given their sons to serve their King on the battlefields of Europe—are you not willing to do as much for your King. If they will give their sons to die in order to kill men—will you not give your sons and daughters in order to save them?

It is not an easy thing to do, it was not easy for Jesus to bear the Cross—why should it be for us? He gave His all for you. Will you not give your best for Him?

Every man can help the world more than he knows of. What we need is the single eye, that we may see what out work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—Norman McLeod.

THE PREACHER.

At half-past five o'clock on Sunday afternoon, the Manse door bell rang. The minister's wife sighed. Sunday was not a day of rest. There was the organ to be played. There was assistance in the singing. The Sunday school claimed an hour and left one a little weary. Then tea had to be got.
The children had to be settled down for the half-hour while mother rested. And that was this precious half-hour from 5.15 to 5.45 p.m. Therefore, the minister's wife sighed when the bell rang at 5.30.

Moreover, she thought she knew that ring. At that time, on that day, it usually heralded Jamie, the village "silly," who was one of the Manse problems. The minister's wife knew by heart the colloquy that would

follow.

And she was right. "Well, Jamie, how are you to-day?"

"A'm fine, how's yersel'? A was thinkin' A'd just call to see if the meenister wis weel."

The minister's wife was experienced by this time, and usually broke in at this point with an assurance as to the minister's good health, which had finality about it.

But to-day she was tired, or too slow, for Jamie finished triumphantly, "If he wisna" weel, I wis thinkin' I cud preach for him the

But the minister's wife had rallied, and to Jamie it was conveyed in unmistakable, but kindly, words that there was no hope to-day. He went off cheerily down the walk with a patient "Aweel, anither Sabbath."

As the minister's wife stood looking after him thoughtfully, he turned back again, and, perhaps seeing something pitiful in her eyes, said confidentially and wistfully, "I wad fine like to preach."

That evening, as the minister gave out his text-Greater love hath no man than this, that a man lay down his life for his friends—the minister's wife caught sight of a vacant feeble face under the gallery, and found herself idly wondering what Jamie understood by preaching.

Ten days later the minister and his wife were returning from an evening meeting some miles off, having left the two small boys in charge of the maid. They were looking into future years, discussing how Robin and Adair were to be educated out of a very small stipend.

Suddenly, as they rounded the hill, the eye caught a bright glare in the sky. "A fire in out village! Fear clutched at the mother's heart. "Oh, John, it's surely the Manse."

Presently, they had joined the village folk streaming along.

"Aye," said a village worthy gravely. "Aye, it's the Manse."

The minister's wife could only breathe "the attic, John," as she urged her husband on.

He needed no bidding, for his lips set tightly as he remembered the cosy, woodlined attic room, which, by his wife's skilled hand, had been turned into a charming night nurserv.

"The fules." said a sturdy voice from the crowd, as they reached the gate, "it's no near

long enough.

And the minister's wife gave a low cry of anguish as the leaping light lit up at the it seemed in the very heart of the flame, and a ladder of which the upper end was a good fifteen feet from the window.

Suddenly a figure appeared on the very ridge of the house and felt its way slowly down to the attic window, disappearing for one instant into the flames.

In a moment, a man had rushed up the ladder, and stood balancing himself with arms outstretched while the crowd waited in tense silence.

The figure reappeared with one bundle. Caught!

Again the figure appeared with the second precious freight, which was safely handed down to the waiting father.

Then, with a "Weel dune, Jamie, lad, come on yersel now," the man on the ladder braced himself to help.

With that, the crowd's emotion broke into cheering. Whether Jamie was startled, or had already lost his nerve was never known. However it was, he jumped wide, and came down with a sickening thud on the hard grave beneath.

"Oh, Jamie, lad, what can I say to you?" whispered the minister's wife a few hours later as she bent over the life slipping away.

Suddenly Jamie opened his eyes. When he saw the minister's wife, a feeble, foolish smile spread over his face. "I wad fine like to preach," he murmured.

Then the vacant look suddenly left his face. "Lay . . . down . . . his . . . life," he whispered with difficulty.

"Greater love hath no man," said the minister's wife solemnly and tenderly. And foolish Jamie was gone, satisfied.

For, after all, true preaching and true practising are not so far apart.—The Presbyterian Messenger.

GRAND PEOPLE, BUT-

The Presbyterians are a grand people, but they are too much given to "jining" outside things. If they would keep the money and the brains they spend on all sorts of outside bodies, it would be better for their Churches and better for the world. They can find profitable use for all their talent and money in the activities of their Church .-Recorder, U.S.A.

A NIGHT IN THE "WILD WEST."

"Rangers" were mounted police appointed by Texas to protect the people on the frontier of the State against "hustlers," who helped themselves to other men's cattle. One of these rangers tells of the following experience on one of his rounds:—

I had ridden hard all day, tracking some guilty fellows. As the sun went down I saw smoke curling up from a dug-out.

I bawled "Hullo!"

"Hullo yourself."

"Can you tell me where I can get lodging for the night?"

"Forty mile ahead of ye!"

I was very tired and hungry, and forty miles more over the prairie made me heart-sick. But there was no help for it. So I tightened my reins, and spurred my horse to move on.

"You blamed fool! What you gwine to ride forty mile this here time o' night for?"

I turned and stared at a grizzly, redheaded old man standing in the dug-out's doorway. "Take your critter down thar in the hollow and tether it, and come in here."

With all his gruff talk I felt it safer to risk the night in the dug-out than in forty miles of riding in the dark across the plains; so I dismounted, led my nag down into the hollow and tethered her, and came back.

"Come in and take it aisy."

I bent down and stepped in.

He looked me through and through. "What's you arter, way outen here in this part o' the prairy?"

I did not dare tell him what my business was. For all I knew he might be one of the very hustlers that I was searching for, and, after I got to sleep, he might find it to his liking to stick a knife through my heart and chuck me into a grave-pit.

Two long bowie knives dangled from his belt, as well as two pistols, and a rifle was sitting to the right of the dirt fireplace to be caught up at a minute's warning. I answered his question with a fib: "I am on my way to B—on business."

"What kind o' business?"

Although he had partly turned his back on me, I saw that he was glaring at me from the corner of his eye. I said carelessly, "I am on my way to B——to hire some cowboys."

And, to convince him that I had no designs towards him, I unbuckled my pistol belt, and pitched it and my pistols into a corner of the narrow room.

A shadow in the doorway that obstructed the light made me look up. Another rough, tall fellow stepped inside, loaded down with knives and pistols in his belt. The old man nodded toward me, and said to the new comer, "Son, this here fellow happened by jist 'fore night, and I gin him welcome."

The son gave a sniff of acknowledgment to me, and began to skin a rabbit that he had brought in. I felt very skittish now,—two against one. I sat and watched their every turn and step as they together cooked the supper.

I could tell that they were watching me too. I did not dare to reach for my pistols, that I had laid in the corner, for fear they would take it as a signal of danger, and it

would precipitate a fight.

The rabbit was cooked on a spit, and the bread as ash-cakes in the embers. Each of us ate by helping ourselves and holding it in our hands.

We finished our meal, and the old man rose, wiped his hands against the sides of his coarse jean trousers, and reached up to a shelf against the dirt wall and took down a dingy, greasy old mustard-box. He opened it, and said as he looked straight into my face:

"Stranger, we goes to bed right arter supper. Before we does, we allers reads outer this here little book. The old woman died and left us two years ago. Son reads outen this every night, 'cause it was hern. She allers read outen it. It was her onlyist book she brought when we moved out here.

"'We's been powerful broke up ever since she took sick and died, and we put her out yonder 'neath that scrub pine. When we reads outen her book, somehow it 'pears like we ain't so lonesome and it keeps us from losin' heart about her.'

"He took from the inside of the defaced mustard-box a very small Bible, and handed it reverently to his son, who sat down on the floor and read a chapter by the flickering fire light.

My desperate suspicions vanished as I watched the faces of the two lonely men as the words were read from a dead woman's Bible, who in her isolated home, fal from church or neighbours, had left such a sacred rememberance of herself in her dirt home.

The younger man read a chapter and closed the book. The older one took it and reverently put it back into the greasy mustard-box, and placed it upon the shelf.

We stretched ourselves upon pallets on the dirt floor. I went to sleep with no suspicions that I might be killed. I felt that two men, armed as they were with weapons, which they did not lay aside to sleep, who kept up the memory of the dead wife and mother by reading her Book, which teaches men the path of right, could not be murderers."—In S. S. Times.

Although the American Presbyterian Church is identified, ecclesiastically, with the Presbyterian Church in the United States, loyal support has always been given to the Canadian Boards. The contributions for the past year for Home Missions and Social Service total \$5,935.

The Children's Record

QUESTIONS ABOUT LUTHER AND THE PROTESTANT REFORMATION.

Men and women of tomorrow, you should know about "The Protestant Reformation."

If you read "Luther and the Reformation" on page 324 of this Record, till you can answer the following questions, you will have no small knowledge of that great event, one of the greatest events of the world's history.

How long since Luther lived and taught?

What act of Luther first attracted public attention?

What led Luther to this act?

What were "Indulgences"?

Who was selling these "Indulgences?

What did the pope think of selling these Indulgences?

What did Luther think of it?

What was Luther's first step against it?

Where was this first step taken?

* * * * Who was the first Protestant "Reformer?"

In what country did he live and teach?

What was the greatest thought of his life? How long was he before Luther?

What special name was given to him as the first "Reformer"?

What other "Reformer" lived a century before Luther?

What fate did he suffer?

Who was the greatest of the Protestant "Reformers"?

What countries were moulded by Calvin's teaching?

In what particulars was the teaching of Calvin better for world freedom than the teaching of Luther?

What were the chief differences between the teachings of Luther and Calvin?

How do we see this difference bearing fruit in the great struggle today between Germany on the one hand and Britain, France and America on the other hand?

Why is Luther given special prominence as a great "Reformer"?

How did Luther find the Light?

What is the "Heart of the Reformation"?

What is the difference between Rome and Protestantism, as to "Access_to God"?

What is the difference between Rome and Protestantism as to the "Authority of Scripture"?

What different answers do Rome and Protestantism give to the question—"What must I do to be saved?"

Why is that great event of history called "The Reformation"?

What should, in these trying times, be our attitude to the great truths of the Reformation?

SOME BUDGET QTESTIONS,

Q.—What is the Budget?

A.—It is the name given to the tota amount of money needed to carry on the missions and other general work of our Church for the year.

Q.—What does the General work of the Church include?

A.—Home Missions and Social Service;—Foreign Missions;—Colleges to train young men for the Ministry;—The Aged Ministers Fund;—The Widows' and Orphans' Fund;—Deaconess Training Home;—Pointe aux Trembles Schools, etc., etc.

Q.—How much is necessary for all this work for the next year?

A.—\$1,200,000.

Q.—How much of this is for Home Missions and Social Service; Caring for our own land?

A.—\$600,000.

Q.—How much for Foreign Missions; in all our Foreign fields?

A.—\$285,000.

Q.—How is this large sum to be made up?

A.—Of many little sums, given every Sabbath, by men, women and children all over our Church?

Q.—Are the young people expected to help in this work?

A.—Yes, for they are a part of the Church as well as the old.

Q.—How are the young people expected to give?

A.—By their envelope each Sabbath in the congregation and Sabbath Schools.

Q.—But will my little gift make any difference with this great sum?

A.—It may not make so much difference to this great sum, but it will make a great deal of difference to you, if you deprive yourself of a share in the Lord's great work, if you refuse to be a co-worker with Him.

ONE NEW TESTAMENT. A Tale from Mexico.

There is a mining camp in the state of Sonora, Mexico, now shut down, but formerly one of the big gold producers of the country.

Fifteen or twenty years ago a little group of Christians here was organized as a church, which was scattered by the effects of the revolution, so that for months it has had no services at all.

On last Christmas (1916) a missionary visited them, and while working at the adorning of a little tree in the chapel, he asked the Mexican man who was directing, how he first came to accept the gospel. This is his

story:

"A long time ago (it must have been in the nineties) I was working in the mine, when, on coming out one day, a great, tall American accosted me and asked me to buy a book, showing me a very attractive-looking little volume.

I told him that I had no money for books and hardly knew how to read.

"'Oh!' said he, 'this book only costs a quarter, and just see how plain the type is to read!

"I thought that he was trying to fool me, and I told him that he just wanted to get the book in my hands and then he would demand a big price for it, for I knew very well that twenty-five cents would not pay for the binding alone.

" 'Well,' said he, 'I will make you a present of it, for I know that when you read it you will want to know more, and will come back and buy enough to make up for the price.' And he pushed the book on me and almost

forced me to take it.

"As soon as he had left, some women who had been watching from behind their doors, afraid to show their faces, came out of the houses near by and began eagerly to tell me that the man was an 'accursed Protestant,' and that I must not read that book, nor even keep it, but must take it to the priest right away.

"I had never had much use for the priests, and I said that I did not propose to give up the book until I found out for myself what it

contained.

"This filled them with terror, and they told me that the pope had threatened to excommunicate anyone who should read such things, and had forbidden buying or receiving anything from the 'Protestants.'

"I replied that the pope had not ordered me, and that I did not take orders from him.

"The women were horrified, but I was more anxious than ever to know what was in the little book, and I made up my mind that no one should take it away from me until I had read it. So as soon as I could find time, I sat down to read.

"I had often been told strange and disagreeable things about the Protestants, and

that they got all of their wrong notions from a book of which they thought a great deal.

"Although I had never met any of them and knew nothing about them, I was glad that I had an opportunity now to see and know for myself what they did believe.

"I was astonished to find that the book began simply with the story of Jesus Christ, of whom we had always heard something in the Roman Catholic Church.

"But that story was told in such a way that it went right to my heart in a minute, and I had not been reading an hour before I cried out, 'What this book tells must be the simple truth.

"Before I put the book down that night, I said, 'I don't know anything about Protestants, but if this book is one of theirs, I am going to be one too, because I believe what

it says."

"The next day I hunted up the man who had sold me the book, and bought of him as many others as I could, and asked him a lot of questions.

He did not know how to speak my language very well, but he was a big-hearted man, and he helped me to know the Bible, pointing out the passages that I would better read first, and he helped me more than I can tell.

"From that day to this I have loved the New Testament, and it has led me to follow Him whose story it tells, and I have tried to give to others this same beautiful story.'

The Christmas tree was nearly trimmed when he finished his tale. It was in a chapel which that man had built, with the help of his neighbors, on his own land—a much better house than the one he lives in himself—and in it for years he has held services, preaching as well as he could, with no aid from any missionary society.

That Christmas Eve it was filled to overflowing, and with only a week's preparation little children and bright young girls sang Christmas songs and recited poems, and the visitor told them again the sweet story of

old.

There were present neighbors of the working class and common soldiers; a number of officers in their bright uniforms-for this is right on the edge of the region where the dreaded Yaqui Indians have been killing people recently—and a dense crowd of boys around the door; but they all listened in perfect silence and with rapt attention.

The influence of the gospel is wonderful, and many in this sad, war-torn land are ready to listen if any will come in the right way to tell it to them .- Rev. Alfred C. Wright in The Missionary Herald.

The laws of the Japanese government, which seem to Korean Christians to involve ancestor worship, bring serious problems into mission schools in Korea to-day.

EDITH CAVELL'S LAST LETTER.

It was written on the night before her brutal martyrdom by the Germans, to a girl friend afflicted with the drug habit, and for whom she had labored. It is of value not only as a relic of that noble nurse, but for its many precious lessons to other helpers and those who need help.

"My Dear Girl:-

"How shall I write you this last day? Standing where I stand now, the world looks already far away. I worried about you a great deal at first, but I know God will do for you abundantly above all that I can ask or think, and he loves you so much better than I.

"I do earnestly beseech you to try and live as I would have had you live. Nothing matters when one comes to this last hour but a clear conscience before God, and life looks so wasted and full of wrong-doings and

things left undone. "You have helped me often, my dear, and in ways you little dreamed of, and I have remembered our happy holidays with mother

and many small pleasures.

"I want you to go to England at once now and ask — to put you where you can be cured. Don't mind how hard it is, do it for my sake, and then try and find something useful to do, something to make you forget yourself while making others happy.

"If God permits I shall still watch over you and love you and wait for you on the other side. Be sure to get ready for then. I want you to know I was neither afraid nor unhappy, but quite ready to give my life for

"I am sending you my wrist-watch by Mr. Gahan, because it was always with me, and I know you will like to wear it. I shall pray God for you at the last that he will keep you

in his tender care.

"Forgive me that I have been severe sometimes; it has been a great grief to me to remember it. I think I was too anxious about you this last year, and that was why.

I am sure you will forget it now and only
remember that I loved you and love you still.

"EDITH CAVELL."

A THREE HUNDRED DOLLAR PIN.

Calicoes, after they are printed and washed, are dried and smoothed by being passed over heated rollers.

By some mischance, a pin dropped so as to lie upon the principal roller, and became wedged into it, the head standing out a little way from the surface.

Over and over went the roller until the piece was measured off. Then another piece; and so on until a hundred pieces had been rolled off.

When at length they came to be inspected

it was found that there were holes in every piece, three-quarters of a yard apart.

In each piece there were from thirty-five to forty-five yards; and at twelve cents a yard, that would count up to about five hundred dollars.

Thé goods could not be classed as perfect; so they were sold as remnants, at less than half the price they would have brought had it not been for the hidden pin.

When a boy takes for his companion a profane swearer, a Sabbath-breaker, or a lad who is untruthful, and a little girl has for her playmate one who is unkind or disobedient, or in any way a wrong-doer, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

That pin damaged irreparably four thousand yards of new print; but bad company has ruined thousands of souls for whom Christ died. Remember "one sinner destroyeth much good." Avoid evil companions.—Child's Treasury.

LINKING ON TO THE ENGINE.

I was waiting at the railway station one day when I saw a man attaching a number of heavily-laden cars to an engine by a single

link.
"When you have connected the engine with the car," I said, "I presume the train can be moved?"

"Yes, sir." "Then the engine does all the work?"

"Oh, yes, sir.

"And when that link is on, the engine will convey the train to its destination?

"Yes, sir, if it don't break."

"Well, now, let me ask you another question: 'Are you linked to Christ?' 'Faith' is the name of the link. 'He that believeth

on the Son hath everlasting life."
"Just as that engine does all the work and by its strength conveys all the carriages to their destination, so surely has Christ done all the work for a poor sinner, and they who believe on Him are connected with Him, and He will convey them safely. God's "hath' will never fail. Tell me, now, is the link on? Do you believe in Christ?"

"No, sir," replied the man, "this link is not on."

not on.

"Believe on the Lord Jesus Christ, God's Son, and you will find that God's link never breaks. That 'hath' of God never gave way yet, and never will."

Just at that moment the signal sounded for my train to move on, and, as I was borne away, I called out: "Good-night, may the Lord enable you to believe."—Ex.

Boy, girl, man, woman, whoever you may be—is the link on? That link is the only way for anybody to gain Eternal Life. And "whosoever will" may "link on" if they And will—and whenever they will.

World Wide

LUTHER AND THE REFORMATION.

BY REV. PROF. BALLANTYNE, TORONTO

It was the eve of All Saints' Day four hundred years ago—the 31st of October,

1517

In the little town of Wittenberg in Germany a crowd of people had gathered in the Castle church. They had come for the special purpose of seeing and worshipping the many relies that the pious Elector of Saxony had collected and placed in this his favourite church. All of them looked for blessing, and many of them expected miracles of healing, as the multitudes do who to-day flock to Ste. Anne de Beaupre in our own land.

Suddenly there appeared a young man in a monk's garb, with a paper in his hand that he fastened to the door of the church. To most of those who saw him he was well known; he had often preached from the pulpit there, and the people had heard him gladly. Some knew him as a professor—the most popular professor of the University that was the pride of the town.

There was nothing in his actions to cause surprise. It was customary to use the church door as a sort of blackboard for academic announcements. It was what the people read that amazed them, and in a few weeks caused the name of Martin Luther to be spoken all over Europe.

What was written was in the form of theses—ninety-five of them, that he was prepared to defend by argument against all opponents.

The Sale of Indulgences.

In these theses he struck at a great abuse—the sale of indulgences. His indignation had been roused when he saw poor, ignorant people deceived by a gross impostor.

A monk named Tetzel had come into that neighborhood and, with the sanction and authority of the highest in the Church, had sold these bits of paper, assuring the purchasers that their sins were forgiven, as well as the sins of their friends who had died, and even promising them forgiveness for all the sins they might commit in the future.

It is not easy for us to imagine how these things could be. But there have come down to us accounts of this man being met, outside of a town that he was about to visit, by the magistrates and elergy and teachers, of his passing in stately procession through the streets, of the ringing of bells, of the sermons he preached to those who thronged the Church urging them to spend a little for their soul's salvation and for the salva-

tion of the loved ones who had gone, of how he told them that as soon as the money clinked in the chest, that moment the soul released from purgatory, sprang up to heaven.

The Pope of that day saw no harm in this trade, for he wanted money to complete the beautiful Church of St. Peter's in Rome. He loved art and literature and fine living, but he was simply a pagan in religion.

Now to Martin Luther this sale of indulgences was horrible blasphemy, and he could not be silent.

But when he spoke it never occurred to him that he was not defending the true doctrine of the Church of Rome. He merely wanted a discussion, and he imagined that the Pope and the clergy and all good thinking people would be on his side.

It proved, however, to be the first tremor of a mighty earthquake that should shake the Church of Rome to its very foundation.

And so historians have agreed upon this as a fitting event from which to date the rise of the Reformation. All over the Protestant world it is being commemorated. By the Lutheran Church of course. But Churches that are not Lutheran are using the opportunity to remind their people of what the Reformation was and what it has done.

Luther and German "Culture."

There are many who feel that this is hardly the right moment to celebrate the rise of the Reformation, that the choice of this particular date and the event it recalls is liable to create a false impression and to give to Luther and the German Reformation a place in world history that is not their due.

For we are at war with Germany, contending for all that makes life worth living, at war with a foe that is unfettered by any legal or moral code, whose words nauseate with their hypocrisy and whose acts are uniformly foul and base.

Men have asked,—"Is the conduct of that people the fruit of the Reformation? And is it not likely that a commemoration of Luther and his work, that does not clearly discriminate, is to put a weapon into the hand of our enemy to our hurt, and to give him an additional reason for saying that German ideals are worth more than all other ideals and should be forced upon the world?

With such questioning we all fully sympathize, and if we were here to-night to remember Luther's work exclusively, or to laud the Reformation as it took place in Germany alone, we should have little heart for it.

By all means let us give Luther his rightful place. But let us not deny to others what belongs to them, and above all let us not

close our eyes to his mistakes, the full results of which we are only now beginning to understand.

Luther was a great and a good man, manly and courageous, with a heart alive to all true human feeling and burning with an intense desire for the good of his fellows. Yet that must not blind us to the mistakes he made, nor hinder us from reading history in the white light of truth.

Wycliffe, the First "Reformer."

We are here to think and speak of the Reformation. But Luther was not the first Reformer. A century and a half before Luther was born "the morning star of the Reformation" had arisen in the person of John Wycliffe—an Englishman, a great patriot and a great scholar.

He was the first to conceive the idea of giving the Bible to the people in their own language, and his translation is the very foundation of the Bible that you and I read. Almost every doctrine that Luther taught was uttered by this Yorkshireman at a time when it could only be done at the risk of one's life.

Then Wycliffe's views were taken up bodily by John Huss of Bohemia. A hundred years before Luther's protest, Huss was burnt at the stake and his ashes thrown into the Rhine, but not until he had said, "You burn a goose to-day, a hundred years hence a swan will arise whom you will not be able to burn."

Here and there the movement broke out. Luther was the heir of the ages. The seed that others had sown grew into the harvest that Luther reaped.

Calvin, the Greatest "Reformer."

Nor do we keep this day because the Lutheran Reform movement was greater in value than other reform movements of that period. It was of far less historic importance than that of Calvin.

For the Church that Calvin founded passed to France and Holland and Scotland and England and the New World. Its records are written in the history of the Huguenots in France, the Beggars of Holland, the Puritans of England and of the New World, and the Presbyterians of Scotland. a greater service to civil and religious liberty than can possibly be claimed as the fruit of Luther's work.

Luther and "Frightfulness."

And there are other features of the German Reformation that make us hesitate to call him "the great Reformer." During the latter part of his career, the peasants of Germany, perhaps stirred to action by the voice of the bold preacher who had given expression to their grievances, made certain demands that no reasonable man among us would deny.

They were resisted by the nobles, and then the peasants proposed to claim them by

force. At such a crisis, the reformer, who himself came of peasant ancestry, hounded on the rulers to cut them down, writing a pamphlet with the title, "Against the murdering thieving horde of peasants."

Here is a sample of his language, "Whoever can should knock down, strangle and stab them privately or publicly, and think nothing so venomous, pernicious and devilish as an insurgent. Such wonderful times are these that a prince can merit heaven better with bloodshed than another with prayer.

I do not know that German "frightfulness" to-day is worse than that to which Luther urged his countrymen. And whatever may be said in extenuation it remains the great blot on his life and career.

Luther vs. Democracy.

And that was not all. It left its mark on his own character. He was never ashamed of the fact that his parents and all his people were peasants, yet from that time onward he had no faith in the common people. He distrusted them heartily, and they found no place in his plans for church or state.

And so when he prepared a form of government for the new church to be founded, he resisted every effort to make it democratic, the secular ruler became in fact the bishop, and the people had no share in its management.

The struggle in which we are engaged today is a war of ideals. Democracy is at death's grips with autocracy. Suppose that in the Church of Luther such a democratic constitution had been given as Calvin gave to that of Geneva; suppose that the rights of the people had been respected as we know them; would it have been likely that we would have heard such utterances as have come in our own day from German pulpits and German professorial chairs?

With the Church shackled as that of Germany was by secular bonds, are we not able in a measure to understand something of the readiness of that people to accept the commands of an autocratic irresponsible power? With all the benefits of Luther's part in the Reformation we cannot forget these things.

Why then has Luther received the preeminent place that has been given him in the history of the Reformation?

Chiefly, I think, because of the dramatic circumstances in which his views were carried into effect, opposed as he was by the mightiest forces of his day, and because his principles were worked out in a remarkable way in his own experience. The situation in which he found himself created a sounding board that sent his words out to be heard all over Europe.

And now having said this we may well recall on an occasion such as to-night, certain critical events in Luther's life that help us to understand the meaning of what we call the Reformation.

One of these was the posting of the ninetyfive theses.

Luther Seeking Light.

But before that there was even a greater crisis in his experience. During his school and college days in which he had made his own way with much hardship and tool, he was all that one would wish in a lad and youth, loyal to the Church of Rome in which he was born and baptized, and faithful in using the means supplied by that Church for meeting God's claims upon him. And yet he found no peace.

Then he decided to become a monk, his sole aim being to find salvation. One evening, having entertained a few of his friends and given them the best cheer that he had, he knocked at the convent door and passed beneath its portals with no worldly goods

but two books under his arm.

He tells us that if ever a monk by monkery had won salvation it must have been he. He scrubbed the floor and did the most menial tasks. He shrank from nothing he was asked to do. He surpassed all his fellows in his austerities. He was known throughout the order for his devotion and zeal, and his superiors urged him to be more moderate. Still peace did not come.

It happened to him, however, to be brought into intimate friendship with the head of the order who often visited the monastery, and to him he told his perplexities.

This man, truly a noble soul, a proof that the Church of Rome was not wholly corrupt, taught him to turn away from his sins to Christ, from the penances enjoined by the Church to the Saviour who would pardon all who should go to Him in faith.

Hitherto, when he was troubled, he was told to go to the priest, to confess his sins, to observe the sacraments, to do the works that the Church commanded, and he would be assured of God's pardon. He now learned that he could go to Christ directly.

The Heart of the "Reformation."

This was the great crisis in Luther's life, and it is of the very essence of the Reformation. The Protestant says,—"God has revealed himself in Jesus Christ, in his life and death and resurrection. And I may see Him for myself."

Is it necessary or desirable that I go to Him through another, or by means of some The Protestant answers, "No."

When He speaks does He speak to me directly, or can I hear Him only through some priest? The Protestant says "Directly."

When He gives sight to the blind, when He makes the dumb speak, when the withered arm is made strong again at His word, may I stand by and see these manifestations of God's power, or are they kept from me and only transmitted through another? The Protestant bids me see them for myself

WhenHe tells of the prodigal arising and going to His Father, of the Shepherd looking for the lost sheep and bringing it home rejoicing, may I listen? May I receive help and blessing? The Protestant says, "Surely."

To thrust anything, or anybody between me and this all-mereiful Saviour is not only a mistake, it is a crime. This is the greatest distinction between us and Rome, and all else sinks into insignificance.

I know that all men have not the same knowledge and insight. Throughout the Christian ages this has always been true. But just so soon as an exclusive claim to knowledge is set up on the part of any man or any institution, the Protestant must resent it.

You may easily have better scholarship, greater ability and more diligence than I, yet we sit on the same form, you at the head, I at the foot of the class. One is our Teacher, even Christ.

But if you leave the class, and get a desk of your own and assume to teach me, I cannot follow you. For we are all taught

This is the very heart of the Reformation, and all else may be inferred from it. Upon it was based the memorable protest that the people read on the church door.

But having taken this first step openly, Luther was led to take others.

At first, the Pope, who was simply considering his own selfish schemes, took little interest in the stir that Luther's words created. It was all a wretched quarrel among monks.

At length he was forced to notice it, and finally proposed a public discussion to settle the points in dispute.

Rome's ablest theologian and controversialist, Eck, was their champion. The debate was in the presence of the Duke of Saxony and other dignitaries of church and state. Day after day it ran on for three weeks. At the close each party claimed a

In some respects it was the greatest crisis in Luther's life, and it did this for him. It forced him to declare certain principles clearly and unequivocally. It led him to deny the authority of the Pope, to see and to declare that the Pope might err, that the Fathers had erred, that even general councils of theologians had erred.

The Authority of the Scriptures.

What then was left? Simply the Scriptures. And so a second great principle of the Reformation was asserted, the authority of the Word of God.

Of course the Church of Rome accepts the Scriptures. But it puts something else even above the Scriptures. Not what they say, but what the saints have said, what the Pope has said, is of real value. And so the voice of the Church, as heard in this infallible teacher, is more regarded than the written Word itself.

When the Protestant thus puts the Scriptures in the place of authority, he is at once met by the objection that this is to deny the very principle of direct access to God.

I have heard it put in this way, "The Romanist has an infallible Pope, the Protestant has an infallible Book." One great French writer said, "What kind of a religion is it that saves men by aid of a book? God has given the Book, but not your private interpretation which may push aside God's truth."

It is a plausible objection, but it is not one that will stand.

It is true, there have been Protestants who have done this very thing. They have put the Book between the soul and God. They have given many external reasons why the Book is authoritative, and for these reasons they ask that the Book should be accepted: But that was not the way of the Reformers and it is not the way we should take.

Perhaps I can make my meaning clearer by a practical test. Suppose you read a decree of the Pope commanding the faithful not to read a certain book. All the time you are asking yourself what right has he to order you not to do this? And it is only after you have satisfied yourself that he has the right to do so that you obey. You are never for a moment alone with God. It is the Pope with whom you are dealing.

Face to Face with God.

Turn from that to the New Testament. Read, let us say, the Gospels. Do you ever think of the authority of the writers? Do you not forget entirely the men who wrote the Gospels, Matthew, Mark, Luke and John? God is behind the Bible. You are brought face to face with Jesus Christ.

If you had lived in the Holy Land during Christ's ministry, to have listened to Him would have been to listen to God. Now when you read that Book, the centuries disappear. You walk with Him on the shore of Galilee, you see Him as He converses with the woman at the well of Samaria, you listen to His talk in the home of Mary and Martha, you witness the agony of Gethsemane, but you never think of the Book. You fall at His feet, and say with Thomas, "My Lord and my God."

The highest scholarship is not going to help you in this matter. There have been millions of Christians who have known and know to-day that what the Scriptures say is true, but who could not give one single weighty reason for their belief except the effect these writings have upon themselves.

They have been face to face with God, and throughout many generations, wherever this Book has been read, whether by the learned or the unlearned, the rich or the poor, the priest or the layman, it has filled the soul with a light that is divine. The

Spirit of God has spoken through these words, making cowards brave and bringing peace to the troubled.

This, then, was a great principle of the Reformation, not a new principle, but one which Luther enunciated, and which the whole land heard and understood—the binding authority of the Holy Scriptures.

"What must I do to be Saved."

But there was a third principle, also worked out in Luther's experience, to which I shall refer briefly. The conviction that the soul had direct access to God bore fruit in a doctrine, the Doctrine of Justification by Faith alone. It was set over against the view that a man becomes just by doing just acts. There have been times, it may be, when

There have been times, it may be, when men had a keener sense of sin than they now have. But the great question with the Reformer and with every man is, "How may my sins be forgiven?" "How shall I find peace with God?"

It is not enough to tell him that he may deal with God directly, for he may think that he must still do something to fit himself for the Divine presence. That is what Luther tried until it was made clear to him that the weakest and the guiltiest of the race may at once, for Jesus' sake, have his sins forgiven and be accepted as a child of God.

I know it is possible to raise difficulties, but to all of them Protestants have but one answer—"Come to God. There is no barrier, no institution between you and Him. Trust Him, trust Him now."

If you say that man's sins is so great there must be some expression on the part of God of His sense of the evil of sin, our answer is that this is fully done in the sacrifice of Him who gave Himself for the sins of the world, for your sins.

If again you say that your life is weak and stained, that you must get ready to be received of Him, just as you would prepare for a royal reception, that you cannot come in your everyday clothes, then Protestants say that the very first sin you must get rid of is the sin of distrust in God. That if you but east yourself upon God you can be left with Him.

These were the great principles of the Reformation—Direct Access to God—the Authority of the Scriptures—Justification by Faith alone; and if you understand these, you understand everything that is involved in that movement. That was the message that swept over Europe, and that found an echo in millions of burdened souls.

The Three Great "Reformation" Principles.

It was for these doctrines that Luther stood in that great trial of faith at Worms. You have read of the solitary monk appearing before one of the most imposing assemblies that ever convened.

There was the young Emperor, the mightiest ruler in Europe. There was the special

representative of the papacy, and the princes of Germany and the highest in the Church, all with scarce an exception determined to crush him, yet he did not flinch. These truths were a possession of which no man could rob him. And in the face of all his enemies he could say, "Here stand I. I can do no other. God help me." That was the very climax of his heroism.

And now four hundred years have gone since that protest. If the history of Protestantism has anything to teach us, it is that there has been life in it only as men have adhered to the truths for which Luther and

other reformers stood.

These are critical times, and if in the days that await us when the Church must face a new task in a new way, there be any departure from these fundamental truths, the result can only be defeat and disaster. We need to listen, again to what Luther and Calvin and Knox have said.

JEWS IN THE U.S. A.

The Jews in the U.S.A. number about three and a half millions.

Greater New York City alone is said to have nearly a million and a half of the children of Abraham, Philadelphia 200,000, Baltimore 100,000, Chicago 200,000. The rest are found in all the cities of the land and occasionally in the country.

That they exert a mighty influence, out of all proportion to their numbers, is true the world around. Some boast of it, others deplore it; but Israel is a gifted people, destined by Providence to excel in all things.

The Church—in its world-wide plan to make Christ regnant in the hearts and lives of men—has been passing Israel by.

We will not urge for the present the priority of the Jew, or his first claim upon the gospel; we will simply say, He is a creature of God, he has a soul, he has a share in Christ's redemption, he is entitled to the gospel committed to the Church to be preached to all the world. The command of our Lord,—"Go ye into all the world and preach the Gospel to every creature"—is too plain to admit any other than the clear meaning conveyed by its words.

The above from "The Assembly Herald" is a reminder that we have well on to one hundred and fifty thousand Jews in Canada, and that what is said of their influence in the U.S.A. is true here.

It is a reminder too, that our own Church has her Jewish Mission Work, with centres in Montreal, Toronto and Winnipeg, and that this work should be earnestly supported by our gifts and our prayers.

Your life—by your influence—is making or marring others, and you are responsible.—
Rev. G. Campbell Morgan.

CHINA'S NEW DAY.

China's new day began to dawn when the young Emperor, in 1898, tried to introduce needed reforms.

His plans, with himself, were put aside by the Empress Dowager, who tried to compel China to continue in the ruts she has used for two thousand years.

Persecution of the foreigner and of many of the Chinese, who saw that China was being slowly shaken out of her age long sleep, and that she must arouse herself to present day conditions, brought troublesome times and revolution in many of the provinces.

China's greatest revolution, however, came with a stroke of the pen which decreed that her old educational system should be abolished and Western learning substituted in its stead.

She introduced a modern educational system, with comprehensive curricula, but she had no teachers; she built government schools and abolished the old Examination Halls, but was not prepared to use them; she had commanded her millions to turn their backs on the past and look toward the glorious new day which her leaders hoped would be hers.

China was at last awakened, and for over ten years she has been trying to bring new life into the old Empire.

She has taught the world a lesson in the promptness with which she abolished her national curse, "opium," the last permit for its use and sale having expired in March of this year.

While China is thinking new thoughts, she is planning for material advancement, and to use her wealth of natural resources. Already in some of her cities factory chimneys have sprung up as if by magic.

With cheap labor, and unlimited supplies of raw material, China, with her patience, her industry and her ingenuity will challenge the industrial world when she becomes a competitor in its markets. Today she is friendly toward the missionary; he can be trusted, and China needs reliable friends.

The old superstitions still hold her millions in bondage and these are waiting for the truth which shall set them free.

Now is the day of opportunity for China. Her young men are being sent into all the world to study the best they can find with which to enrich their country. The government is employing western educationalists and experts to instruct her youth. Her leaders are friendly to the best the Christian nations can give. Her need is her call to us. Shall we respond?—Youth and Service.

Testaments have been distributed among the Belgian soldiers on leave in England. Many of them have been converted, and a Scripture League with thousands of members has been formed.

Che Church Funds, West

MARY OF RECEIPTS

	Bentpath 88 4.00 Carlow, Hermon ss 10.00	
Che Church Funds, West		
The United Villus, west		
CI)C (OI)MI VII)		
CEIDEC	Est Mary Pierson 500.00 Thedford	
SUMMARY OF RECEIPTS.	Est Mary Pierson 500.00 Therator 6.28 Verschoyle 18.00 Tor, St Enoch ss 6.28 Botany ss 8.00 Grand Bend ss 22.00 Botany ss 6.00 M Luther 33.00	
During Jan. 1 to	Botany ss	1
October Oct. 31		
	Otta, Wmster 200.00 Waterloo s 8.00 Otta, Wmster 200.00 Caderiah Kyss 11.00	
Foreign Missions 5,004.50	Otta, Wmster 200.00 Wateriob ss. 11.00 Almonte 250.00 Goderich, Kx ss. 231.00	
Tire I ? & Ornhans' Fund 02.00	Almonte. 250.00 Goderich, Nass. 231.00 Miss Pelton. 50.00 Haileybury. 231.00	
Widows & Orphans 121.00 716.93	Miss Pelton. 50.00 Haneybrokess. 1.30 Stewartville, yps 14.00 S Sherbrokess 800.00	,
Aged Wilhisters I did	Winchstr Spgs SS 3.00 Brockvii, 180 27.00)
Assembly Fullussianian	Whitby 140.00 Whichst Span 20.00)
Pte -aux-Trembles Sci 487.00	Oak ss)
Desconess Home	Oshawa	1
c c & V P Societies 9,791.00 10,211.10	Argyless. 3.00 Browlinss. 6.00 Bury's Greenss. 3.10 Browlinss. 26.11	
Martineal College 29.00	Bury's Green ss. 3.10 Brookin ss. 26.11 Norval ss. 4.00 Long Branch 7.00	1
Montreal College 23.00 183.00	W Tor, Victoria ss 30.00 Rosemont ss)
Chieen's College		
Knox College	Caledon E Ch	1
Manitoha College	Ballinafad ss.)
Saskatchewan College	Stroud ss.	5
Pohertson College 20.00	Harriston, Kx ss. 6.00 Plummer ss. 3.00 Harriston, Ex ss. 5.00 Plummer ss. 2.00)
Westminster Hall 3.00 108.00	Cotswold ss. 5.00 Portage ss. 2.00 Cotswold ss. 5.00 Portage ss. 3.00	,
Westminster Ham	Cotswold ss	3
\$24,186.44 \$93,099.45		
φ24,100.11 4-0,100.	Main Road ss	0
	Walkervil'ss	5
RECEIVED DURING OCTOBER		
RECEIVED DORING GOLGE	Lucknowss	0
At the Presbyterian Offices, Toronto.		
D. Dow John Somerville, D.D.		
and divided among the runus	Eldon Sta. 15.00 Ft Alexandr St. 12.00 Monek Ss. 5.00 Almonte Ss. 20.5 Cache Bay SS. 9.00 Cornwall, Kx SS. 20.5 Cache Bay SS. 9.20 Cornwall, Kx SS. 200.00 Cache Bay SS. 9.20 Cache	1
	Cache Bay ss 9.00 Cornwall, IXA SS 200.0	0
Bear Creek ss 30.0	O Colvin se 10.50 Goderich, Un ss 5.0	0

RECEIVED DURING OCTOBER

as directed by the	he Donors.	Desbarats ss	2.82	Stratford, St A 200.00
Dog	on Crook ss 30.00	Alma Heights ss	5.00	Delhi, Chaiss 5.00
()ntario	ographer he 25.001	Carvin ss		8.00
	nd Riverse . Z.UU	Chaimer aparrers.		6.00
Tor, St Jas Sq \$300.00 Bid Ptrboro friend	inan es	White ss	. 2.65	Woodford ss
Ptrboro friend 20.00 N	Elefuid so 3.00	Charlie Riddell	5.00	Leaskdate, Zepin 120 00
Rv A H Maciarian 5000 Ch	octnut Grovess 3.00	Silverwater ss	3.00	Avondank
Baden	vington 99.00	Ham, St Gile's ss	. 20.00	Black Creek ss 5 00
Ham, McNab 800.00 IX	tfond cc 7.15	Lond, New St Jas	200.00	Lavant ss 21 00
Lake Woods Ind Wiss 30.00 Pri	icovillo eg 13.00	Newbury ss	3.00	6.00
White Lake	mio cc 13.43	Camlachie	100.001	Park IIIII 55 26.40
Bethesda ss	ma Inlot ce 7.00	Elmira	. 12.00	Grensandrid
Tor, Greenwass	orarder ss 7.00	Tor, Bonar ss	300.00	Bear Creek ss 3 00
Tor. Rivrdaless	200 00	Pricevil	. 50.00	Comperss
Eramosa	ado Douls 10 00	Alton ss	7.00	Dair 8 88 4 00
N Kinloss bc	28.50	Alton yps	5.00	Valens ss
Arnprior	andonyilless 2.00	Victoria Hrbr ss	. 10.00	Sudbury
Stirling 45.00 M.	5.00	Stavner ss	. 11.00	Suubury 88 2 00
Swansea	dordon se 8.00	Bentpath ss	0.00	7 00
Hornby 17.00 Di	ploy Vyce 7 00	Strathroy ss	7.00	50100871188
Omagh	poglovi gg 11.62	Ry Alex Dawson	, 10.00	CI yalei aa
Markham	235 00	Clyde Forks	. 20.00	Ventuor 7 00
Brampton	mmoretown ss 9.00	Clifford	100.00	T WCCCC SS 1 50
Port Credit.	6.00	Clifford ss	9.00	Lake St. 1 ctcl ss
Normanby, Kx 42.00 D	3.00	Otta, Knox ss	9.00	Gailleoniuge
Fergus, Mel	enleten eg 6.00	Osgoode ss	4.00	Limenouse and ss 200
Ham, Central	hall Piver es 3 00	Cumberland ss	9.00	Timenouse gard 10 00
Ham, St Paul 1,000.00 To	anonga 3 00	Rockland	. 17.00	15 00
Ham, St Paul. 1,000.00 Call Dunnville 200.00 Ja Drummond Hill 83.00 Bo New Glasgow 38.00 Lo	eattie's ss 4.00	Forstr's Falls ss	. 12.00	Caladan ce 5.00
Drummond Hill 83.00 Be New Glasgow 38.00 Le Paisley 42.00 St 30.00 Reserved 30.00 Reserved	onsdale 11.00	Farran's Pt ss	9.33	White Cloud Isd ss 1.75
New Glasgow 38.00 Lo Paisley 42.00 St Marvelvil ss 3.00 M	inhury 88 10.00	Beckwith ss	5.00	Comings 13.00
Paisley	elrose ss 4.50	Poland ss	10.00	Ennot vil es 5.00
Marvelvil ss 8 00 C	ottesloess 5.00	Braesidess	50.00	Galt Central ss 10.00
Marvelvil ss. 3.00 lW Otta, Calvin ss. 8.00 C Lochwinnock ss. 3.50 B Goshen. 5.00 C	owmanvilless 12.00	Clayton ss	150.00	Pridgehurg ss 2.50
Lochwinnock ss	amebridgess 6.55	Caintown	5.00	Carlukess 4.00
Goshen 5.00 O	ueensville ss 5.20	Kingstn, St Ass	12.00	Dunnvilless 5.00
Goshen 3.50 G Fairfax ss 5.00 G Bobcaygeon ss 4.00 E Enniskillen ss 5.50 S	squesing ss 5.00	Peterboro, Kx ss	6.00	Bluevale ss 3.50
Bob Caygeon ss. 4.00 E Enniskillen ss. 5.00 Sc Bolton ss. 5.53 T	carboro, Kx 235.00	Greenbank ss	20.00	N Kinloss 39.00
Enniskillen ss 5.00 SC Bolton ss 5.53 T Tor, St And Inst 5.00 N	or Rosedale 600.00	Ashburn	20.00	Kincardiness 27.64
Bolton ss	Erin ss 6.00	Nashville	5.00	Port Arthur, Kxss 10.00
Tor, St And Inst	amilla ss 2.00	Tor, Glebess	5.00	Fort Frances, Kx ss 10.05
Tor, St And Inst. 5.00 N Baxter ss. 7.55 C Owen Sd, Div ss. 21.00 C Hawkesville ss. 3.00 C	aledon	Craigleith ss	8.00	Madawaska 4.00
Owen Sd, Div ss. 21.00 C Hawkesville ss. 3.00 C Rockwood ss. 5.00 L	Coulson Hill ss 5.0	Depot Hror ss	2.25	Whitney 6.00
Hawkesville ss. 3.00 L Rockwood ss. 5.00 L Ham, Knox 10.00 N	ongford ss	O'Leith ss	100.00	Anonymous 100.00
Rockwood ss 5.00 L Ham, Knox 10.00 M Glenmorris ss 6.00 E	Aimosa ss 6.0	0 Meatord	16.00	Finch ss 5.00
Ham, Knox	Cramosa ss 4.0	OSt Cath, 1st ss	190.00	Grattan ss 2.00
Glenmorris ss 6.00 H Arkona ss 8.00 L N Easthope, St And ss 9.00 F	vnedoch	O Caredonia	40.00	Shillington ss 2.00
Arkona ss And ss 9.00 F	Port Colborness 12.0	O Uneida ss	10.20	Kearney ss 10.00
Arkona ss	Port Dalhousiess 11.0	O Avimon Wy se	7.00	Tor, Davenport 150.00
Crenton se	Grassiess	Day's se	5.48	Mar ss 5.00
Seaforth ss 28.00 F Granton ss 5.00 C Walkerton ss 6.00 V Russell ss 5.00 C	V Lond, St Paul ss 2.0	Countright es	3.00	Pt Edward ss 6.00
Walkerton ss 6.00 V Russell ss 10.00 C Douglas ss 5.00 H	0.0 Oil City ss	Cromorty	145.00	Blytheswood ss 10.00
Russell ss. 10.00 C Douglas ss. 5.00 E Whitby ss. 4.00 E	Ethelss	o Golom as	3.50	Lieury ss 7.00
Whithy se 4.00 F	Pinkerton30.2	U Salem SS	300.00	Whitechurch ss 15.00
Douglas ss. 5.00 k Whitby ss. 4.00 k Primrose ss. 5.00 k Powassan ss. 4.00 k	Valton	Cotton Rooverse	11.00	Alexandria ss 8.00
Powersan ss 4.00 V	Valtonss	OCCURION DEAVERSS	11.0	-
IUwassan ss				

Avonmore Cornwall, Kx Cedar Hill ss. Dalhousiess. Burnstown ss. Arnprior ss. Sand Hill ss. Noslin ss. Woodville. Woodville ss. Keene ss. Beaverton ss. Columbus. Scarboro, St And Scarlisle Dorchester Sta Wyoming ss. Milverton Thedford ss. Smith's Hill Kippen Road ss. Clinton Blyth Armow ss. Eadies ss. Cranbrook ss. Brussels. Mrs A L Murray Matawatchan ss. Dorset. Peterboro, St And N Easthope Ss. N Easthope Ch. Claude. Tor, Evangel bs Tor, Rhodes. Meldrum Bay ss. Comiston ss. S Ste Marie, St A s Merritton ss. Brantfrd, Kx ss. Ingersoll ss. Port Stanley Rodney ss. Wallaceburg Leamington Owen Sd, Kx Garson ss. Harristh, Guth ss. Dewart ss. Vars Scenen, St John Owen Sd, Div Welland ss. Bury's Green, St John Owen Sd, Div Welland ss. Bury's Green, St John Owen Sd, Div Welland ss. Bury's Green, St John Owen Sd, Div Welland ss. Burnors ss. Dunblane ss. Bell's Corners ss. Vars ss. Clayton Lansdowne ss.	200.00	175.45 3-4					
Cornwall, Kx	0.300.00	Monkton ss	160.00	Heathcotess	3.00	St Luke's ss	4.00
Cedar Hillss	6.00	Southamptn ss	4.00	Burlington ss	6.00	Exeter ss	22.00
Burnstown ss	16.00	Tara	200.00	Vineland ss	12.00	N Brucess	10.00
Arnprior ss	10.00	Burnbrae ss	4.00	Fenwick ss	26.00 5.00	Wolltown ss	7.00
Sand Hill ss	7.00	Callander	14.00	Windham ss	5.00	Melissa	6.50
Woodville	. 150.00	Snow Road ss	5.00	Leamington ss	65.00	Ravenschff	5.00
Woodville ss	34.00	Mississippi ss	2.00	Camlachie ss	6.78	Yearley	3.00
Beaverton ss	0.81	Bothwell ss	10.00	Brunner ss	1.00	Harrowss	6.00
Columbus	42.00	Sarnia, St Pa	110.00	Smith's Hillss	0.000	Sarnia, St Paul ce	25.00
Scarboro, St And Scarboro, St And ss	8.00	Scarboro', Melss	3.54	Mt Albert ss	. 15.01	Guthriess	4.00
Long Branch ss	4.33	Mt Forest	144.00	Prt Dainousie	6.00	Rothsay Ss	5.00
Caledon East	2.00	Brantfrd, Balf ss	7.50	Kagawong ss	4.00	Manotick ss	. 12.00
McIntyre	15.00	S Mountain ss	7.00	Swansea se	10.05	Carleton Pl, St A	64.85
Oro, Central ss	2.00	Mallorytown ss	6.00	Stouffville ss	7.00	Cobden ss	. 10.00
Collingwood W ss	4.00	Unionvil ss	6.00	Latona ss	15.00	Pleas Valley	13.00
Lefroy ss	7.00	Tor, Knox	800.00	Paisley ss	6.00	Kingston, Cookess	9.00
Galt, 1st	. 230.00	Claremont ss	3.00	Burgoyne	. 110.00	Sandhurst ss	12.00
Ham, St Giles	. 250.00	Markdaless	2.00	Bethel ss	2.00	Tor, Grosvenor	600.00
Tenth Liness	3.00	Normanby, Kx ss	24 00	Tor, St John's ss	21.00	Creemore	13.00
Carlisle	. 183.00	Arthur, St And	31.00	Smith's Falls	. 500.50	Sutton West ss	6.00
Wyoming ss	42.00	Doon ss.	8 25	Smith's Falls ss	5.00	Poolsy Saugeon se	5.50
Milverton	. 150.00	Niag-on-Lake, St	A ss 4.16	S Mountain	46.00	Binbrook	34.00
Smith's Hill	. 29.45	Lond, 1st ss	35.00	McDonald Cornrs ss.	3.00	Port Stanley ss	5.00
Kippen Road ss	5.50	Lond, Chalss	6.00	Camden E	10.00	Fernbank ss	3.40
Blyth	203.00	S Plympton	22.00	Marmora	. 100.00	Calvin ss	4.50
Armowss	6.00	Ashburn ss	3.50	Leaskdale ss	3.00	Monteith ss	5.27
Cranbrook ss	4.00	Whitechurch	60.00	Tor, High Park	15.52	Ignace ss	2.78
Brussels	19.00	Elwood ss	5.00	Woodbridgess	$\frac{25.47}{10.00}$	Aberdeen	3.00
Matawatchan ss	5.00	Northcotess	11.00	Hillsburg	53.00	E Oxford ss	2.00
Dorset	9.50	Temiskamng, Byr s	54.84	E. Nottawasaga.ss	100.00	Petrolia	127.91
N Easthoness	4 00	Chisholm es	9.50	Sunnidale Cor ss	4.00	Tor, St Giles ss	16.00
N Easthope Ch	38.00	Walker's ss	1.00	Collingwood ss	6.00	Tor, Chinese	49.00
Tor. Evangel bs	75.00	Est Mrs Ann Wilson	1,917.40	Guelph, Chal ss	. 12.67	Bluevale	15.00
Tor, Rhodes	47.63	Lond, Ham Rd ss	10.09	Rockwood	5.00	Tor, Cooke's	5.00
Coniston ss	13.00	Wardsville	30.00	Hagersville ss	2.50	Peterboro, St Pa	500.00
S Ste Marie, St A s	s 10.00	Shakespeare	50.00	Niag, St And	29.00 28.00	Newtonvilless	7.10
Brantfrd Kyss	9.00	W Bentick ss	3.00	E Seneca ss	14.00	Maple Valley ss	17.00
Ingersoll ss	17.00	Burnstown	50.00	Simcoess	$\frac{13.00}{27.45}$	S S No 2, Flos ss Lion's Head ss	3.43
Rodney ss.	12.31	Westport ss	7.00	Mt Brydges ss	5.25	S Bentick ss	3.00
Wallaceburg	161.00	St John's ss	11.00	Oak Grovess	9.36	Brantford, Balf.	37.30
Owen Sq. Kx	150.00	Springvilless	10.00	Cromarty ss	6.83	Blmore, McIntosh ce	5.00
Garson ss	7.00	Newmarket ss	12.50	Edwards ss	$\begin{bmatrix} 1.00 \\ 2.80 \end{bmatrix}$	Elderstie 2 Con ss	1.30
Dewart ss	5.00	Oakville	600.00	Tor, Dovrert ss	200.00	Brown's Cornrs ss	4.00
Rv M N Bethune	8.00	Evangel Hall	13.97	Bar River	8.00	Glencoe.	600.00
N Luther ce	$\frac{2.00}{5.00}$	Tor, College	500.00	Lond, St And 1	,200.00	Glencoess	. 22.00
Mono East ss	1.00	Penetangshne ss	5.00	Muncey ss	11.00	Wmster, St And ss	5.50
Bury's Green St. John	's 18.00	Chatsworth ss	2.00	Wallacebrg ss	. 12.00	Cameron ss,	5.00
Owen Sd, Div	500.00	Atwood ss	13.00	Brooke, Enniskiln	11.00	Cranbrook	53.00
Amos ss	8.00	Bayfield	61.00	Cochrane ss	2.40	Chestervil ss	4.33
Belmore ss	. 13.00	Burgoyness	4.00	Stone's Cornrs	2.00	Sand Bay ss Severn Bridge ss	3.00
Bell's Cornrs ss	11.00	Athens ss	3.00	S Nissouri	. 10.00	Ailsa Craig	187.00
Vars ss	10.00	Bracebridge	95.00	A vonmore ss	11.00	Stratford, Kx Exeter	141.00
Lansdowness	6.00	Copper Cliff ss	$ \frac{10.00}{50.00}$	Otta, Erskine ss	. 22.00	Auburn	. 50.03
Eldorado ss	1.20	Elizabeth Bay ss	2.00	Lyn ss	6.00	S Kinioss ss Barrie	145.00
Port Hopess	10.00	Hyde Park ss	$\frac{18.00}{22.00}$	Melrose	. 32.00	Aspdin ss	6.00
Beaverton	285.76	Tor, Old St And	600.00	Westwood ss	11.00	Rv Crawfrd Tate Bracebridgess	5.20
Melvilless	3.20	Oxford Mills ss	15.00	Baltimore ss	2.00	Tor, Old St And	100.00
Sunnidale	10.00	Stirling ss	11.30	Centrevilless	9.00	Perth, Kx Newmarketss	7.00
Beeton se	17.00	Brighton ss	8.00	Vaughan, St Pass	8.00	Guthrie	. 20.00
Wintrbourn	24.00	Ballinafad	20.00	Barriess	133.00 25.00	N Gower.	. 61.00
Guelph St A	7.18	Mt Dennis Ch	15.00	Holstein	100.00	N Gowerss	. 14.00
St Cath, 1st	300.00	Port Carling	22.00	Hespeler	100.00	Beachburg	7.00
Strabaness	7.00	Flos, Knox	30.00	Jarvis ss	6.50	Norwood ss	2.00
Ilderton ss	4.00	Bruce Mines ss	1.30	W Flamboro'ss	7.52	Pickering ss	4.00
Verschoyless	3.00	Oro, Guthriess	6.00	N Pelham ss	. 12.00	Islay ss	3.50
Amos ss. Belmore ss. Dunblane ss. Bell's Cornrs ss. Vars ss. Clayton. Lansdowne ss. Eldorado ss. Port Hope ss. Bethesda ss. Beaverton. Melville ss. Huntsville ss. Sunnidale. Midland Beeton ss. Wintrbourn Galt, 1st ss. Guelph, St A St Cath, 1st. Strabane ss. W Lorne ss. Ilderton ss. Florence ss. Verschoyle ss.	0.00	or vinconto ss	6.00	waterdown	100.00	Shelburness	9.50

Corbetton ss			t .		10	*** -***	2.00
Corbetton ss	5.00	Preston ss	. 10.00 W	mstr, 1st ss	25.00 Rv	J F L Macdonal	1 12.51
Allandaless	7.54	Rodney	125.00 Ry	D'Currie	. 8.00	Ouebec	
Government Rd ss	. 4.00	Turin ss	6.50 Ry	GS Lloyd	12.51 8.00 Lo	rettevilss	1.00
Parry Sound	128.00	Egmondvil SS	3.00 R	v D G MacPhail	. 8.00 M	rs A S Jamiesn	7.00
Kitchener	325.00	St Mary's Kx	225.00 R	y John Radford	. 8.00 Pa	speniae w ss	182.83
Ham. Calvin ss	6.00	Shakespearess	45.00 R	v W M Lee	11.46 Ri	verfield ss	4.00
Norwich SS	3.74	Vankleek Hill ss	9.35 R	v Dr Neil	8.00 Ot	atrement ss	. 35.00
Komoka ss	11.50	Cardinal	. 90.00 Eg	ev Dr Spence	12.16 M	ont, St Paul's ss	7.00
W Lorne Ce	5.00	Quaker Hill ss	5.00 C	audess	9.47 Ro	ockburn	. 20.00
Thamesford ss	3.00	Sonyass	5.00 To	or, Duninor. Dale ss	12.00 At	thelstan	158.00
Lond, King St	90.00	Oro, Esson	. 28.00 G	alt, Knox	648.10 Ri	iver Desert ss	5.95
Centre Road	176.00	Drayton ss	6.00 W	nderwood	100.00 01	tta, St Paul ss	11.00
W Adelaide ss	7.00	Brooksdale	. 54.00 R	v F A MacLennan	8.00 Pt	te a la Gardess	25.00
Moore Line	50.00	Rv R Brydon	12.88 81	Elmoss	. 8.00 B	uckinghm ss	7.00
Molesworth	110.00	Ry F Ballantyne	8.00 Sa	andringham ss	4.00 M	Intreal, 1st	7.00
Bluevale	35.00	Kinburn ss	10.00 A	vonmore	4.00 Jo	oliette	9.00
Blyth ss	8.00	Harwich ss	2.00 W	inchstr	450.00 V	erdun	. 138.00
Inverturon ss	5.00	Wmster, 1st	250.00 W	msburg ss	9.50 A	Int. American	. 900.00
Emo ss and Devlin	8.50	S Delaware ss	50.00 V	Valdemar	. 49.25 V	Iont West ss	18.00
AuroraPlum Creek	9.20	Goldsmith	$\dots 9.63 \text{ D}$	ptergrove	110 00 R	obson ss	5.00
Plum Creek ss	4.00	Goldsmith ss	7.00 s	t Cath, Knox	350.00 A	W Young	10.00
Tor, Bonar	. 12.10	Acton ss	10.50 F	Jam, St Paul's	600.00 A	Perrier	10.00
Woodbridge	80.00	Port Albert	10.00 V	Voodstock, Chalss	7.00 N	lew Carlisless	4.00
Annan ss	10.00	Heckston	9.00 S	pringfield ss	6.00 N	Mont, MacVicar	6.00
Miss E V Johnson.	6.25	Kemptvil ss	11.00 V	v mster, St And Pavistock ss	7.00	Jasham, French	5.00
Jarvis, Chal ss	2.20	Mainsville	45.00 E	gmondville	. 65.00 B	Bristol ss	12.00
N Lancastr ss	3.25	Camden, Newburg ss	38.00 T	eeswater	150.00 N 150.00 N	Mont, St Giles	300.00
Wmstown	2.50	Flesherton	39.00 I	Rv A D Cornett	. 10.50 F	Kingsbury	12.70
St Columba ss	3.50	Flesherton ss	5.00 1	Rv W G Jordan Rv P L Juli	13 60 F	Kinnear's Mills ss	6.00
Pakenham ss	9.00 13.00	Naugnan, Kx ss	1.50 I	Rv Alex Leslie	8.00 F	Richmond, Chal	65.00
Warkworth ss	10.00	Midland ss	30.00	Ry Jno Matheson	13.60	Avlmr E. St Ass	8.00
Warsawss	$\dots \begin{array}{c} 9.2 \\ 7.0 \end{array}$	7 Sparrow Lakess	1,000.00	Rv R MacNabb	8.00 E	Hunters Pt ss	14.00
Keldon	17.0	0 Miss M C Sime	6.00	Rv N A MacEachrn.	10.001	Dorval	3.00
Doon Durge	$\frac{10.0}{2}$	S Delaware ss. Noore Goldsmith Goldsmith ss. Kirkton ss. Acton ss. Acton ss. Acton ss. Hort Albert Hawkesbury Heckston Kemptvil ss. Spencervil ss. Spencervil ss. Spencervil ss. Vaighan, Kassille. Camden, Newburg ss. Nestleton Sta. Flesherton	14.73	Drumbo, Willis	. 69.00	Mont, Erskine	2,000.00
Rranchton	63.0	0 Rv J B Fraser	8.00	Rv J W Cameron	8.00	Mont, St Paul S	5.00
Kintoress	4.0	ORVWJ Knox	8.00	Rv J G Moyes	14.00 I	Lachiness	20.00
Dickson Cornrs SS.	3.0	0 Duntroon ss	7.00	Richmond ss	6.79	Portneuf ss	62.69
S S No 2 Elma ss	5.0	0 Vasey ss	5.00	Ry T A Bell	8.00	Wakefield ss	7.00
Warwick	6.0	0 Rv Dr John Ross	8.00	Dresden	40.00	Westmount, St And	3,20
Pinkerton ss	7.0	0 Navan ss	56.50	Ry J Richardson	12.00	Verdunss	20.00
Sydenham ss	300.0	0 Cobden	34.00	Paisley	38.00	Brownsburg ss	47.00
Fletcher ss	8.2	5 Cold Springs ss	16.00	Beachburg	243.67	Rivrfield ss	6.00
Beechwood ss	2.6	5 Singhampton ss	1.50	Bellevil, John	84.75	Winslow	250.00
Wales	24.0	O Swinton Park	7.00.00	Unionville	20.68	Cantley	7.00
Summerstown	3.0	0 Mattawa ss	3.00	Van Vlack ss	3.00	Mont, Calvin ss	17.50
Lakefield	21.1	O Allensvil ss	0.000	Wyevaless	19.60	Hampden ss	7.66
Cannington ss	5.0	W Huntngdn, gld	12.00	Harristn, Kx	. 268.00	Beech Ridge	30.00
Omagh ss	7.0	00 Black Heath ss	0.000	Dracon ss	. 100.00	Mont, Livingstn ss.	16.00
Dunedin ss	4.0	00 Rv R E Knowles.	16.41	Campbellvil	. 136.00	Harrington ss	15.00
Arthur ss	4.0	00 Rv C A Malcolm	$\dots 11.13$	Ham, Erskine	14.00	Lower Windsor ss	4.00
Eden Mills ss	3.U	00 KV T M Murray	147.15	Oakdale ss	3.30	Scotstown	7 00
Teeswater ss	23.0	00 Morewood ss	$\dots 17.00$	Glamis ss	1,169.00	Reid's Ch	21.55
Crawford ss	5.00	00 Thurlowss	12.00	Rv W D Bell	8.00	Marsboross	50.00
Beachburg ss	13.	7 Rv W H Burgess	11.81	Rv H R Campbell	8.00	Gore ss	4.00
Ivy	$\dots 70.0$	00 Rv T J S Ferguson.	20.06	Rv A H Drumm	20.68	Dr Wm Fargrson	6.33
St. Thos. Alma ss.	6.	75 Dover	102.00	Dr R D Fraser	0.000	Mr, Mrs H Young.	62.50
Stoney Creek ss	9.	00 Mills, Gordon, Bur	18.00	Rv A W Shepherd.	8.00	Bristol ss	7.00
Glensandfield ss	16.	00 Agincourt ss	16.00	Ry Donald Stewart	10.00	Sherbrooke	283.80
Elmsley, Bethel	30.	00 Lochinvar ss	100.00	Rv W S Wright	8.00	Lake Meganticss.	5.00
Elmsley ss	17.	00 Lanark ss	50.00	Powassan	25.00 17.16	Mont, Fairmount	ss 16.65
Elmsley ss	12.	00 Finch, family	5.00	Ry John McNair.	8.00	Sherbrookess	0.000
Windsor	400.	00 Aurora ss	15.00	Rv C C Salisbury	1.00	River aux Pins	2.00
Dorchester ss	10.	00 Tor, Deer Prk ss	206.00	Walkerville	150.00	Kenebec Rd, St Ge	015.00
Comber	42.	20 E Normanby ss	12.00	Newton, Millbank a	100 00	Rv T A Mitchell.	8.00
Woodland ss	5.	ol Duntroon ss. ol Vasey ss. ol Rethel ss. ol Westmeath. ol Cobden. s Cold Springs ss. ol Westmeath. ol Cobden. s Cold Springs ss. ol Swinton Park. ol Swinton Park ss. ol Swinton Park ss. ol Swinton Park ss. ol Watford. ol W Huntngdn, gld. old Black Heath ss. old Watford. o	60.00	Thames Itoau	, , 230.30		

Rv J E Menancon 8.00	Lena ss	OlWelhelmina	2.051	Anglia ss. 16.00 Khedive ss. 7.60 Francis. 56.70 Taylorton ss. 3.25 Aberdeen ss. 16.00 Verwood 6.00 Drinkwater 15.00 Last Mt ss. 17.00 Southcote ss. 27.00 North Fork ss. 7.50 Morton ss. 1.05 Cupar ss. 7.15 Cottonwood ss. 20.00 Rocanville ss. 21.00
Rv D N Coburn 8.00	Avonlea ss 10.0	Prince of Wales	3.45	Khedive ss 7.60
Ormstown	Hartney ss 10.0	Webb	5.00	Taylorton ss 3.25
Ormstown ss 23.00	Glenella ss5.0	Albany ss	. 14.00	Aberdeen ss 16.00
Rv D J Craig 12.00 Rv J D Anderson 8 00	OCartwright ss 19.00	Warman ss	10.00	Drinkwater 15.00
Bristol ss 9.00	Stony Mt ss 10.00	Longlaketon ss	. 6.00	Last Mt ss
Ry Geo W Mingle 8.00 Ry Dr D Patrsp 8.00	Melitass	Hubbard ss	. 27.00	Southcotess27.00
AV DI DI avisi	Humesville ss 14.6	Dummer ss	2.40	Morton ss 1.05
Manitoba	Shellmouth ss 10.00	Halbritess	. 24.00	Cupar ss
Selkirk \$75.00	Glendale ss 8.0	Bredenbury ss	7.00	Rocanvilless 21.00
St Andrew's ss 10.00	Umatilla ss9.00	Saskatoon, Kx ss	. 21.50	Swarthmoress4.00
Nivervilless 6.00	Murchison	Parkbeg ss	2.00	Glen Payness8.00
Selkirk ss 12.00	Norwood 97.8	Caron	100.00	Rosetown, Home Dept 10.00
Holland ss 9 00	Minto ss	Welwyn ss	31.00	Shellbrook ss 7.00
Fairmount ss 13.30	Magnet ss 4.00	Broadview ss	8.00	Truax ss 19.50
Uakburn ss 13.30	Osborness	Useland ss	. 12.00	Stoughton ss
Elva ss	Oak Lake ss	Mrs W R McClellnd.	5.00	Courval ss 2.65
Wellwood ss 32.00	Virden ss 8.0	Glen Ewen	. 19.50	Sceptress5.00
Hazeldean. Whitewater 6.00	Whitewaterss20.0	St Angus ss	5.00	Heron ss 10.00
Kinsmore ss 9.00	Hilton ss 10.0	Oxbow ss	. 17.00	Eagle Hills 19.55
Gladstone ss 38.00	Prenden St Paul 308 6	Motherwell ss	. 13.20	Eagle Hills ss
Swan Lakess 5.00	Amaranth ss	DLang ss	. 20.00	Carnduff ss 20.00
Wpg, King Mem78.32	Humesville ss 12.0	Weyburn ss	. 17.70	Cupar ss 7.15 Cottonwood ss 20.00 Rocanville ss 21.00 Swarthmores 4.00 Ravenscrag 14.00 Glen Payne ss 8.00 Rosetown, Home Dept 10.00 Maymont ss 15.75 Shelbrook ss 7.00 Truax ss 19.50 Stoughton ss 7.00 Lewvan ss 11.15 Courval ss 2.65 Sceptre ss 5.00 Saltcoats ss 10.00 Heron ss 10.00 Eagle Hills 19.55 Eagle Hills 2.00 Regina, Carmcl 200.00 Wilkie ss 9.00 Pense ss 15.00 Regina, Knox ss 28.00 Regina, Carmcl 32.00 Regina, Carmel ss 11.00 Bonnie View ss 28.25 Tugaske ss 16.75
Moore Park ss 10.00	High Bluff ss	Kedelston ss	. 13.00	Pensess
Roseisle ss 5.00	Wellwood 62.0	Liberty ss	7.00	Regina, Knox ss 28.00
Kemnay ss	Cadurcis ss 14.0	Grand Couleess	. 19.59	Regina, Carmel ss 11.00
Basswood ss 20.00	Bradwardiness	Lansdowness	. 20.60	Bonnie View ss
Ogilviess	Lilyfield ss	Maypole Ch and ss	. 13.60	Craik ss 10.00
Letellier ss 3.35	Sanford ss	Indian Head ss	12.00	White Rock 4.00
Carman ss 17.58	Wpg, St Steph ss 40.7	Quantock	. 14.00	Girvin
Arden ss 9.00	Sinclair ss 4.0	Oldlewilde	. 20.00	Manor ss
Minnedosa ss 13.00	Berton ss	O Young ss	$\frac{1}{2.75}$	Coney Isd ss 1.40
Arrow River ss 5.00	Kildonan 30.0	Maple Creek ss	. 18.00	Fir Mt 4.35
Pretoria ss	New Bridge ss 25.0	U Foam Lake ss	10.00	Pengarth 8.05
Benito ss 2.60	Summerville 7.6	Henribourg	17.55	Bear Stream 4.00
Petersfield ss	Kingsley ss	O Paddockwood	12.45	Cote Ind Miss
Wpg, St Giles' ss 32.00	Shoal Lake ss4.0	North Portal ss	. 14.30	Preeceville ss3.20
Miami ss 10.28	Bird Tail Res 7.1	Silton	. 12.60	Glenavon ss
Garson ss 5.00	Transcona ss	UDISIEY SS	5.00	Caron ss
Brandon, St Ass 10.00	Little Woody 5.7	5 Asquith ss	. 12.80	Summersidess6.00
Melbourne	Fremington	Wapellass	. 24.00	Wapella, St And 100.00
Scotia ss 17.53	Wawanesa ss 8.4	OFt Qu'Appelle ss	5.50	Sasktoon, St Ths ss 37.40
Shaw ss 8.00	Wpg, J Black Mem 17.0	Balcarres ss	6.00	Saltoun ss
Hargravess10.00	Hunterville ss 5.4	O Zenith ss	8.00	Fairville 18.00
Wpg, Carter 7.10	Souris	Maxwellton ss	3.00	Rocky Lake 19.00
Sperling ss	Wng King Mem ss 18.6	UGlenside ss	3.40	Indian Head 85.75
Virden 142.00	Myrtle ss 16.2	Maple Daless	1.00	Rv A C Reeves 22.40
Golden Plain 7.75	Elkhorn	Stewart ss	. 25.00	Regina, Carmcl ss. 11.00 Bonnie View ss. 28.25 Tugaske ss. 10.00 Rosehill. 8.00 White Rock 4.00 Girvin. 2.50 Manor ss. 7.00 Springwater 29.00 Coney Isd ss. 1.40 Fir Mt. 4.35 Donamar ss. 5.00 Pengarth. 8.05 Bear Stream 4.00 Cote Ind Miss. 3.00 Atwater ss. 5.20 Preceville ss. 3.20 Glenavon ss. 10.00 Caron la. 157.00 Caron ss. 5.00 Summerside ss. 6.00 Wapella, St And 100.00 Saltoun ss. 4.00 Saltoun ss. 4.00 Fairville. 18.00 Rocky Lake. 19.00 Maryfleld ss. 2.75 Todam Head. 85.75 Rv A C Reeves. 22.40 Sathoun Head. 35.75 </td
West Hall ss 13.75	McConnell ss12.0	Amazon	. 13.85	Rathmullan 37.00
Roseland ss 5.00	Newdale ss 10.0	Stevenson ss	4.00	Druid ss
Carberry	Oak River ss	Brooksidess	. 8.00	Lumsden ss
Pla Prairie, Ind bs 8.00	A C McLennan 100.00	Fiske	1.35	Alsask ss 5.50
McCreary 4.75	Sifton 11 4	Hopess	1.40	High View 1.00
Brant ss 5.25	Fairville	Melaval ss	19.00	High View ss 14.00
Clarent Murchish ss 16.60	McAuley ss 34.00	Kindersley ss	. 67.00	Fernley ss
Silver Creek ss 25.00	Stonewall ss 11.00	Kelso ss	. 10.00	Edwards ss 16.00
Two Creeks ss 6.00	Belmont ss 8.6	Hodgevil, Flats	. 10.00	Pleas View ss 6.00
Camille ss	Prospect 94.5	Gracess	19.20	Dayey ss 14.00
Gourlay ss	Rv W T Hamilton 14.4	Ogema	5.00	Carlyle ss 10.00
Stewartville 10.00	Brandon, St P mb 20.00	Humboldt ss	2 10	S Alameda ss 8.50 Regina Calvin ss 6.00
Stewartville9.00	Saskatchewan	Pathlow ss	10.00	Maxim ss 10.00
Greenway ss	Cuent	Drinkwater	. 15.00	Swift Current ss 41.00
Blyth ss 5.00	Zorra	Tantallon ss	. 13.00	Eastend ss
Springfield	Dubuc ss	Welwyn	. 53.00	Fairy Hillss5.00
Millerway ss 8 55	Elbowss	Caron ss	. 15.00	Pilot Buttess 5.00 Broderick ss 7.50
Elgin ss 16.45	Esterhazy ss 3.00	Wordsworth ss	8.45	Rosetown91.00
Carbony ss	Pinkham 15.00	Ladstock ss	4.50	Ceylon ss
Binscarth ss	Expansess. 9.6	Arlingth Bch ss	9.00	Delisless
Emerson ss 8.00	Govan ss 5.0	Breadalbaness	3.25	High View . 1.00 High View s. 14.00 High View ss . 14.00 Fermley ss . 7.00 Kylevil ss . 20.00 Edwards ss . 16.00 Pleas View ss . 6.00 Pambrun and ss . 15.20 Davey ss . 14.00 Carlyle ss . 10.00 S Alameda ss . 8.50 Regina, Calvin ss . 6.00 Maxim ss . 10.00 Swift Current ss . 41.00 Zealandia . 21.00 Eastend ss . 2.00 Fairy Hill ss . 5.00 Prilot Butte ss . 5.00 Broderick ss . 7.50 Broderick ss . 7.50 Rosetown . 91.00 Ceylon ss . 10.00 Forest ss . 52.00 Smithville ss . 1.00 Smithville ss . 1.00

Wichov cc			1 ar not	3 00
	. 3.85 M	ed Hat, Wmstr ss 6.6	0 Okotoks ss	rmstrong ss 6.00
Leslie ss	. 4.35 Ed	imontn, Westmt ss 14.0	O Poe 2.00	Chasess 5.00
Hutton	5.00 Ec	imontn, Ruprt ss 6.8	3 2 1 1 1 1	Tranbrook ss 50.00
Bradwell ss	3.00 Be	eaver Lakess 2.0	British Columbia	Vaner, Cedar ss 14.46
Baildon ss	7.00 Be	everley ss	0 Transp Chal \$250.00	Vancr Hts ss 11.00
Estevan ss	. 11.00 Ca	ligary, Pleas Hts ss 9.0	O Clonomma 3 00	Vancr, Wmstr ss 12.00
Arcola	. 27.40 N	ew Dayton	5 W Point Grey 50 00	Sapperton
Orangeville ss	9.65 W	rentham40	O Py R I Douglas 7.80	Sapperton ss 12.00
Rv A M McColl	. 20.60 AC	emess	O Victoria 1st 200.00	West Bank 10.00
Lumsden	7 00 34	obleiord ss	O Creston 5.00	Summerland ss 20.00
Warmley ss	1.55 T	broo Hills ss 8.0	ORVIK Unsworth 16.02	Slocan ss 5.00
Nonge	12.00 D	olia es 3.0	0 Sandwick 35.00	Nanaimo, Neednm ss 3.00
North Flam SS	4 00 P	eace River ss 3.0	0 Salmon Arm 15.00	Mt Lehman ss
Channon village	2.80 B	ed Deer ss 16.0	0 Fernie ss	Victoria, St Ald Ss 4 17
Handeworth ss	. 9.00 C	oalhurst	00 Ymir ss	Victoria, Ersk ss 3.00
Crocus Plains ss	. 12.25 W	Edmntn, Chalss 10.0	0 Port Coquitlam 7.55	Endoubres 4.00
Kingsland ss.	8.25 C	oleman 10.0	00 Greenwood 4.00	Dump by ss 6.00
Crieff	9.00 C	arstairs ss6.0	Plagstone	F Chilliwack SS 6.11
Morrisview	. 12.00 K	illam ss	Whonnock ss 2.05	Riverview 10.00
Indian Head ss	6.00 E	llice	30 W Pollit Gy 37.80 30 Victoria, 1st 200.00 00 Victoria, 1st 200.00 00 Creston 5.00 00 R V J K Unsworth 16.02 00 Sandwick 35.00 03 Salmon Arm 15.00 04 Pernie ss 11.00 05 Pernie ss 7.00 06 Pernie ss 10.00 07 Greenwood 4.00 08 Beaconsfield ss 3.00 30 Beaconsfield ss 3.00 30 Huntingdon ss 1.00 30 Lucerne ss 2.00 30 Lucerne ss 2.00 30 Lucerne ss 3.00 30 New Wmstr, St Ass 4.5 30 New Denver 30.00 30 New Denver 30.00 30 New Denver s 3.00 30 Vetoria, Kx ss 6.00 30 Vetoria, Kx ss 7.00 30 Ladysmith ss 7.00 30 Alberni 8.00 30 N Vancr, St Stess 9.00	Vancr. 1st ss 10.35
Lanigan ss	6.00 La	acombess10.0	Sidney ss 4.75	Olive Arbuthnot 25.00
Rv Wm Dewar	7.70 L	ousana ss	Huntingdon ss	Alberni
Sovereign ss	5.00 B	ig Hill ss 500	Benvouln ss	Port Alberni ss2.00
Sasktn, Wmstr ss	. 20.06 C	algary, St Paul	50 Lucerne ss 5.00	Vancr, Mt Pleas ss 23.75
Sasktn, Wmstr	500.00 N	Calgary Ss	45 Longley Fort ss 4.00	Merid ss
Kingsland	. 12.00 W	thomas ga	55 New Wrestr St. A SS 8.45	N Vancr, St ste 40.00
Verloss	11 00 N	fonton sg 37.	00 Nanaimo ss	Nakusp ss
Ranchview ss	1 40 T	allend sg 3.	00 New Denver 30.00	Alberni Ind Scl 11.00
S Weyburn ss	51.00 0	ordeton se	00 New Denver ss 13.00	Pender Isd ss 5.00
Tuels Telso	10.00 B	assanoss	00 Victoria, Kx ss 6.00	Quesnel ss 7 00
FF McGlaughlin	10.00 C	hauvin ss	45 Sooke ss 4.25	Vaner, St Paul SS 645
Fet S R Wallace	179.67 D	unmore ss 6.	00 Fort George ss 3.00	Kerrisdale ss
ESOB B Wander	S	even Person ss 4.	00 Ladysmith ss	W Doint Grey SS 7.00
Alberta	A	mos ss	00 Alberni 8.00	Ook Bayes 6.80
Berry Creek	\$10.00 V	Vhitla ss8.	00 Alberni ss 6.00	Vaner St. Inc 1,223.93
Leduc ss	25.00 C	avendish ss4.	N Vancr, St Stess 9.00	Vallet, State
Hardieville	10.00 B	ted Deer	00 New Wmstr, St Ste ss 20.00	Nova Scotia
Glenford	10.00	anmoress	00 Straiton 1.20	- 1 II G-maphall \$26.30
High River ss	10.00	algary, Grace 250.	90 Donman Isd ss 5.75	Rv A H Campbell 20.00
Willowdaless	14.50 S	Pincher Crk ss 10	53 Vaner Robrtsn . 50.00	Scotsburn, 4 ss 20.00
Innisfall	10.00 F	Admonta Wmstr 300	00 Princeton ss 4.00	Boulder E Co
Duhamel ss	8 50 T	Wetaskiwin ss 7	00 Quesnel ss 1.80	Geo C Sweet 25.00
Lougheed ss	7 00 F	Hill End Clarndn ss 12	00 == 2 0 0	
Colgony Bankywss			UUI Vancr. St Coiss 2.00	Otter Brook Ss 2.50
Caigary, Dulla viv SS.	21.00 F	Edmntn. Dundonld 25.	00 Silverton ss	Otter Brook ss 2.50 Grand Riv Falls ss 3.00
	21.00 E	Edmntn, Dundonld 25. Dayly, Medow Bank 189	00 Vaner, St Col Ss	Otter Brook ss 2.50 Grand Riv Falls ss 3.00
Coal City	21.00 E 14.20 C 1.95 V	Edmntn, Dundonld 25 Dayly, Medow Bank 189 Vegreville ss 2	00 Vancr, St Col SS 2506 00 Silverton ss	Otter Brook ss 2.50 Grand Riv Falls ss 3.00 New Brunswick
Coal City Youngstown ss	21.00 F 14.20 C 1.95 V 4.60 F	Edmntn, Dundonld 25 Dayly, Medow Bank 189 Vegreville ss 2 Edmntn, McQueen ss 2	000 Silverton ss	Otter Brook ss. 2.50 Grand Riv Falls ss. 3.00 New Brunswick
Coal City Youngstown ss	21.00 E 14.20 C 1.95 V 4.60 E 3.15 S	Edmntn, Dundonld	000 Vancr, St Colss. 2.00 00 Silverton ss. 7.00 00 Victoria, 1st ce. 15.00 55 Lynn Valley 5.00 96 Vancr, Robrtsn ss. 24.56 00 Athalmer ss. 3.00	Otter Brook ss. 2.50 Grand Riv Falls ss. 3.00 New Brunswick Glassville ss. \$9.00
Taber. Coal City. Youngstown ss. Viola ss. Jumbo Valley ss.	21.00 H 14.20 C 1.95 V 4.60 H 3.15 S 25.30 S	Edmntn, Dundonld 25 Cayly, Medow Bank 189 Vegreville ss 2 Edmntn, McQueen ss 2 S Calgary ss 6 Stettler ss 9	00 Vaner, St Colss 2.00 00 Silverton ss . 7.00 00 Victoria, 1st ce . 15.00 .55 Lynn Valley . 5.00 .96 Vaner, Robrtsn ss . 24.50 .00 Athalmer ss 3.00 .00 Aldergrove ss	Neisons 7.00
Taber Coal City Youngstown ss Viola ss. Jumbo Valley ss. Pine Creek ss	21.00 H 14.20 C 1.95 V 4.60 H 3.15 S 25.30 S	Edmntn, Dundonld. 25 Payly, Medow Bank 189 Vegreville ss. 2 Edmntn, McQueen ss. 2 S Calgary ss. 6 Stettler ss. 9 Edmonton, 1st. 700	00 Vaner, St Colss 2.00 00 Silverton ss. 7.00 00 Victoria, 1st ce 15.00 55 Lynn Valley 5.00 96 Vaner, Robrtsn ss. 24.50 00 Athalmer ss. 3.00 00 Aldergrove ss 1.55 00 Agassiz ss. 12.50	Grantude: 2.50 Grand Riv Falls ss. 3.00 New Brunswick Glassville ss. \$9.00 Mill Branch ss. 5.00 Divide: 1.35 Br Gellowsy ss. 2.00
Taber Coal City. Youngstown ss. Viola ss Jumbo Valley ss. Pine Creek ss Grierson ss.	21.00 F 14.20 C 1.95 V 4.60 F 3.15 S 25.30 S 8.00 F	Edmntn, Dundonld. 25 Cayly, Medow Bank 189 Vegreville ss. 2 Edmntn, McQueen ss. 2 S Calgary ss. 6 Stettler ss. 9 Edmonton, 1st. 700 Nanton. 160	00 Vaner, St Colss 2.00 00 Silverton ss. 7.00 00 Victoria, 1st ce. 15.00 .55 Lynn Valley 5.00 .60 Vaner, Robrtsn ss. 24.50 .00 Athalmer ss. 3.00 .00 Aldergrove ss 1.55 .00 Agassiz ss. 12.50 .00 Machine ss. 12.00	Gratitude 2.50
Taber. Coal City. Youngstown ss. Viola ss. Jumbo Valley ss. Pine Creek ss. Grierson ss. Cowley ss.	21.00 H . 14.20 C . 1.95 V . 4.60 H . 3.15 S . 25.30 S . 8.00 H . 5.00 M	Edmntn, Dundonld. 25 Cayly, Medow Bank 189 Vegreville ss. 2 Edmntn, McQueen ss. 2 Edmster ss. 6 Stettler ss. 9 Edmonton, 1st. 700 Nanton 160 Morningside ss. 3	00 Vaner, St Colss 2.00 00 Silverton ss. 7.00 00 Victoria, 1st ce 15.00 .55 Lynn Valley 5.00 .96 Vaner, Robrtsn ss. 24.50 .45 Vaner, Robrtsn ss. 3.00 .00 Aldergrove ss 1.50 .00 Agassiz ss. 12.50 .00 Clayburn ss 12.00 .00 Wurrayville ss. 5.00 .00 Rureby 16.1	Gratitude Content Co
Taber. Coal City. Youngstown ss. Viola ss. Jumbo Valley ss. Pine Creek ss. Grierson ss. Cowley ss. Olds ss.	21.00 F 14.20 C 1.95 V 4.60 F 25.30 S 8.00 F 3.00 F	Edmntn, Dundonld. 25 2ayly, Medow Bank 189 Vegreville ss. 2 Edmntn, McQueen ss. 2 S Calgary ss. 6 Stettler ss. 9 Edmonton, 1st. 700 Nanton. 160 Morningside ss. 2 Milton ss. 3 Augusts 4	000 Vaner, St Colss 2.00 00 Silverton ss. 7.00 00 Victoria, 1st ce 15.00 555 Lynn Valley 5.00 966 Vaner, Robrtsn ss. 24.50 00 Adhalmer ss. 3.00 00 Adgasziz ss. 12.50 00 Oldergrove ss 1.50 00 Oldergrove ss 1.250 00 Oldergrove ss 1.250 00 Murrayville ss. 5.00 00 Murrayville ss. 5.00 00 Burnaby 16.1	Gratitude Control Co
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Agassiz ss. 12.50 00 Clayburn ss. 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 .25 Elko ss. 5.00	Divide
Pine Creek ss Grierson ss Cowley ss Olds ss Sleepy Hollow		Edmonton, 1st. 700 Nanton 160 Morningside ss. 22 Milton ss. 8 Lowalta 4	00 Vaner, St Colss 2.00 00 Silverton ss. 7.00 00 Victoria, 1st ce 15.00 55 Lynn Valley 5.00 96 Vaner, Robrtsn ss. 24.50 00 Aldergrove ss 1.50 00 Aldergrove ss 1.50 00 Olayburn ss 12.00 00 Murrayville ss. 5.00 00 Burnaby 16.1 00 Burnaby 16.1 00 Elso ss. 5.00 00 Midway ss 1.00 00 Rossland ss 25.00 00 Midway ss 1.00 00 Richmond ss 25.00 00 Rossland ss 25.00 00 Widway ss 1.00 00 Richmond ss 25.00 00 Widway ss 1.00 00 Forthaney ss 12.00 01 Hollywood ss 4.00 01 Hammond ss 4.5 00 Hammond ss 4.5 00 Waner, St Jno ss 27.0 00 Vaner, St Dav ss 13.0 00 Port Haney ss 5.0 00 Vaner, St Dav ss 13.0 00 Proctor ss 2.2	Divide

The Preshyterian Record

Published by the Presbyterian Church in Canada. Edited by E. Scott, M.A., D.D.

Price, in Advance.

One copy, yearly, 90 cents.

Two in one parcel, \$1.20; three, \$1.50; four, \$1.80.

In parcels of six or more, 30 cents each.

Postage abroad 15 cts. yearly.

Subscriptions at a proportionate rate.

May begin at any month, for part of year.

Ending with December.

Names are not put on each RECORD in a parcel.
The RECORDS for a congregation are not sent to
different addresses at the same Post Office.
All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family
This is the instruction of the Assembly to all.
There is no other way
in which so much Home Mission work
can be done for 30 cents.

Payments should be made by money order.

Do not mail money unregistered.

Make cheques payable at par.

Do not send stamps.

Samples sent free to any who will distribute them

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building.

MONTREAL.

Che Church Funds. East

STIMMADY OF DECEIPTS

SUMMARI OF	RECEIPIN		li
	During	Jan. 1 to	1
	October	Oct. 31	l
Foreign Missions	\$27,634.33	\$39,957.01	1
Home Missions	6,787.31	10,801.42	1
Augmentation	124.00	2,557.50	-
College	102.00	6,502.49	
Aged Ministers' Fund	4.00	82.00	1
Pteaux-Trembles Schls	299.10	543.10	ŀ
Home Missions West	1,623.00	2,317.00	i
S. Schools, Y. P. Societies	1,375.00	1,464.00	1
Assembly Fund	28.71	73.40	6
Bursary Fund	246.00	989.00	1
Library Fund	27.03	225.84	1
Widows' & Orphans' Fund	2.00	47.00	1
Social Service, Evangelism	41.00	448.00	1
			1

RECEIVED DURING OCTOBER

Che Church Funds, SUMMARY OF RECEIPTS During October Foreign Missions				
The Church Tunde	Cant	Miscon, Shippegan	12.70	Bon Accord ss 3.00
che Courch runas.	casi	New Bandon	20.33	New Jersey ss 2.00
		Mill River ss	42.00	Neils Hrbr St Petss 5 25
		Marble Mountain ss	. 7.00	Fredericton ss 15.00
SUMMARY OF RECEIPTS		Trenton ss	11.00	Strathcona ss 2.50
During	Jan. 1 to	Campbelton ss	32.00	Nelson ss
October	Oct. 31	Dalhousiess	6.50	Harrington Hrbr34.00
Foreign Missions\$27,634.33	\$39,957.01	New Aberdeen	36.00	East River ss 5.00
Home Missions 6,787.31	10,801.42	Riverport ss	15.00	Miss A R Layton 33 33
Augmentation 124.00	2,557.50	Burnsvilless	. 1.00	Brentwood ss341
College 102.00	6,502.49	Arch Settmt ss	. 6.00	Dalhousie Junct ss 3.00
Aged Ministers' Fund 4.00	82.00	Cross Rds. Rog Hill ss.	28.00	Murray Hrbr. N ss 37.00
Here Missions West 1 622 00	2 217 00	Refund	35.00	Scotsvilless2.83
S Schools V P Societies 1 375 00	1 464 00	Hx, Park ss	13.00	Mundleville ss 5.00 Investor 16.00
Assembly Fund 28.71	73 40	Port Morien ss	. 6.00	Refund
Bursary Fund 246.00	989.00	Bocabec Ridgess	11.00	Pleas Bay ce 10.00
Library Fund 27.03	225.84	Antigonish ss	. 4.00	Sheet Harbor ss 1.05
Widows' & Orphans' Fund 2.00	47.00	E Lake Ainslie ss	. 3.00	Point Prim ss 3.00
Social Service, Evangelism 41.00	448.00	Brockway	20.00	St Andrews
		McKenzie Corner ss	. 6.00	Bridgeport 287.00
\$38,293.48	\$66,007.76	Mrs.J. McFarland	. 2.00	Harcourt ss
		Tatamagouche	. 7.00	Alberton ss 5.30
RECEIVED DURING OCTOB	ER	Glace Bay, St Pa	8 33	Noel Shoress 1.50
At the Preshyterian Offices, Ha	lifax.	Glenelg ss	. 1.80	St Martin's 30.00
By Rev. Thomas Stewart. D.	D.,	Bass River ss	. 6.00	Maple Hills ss
And Divided among the Fun	nds	Tay Settlement ss	. 4.50	Gulf Shore ss 3.00
As Directed by the Donors		St James & Union	13.00	Valley ss
Acknowledged\$27.714.28 Quarryvilless	5.00	Kouchibougnac ss	. 2.00	Douglastown ss 10.00
Prince Wm ss 3.00 Coal Branch ss.	3.00	N Rusticoss	. 9.00	Loggieville ss 15.00
Un Musadht ss 6.00 Amherst, St Ster	nh ss 8.00	Waverley ss	6.50	Montaguess5.00
Thorburn ss 10.00 Port Morien ss.	4.00	New Waterford ss	. 7.00	French Riv PEI ss 4.80
Westville, St Phil ss 26.00 Little Bras d'Or Hantsport ss 5.00 Taymouth ss	ss 5.00 9.50	Meadowville ss	. 7.00	Riv ss
Hx, St Jno ss 4.00 Moncton, Gordo	on ss 6.00	Janeville ss	. 2.00	Refund
Yarmouth ss 10.00 Fox Harbor ss	ranch 4.00	Friend of Miss	50.00	Onslow ss 6.00
Bridgeport ss, ce 11.25 Long River ss	10.00	Baddeck Forks, Centr	е,	Grand Falls, Nfld, ss 5.00
N Sydney ss 15.00 Chaswood ss	1 2.00	& Bridge ss	12.00	Margaree
St Peter's ss 5.00 Inverness ss	14.00	Elgin ss	. 2.00	Mr, Mrs W A Fraser 5.00
Carleton ss 5.00 W Bay Centre ss	3.00	Dorchester ss	5.00	Moore River ss 2.00
Mortimer ss 1.60 French River ss	6.00	Lyons Brook ss	. 8.00	Boom Road ss 14.55
St Martin's ss 3.00 Cariboo River	25.00	River John ss	10.00	Cavendish48.00
Main River ss 5.55 Up Stewiacke ss	5.00	Milbank	25.35	Bruless4.00
Lickford ss 3.00 Kempt ss	8.00	Salt Springs, StLuke's s	s16.00	Delight ss8.00
Parrsboro ss 4.00 Manners Sutton	ss 5.00	Newtown ss	10.00	Hunter Riv ss 2.40
Inverness PEI ss 6.59 Blackville ss	8.00	Bridgewater	26.00	St John, Knox ss 10.00
Millsvilless 11 00 Eel Riverss	3.00	Stillwater ss	1.00	Hardwoodland ss 4.00
Kirkland ss 4.00 Lewes ss	3.00	Catalone Gut ss	. 4.00	Miss Geddie 3.06
Loch Lomond ss 3 00 Refund	20.00	O'Leary ss	12.45	Glace Bay, Knox ss. 18.00
Cardigan ss 9.00 Winlow ss	4.60	Hamilton ss	. 2.80	Plainfield ss 2.00
Port Daniel ss 2.25 View Hill ss	15.00	Umon Centress	2.00	Mrs Alf Philips 5.00
Rexton ss 6.00 Bridgewater	18.00	Rothesay ss	. 4.00	Wm Ritchie 5.00
Port Dufferin ss 2.00 Englishtown ss.	3.20	Bain's Corner W Bathurst	4 70	Princetown ss 25.00
Bay View	4.00	Rockville ss	1.50	Cavendish30.00
Chaplain ss	2.00	Nebraska ss	15.00	Bellevue ss 5.00
Lunenburg ss 20.00 Burnt On Ss Lunenburg ss 21.00 New Glasgow, 1s	st ss 15.00	Lion Rock Val ss	. 1.00	Linden ss
Caledonia Mines ss 10.00 Five Mile Riv ss	8.00	McLellan's Brk & Mt.	20.00	900 007 70
McLellan's Mt ss 4.00 W M S	35,539.37	Plaster Rock ss	7.00	\$60,007.78

IRISH PROSPERITY.

The Kaiser has been described as the best friend the Irish farmer ever met with.

Be that as it may, the Irish farmer in consequence of the war, is prospering as he never prospered before, and agriculture being the main industry of Ireland, the wealth of the country has never been so great.

The Irish people should cease to live in the past, cherishing old grievances, and should make the best of things as they are.

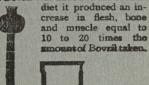
The farmers, especially, should make use of the present high prices to prepare for the lean years which will probably follow the conclusion of the war, by improving their stock, and making their culture more intensive -The Belfast Witness.



⁶⁶ Agitation is not only an evidence of life, but it tests character. The color that cannot stand the light is but a painted lie, and the sooner it fades out and disappears the better for the cause of truth."

The Body-Building Power of BOVRIL

In feeding experiments on human beings carried out by a well-known independent British Physiologist, when Bowril was added to the normal



Body-Building Power of Bovril taken.

No increase the West.

MADE IN CANADA

GOOD WHITE
AS
GOLD SNOW
WABASSO

HAVE YOU USED—WABASSO SHEETINGS
WABASSO SHEETS
WABASSO CIRCULAR PILLOW COTTON
WABASSO SLIPS

THE BEST ON THE MARKET
ONCE USED ALWAYS USED

THE WABASSO COTTON COMPANY, LIMITED THREE RIVERS, QUEBEC

Abiding power results from abiding in Christ.

A boy's character is always more important than his size

The life that is gladly open to God's gaze is the only happy life.

It is possible to be full of knowledge and empty of common sense.

The world has many religions; it has but one gospel—George Owen.

One who desires thy good more than thy good-will is a real friend.

A man who is unjust in his dealings with men cannot be upright before God.

If religion has done nothing for your temper, it has done nothing for your soul.

Vice stings us, even in our pleasures; but virtue consoles us, even in our pains."

Nothing earthly will make me give up my work in despair.—David Livingstone.

It was never yet loving that emptied the heart, or giving that emptied the purse."

Is there any pet sin of yours that you wish God couldn't see? It's a dangerous pet.

Life is a preparatory school where the student must make good, if he is to go higher.

Even those who have no responsibility for our sin may have to suffer for our wrong-doing.

Nobility of character manifests itself at loopholes when it is not provided with large doors.

Despise not an opportunity because it seems small. The way to make it grow is to use it.

If I wish to make the world better, I must begin with myself. There is no other starting point.

I am in the best of services for the best of Masters and upon the best terms.—John Williams.

Self-seeking has spoiled more good plans for advancing the Kingdom of Christ than any other sin.

When Satan wants to upset some plan that will greatly increase the working force of the Church, he sets one of those interested to thinking and scheming how much he can get of fame or pleasure or profit out of it. The great thing in this world is not so much where we stand as in what direction we are moving.—Holmes.

Our real measure of ability and willingness is in doing the little that we can do, and not that we would like to do.

What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.

It is an exceedingly rare thing for an adult who has not had religious instruction in his youth to give his heart to Christ?

"I didn't like your prayer this morning."
"I am very sorry but you must bear in mind that the prayer was not addressed to you."

In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom.

The more we demand of ourselves, the more we get out of ourselves. You can squeeze an orange dry, but not the spirit of a man.

True nobility is shown by consideration and courtesy to all, and brings its reward in the fineness of perception its practice bestows.

To do wrong is to injure our own peace. No enemy can do us equal harm with what we do ourselves when we violate any moral obligation.

Anxiety is the poison of life, the parent of sins and miseries. Why allow it when we know that the future is guided by a Father's hand?—Blair.

"Mamma, is everybody wicked?" "Why, no, my child, why do you ask?" "Because you haven't said a nice thing about any one to-day."

It is easy enough to be pleasant when life flows on like a song, but the man worth while is the man who smiles when everything else goes wrong.

Just when everything seems to be going well with us may be a time of greatest danger. There is never a time when we do not need the help of Christ.

The doing of the little accomplishes the great. The waiting to do the great is only waiting; neither the great nor the little is done in that way.

Few are determinedly bad, compared with the host that are carelessly bad, but the results in the latter cases are just about as wretched as in the former.

TEBE